इलो विशिष्ठ इक्षेत्रवहारकावलवल

(With meanings and commentaries in English)



N. Ramamurthy



nker and an IT profession, was a nker and an IT professional managing projects related to banking. He parted om a senior management level in an IT impany to venture his own consulting also to devote himself spiritually. book is one such cause.

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श्री ललिता सहस्रनामम् Śree Lalitā Sahasranāmam





Sree Ramamurthy, by profession, was a banker and an IT professional managing IT projects related to banking. He parted from a senior management level in an IT company to venture his own consulting and also to devote himself spiritually. This Translation of Lalita sahsranamam from Tamil version is one such cause.

He started his career with a post graduate degree in Mathematics, but during his 34+ years of enriching professional journey, he has equipped

himself with various degree/diploma/certificates in diverse fields like law (B.G.L.), Banking (C.A.I.I.B.), IT Audit (CISA), Project Management (PMP), Global Leadership (CGBL), Green and Black belt in Six Sigma, etc. and to top it all, at the age of 55, he is actively pursuing research for a Ph.D. programme in a never ventured area linking Vedic Mathematics and Information Technology. His intellectual thirst for learning is barely quenched by these.

The knowledge cycle starts with acquiring but is complete only when it is transmitted to others. Hence having acquired knowledge and gaining vast experience and expertise in varied fields it will not be complete without sharing it. And what better way to share than teaching. Thus his passion for spreading the knowledge is also getting satisfied. To mention a few he conducts training programmes and plays the role of visiting professor for a couple of business schools.

While one side of him uses latest gadgets and moves around with PDAs and laptops, his other side always is dedicated to gaining spiritual knowledge. *Vedas*, *sâstras* and Samskrit language in particular impresses him. May be this is the reason for indulging in such an area for his doctoraté research. He also actively participates in the activities of *Rudra Pârayana Samithi* and co-ordinates *Mahâ Rudrams* and *Athi Rudrams*. It is certainly this interest which has made him successfully write this book, but it is his humility that he attributes his success to everyone else.



3

Śree Lalitā Mahātripurasundaryai Nama:

श्री लिलता सहस्रनामम् Śree Lalitā Sahasranāmam

(With meanings and commentaries in English)

*

With Transliteration of Samskrit verses/names a lucid English rendering and commentaries)

*

A translation of the book written in Tamil by Śree. S. Gaŋapatisubramaŋian and Śree M. Sundararaman mainly based on "Soubhāgya Bhāskaram" the commentary in Samskrit by Śree Bhāskararāya.

*

Translated into English by Ramamurthy N

Forwarded free of cost with the compliments of

Rashtriya Sanskrit Sansthan (Deemed University)

CBH PUBLICATIONS

Śree Lalitā Sahasranāmam

With English meanings

Ramamurthy N

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FOREWORD

The author is a perfect example of the good old saying 'Where there is a will, there is a way'. Even most of the profound literary scholars would have demurred at the thought of undertaking the herculean task of translating the ever increasing popular Tamil edition of Lalitā Sahsranāmam to English. But the author has taken this as an opportunity and a Deveene blessing and has managed to complete it almost with perfection. His qualities are comparable to that of Arjuna's dedication, Yudhishţra's righteousness, Veda Vyāsā's knowledge and Hanuman's mighty power. Rightfully he is named after the legendary god Ram himself.

The author with all his capabilities, devotion and the divine blessings of $\acute{S}ree\ M\bar{a}t\bar{a}$, managed to complete the translation within 9 months. He has used modern day tools like laptop and internet for extensive research in an effort to reproduce the Tamil version and at the same time retain its originality and flavour.

The Hindu religious philosophy is so vast and contains so many masterpieces and treatises where each one is a deep ocean in itself. But there are many linkages between these gems of literary and divine masterpieces. In this work the authors of the original and translated versions have tried to provide some sneak preview into these linkages so that the readers, if not able to understand it fully, at least would be able to appreciate the essence.

As Lord Śree Krişhŋa himself said in Śreemad Bhagavad Gita, it takes several births before one is born as a human being by virtue of his past deeds, which brings him closer to God. As human beings, so blessed we are that we are one step closer to Devine which we can

attain if we whole heartedly devote ourselves to God during our life time.

By giving way to transient pleasures knowingly or unknowingly, we however move farther from God and salvation. It is therefore imperative upon every one of us to purify ourselves and for this, as mentioned in Lalitā Sahsranāmaitself, there is no better way than uttering the divine names of Śree Lalita. It would even be more potent and effective, if we understand and import behind these divine names of Śree Lalitā while chanting. It is towards this end that the author has made an effort to bring this rare work of art, where literature and divinity confluence and has translated into various languages from the Language of Gods, themselves - Samskrit.

He had steadfastly worked on this spread over the past 9 months — not only translating the Tamil version into English but also finding out equivalent English words wherever Samskrit words themselves were used in the original Tamil version. I am quite confident that this work is going to benefit a larger audience with different religious background through the medium of English and not being confined to Hindus only as the great work of *Lalitā Sahasranāmam* is meant to be for the welfare of the universal family (*Vasudeva Kudumbam*) as per the great Hindu tradition)!!!

Śree Mātre Namah

P.M. VENKATASUBRAMANIAN

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UNIVERSITY OF MADRAS



DEPARTMENT OF SAMSKRIT

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FOREWORD

There are various Sahasranaama hymns about each of the Hindu Gods. Among them only two Sahasranaamas on Viṣṇu and Lalitaa, are very famous. Viṣṇu Sahasranaama forms part of Mahaabhaarata and it was told by Bheeshma to Yudhishtira and others.

Lalitaa Sahasranaama forms part of the Brahmaanda Puraana and it was told by Śree Hayagreeva to Sage Agastya. In this hymn itself, it has been stressed more than once that it is a very secret one and should not be told to ineligible persons. Hence this is not very popular like Viṣṇu Sahasranaama among the common people. However, it is well known to those who follow Śaakta principles and Devee worshippers.

Śree Adi Śaņkara first wrote commentary in Samskrit to Viṣṇu Sahasranaama. Śree Bhaaskararaaya wrote the commentary in Samskrit to Lalitaa Sahasranaama. These commentaries are not just meanings, but research theses on those hymns.

I went through the commendable work done by Śree Ramamurthy on Śree Lalitaa Sahasranaama with its English rendering. The specialty of this laudable work is a complete rendering into English of the Tamil work of Śree. S. Gaŋapatisubramaŋian and Śree M. Sundararaman. This Tamil work was in turn based on the famous book"Soubhāgya Bhāskaram", the commentary on Śree Lalitaa Sahasranaama in Samskrit by Śree Bhāskararāya.

The introduction and study part of the present work is unique and gives more details about the work and its implied meanings — not usually found in other publications. It is aimed at common audience and not necessarily scholarly readers.

Every name in this Sahasranaama isloaded with a lot of inner mantras. These cryptic inner meanings are explained in detail with comparison to other Puraanas, Upanishads, Śree Bhagavad Geeta, etc.

The *Phalaśruti* part of this *Sahasranaama* explains in detail about various results or fruits that can be reaped by chanting these names. But if they are chanted, after understanding the inner meanings of them, definitely more benefits can be reaped. It is generally enjoined in the *Upanishads* that the performance of a *brahmavidyaa* or any other *vidyaa* is better done when performed after knowing its meaning as in "yo naachiketam agnim chinuyaat ya evam veda", etc.

This book helps the readers, to clearly understand the meanings, traditions / methods of performing worship, etc., in simple English. It also elaborates the details about *Devee* worship, *Śreechakra*, *Śreevidyaa*, etc. Especially the *Paribhaasha* verses are astonishing onesthe way they explain the unique method of splitting the verses into names.

I understand, Sree Ramamurthy conceptualised this initiative in December 2008 and has completed the mammoth task in a matter around 9 months. It is not only translating from Tamil to English, but from Samskrit to English, since most of the Samskrit words are used, as they are, in Tamil.

May Śree Devee shower Her blessings on him.

Dr. SINIRUDDHA DASH

Professor and Head
Department of Samskrit
University of Madras, Chennai

श्री:

DEDICATION

(to this English Edition)

Śreedevee's blessings can be the only factor instrumental in reproducing the book in its current form.

However, there have been many worldly supports in this cause and I take this opportunity in conveying my heartiest appreciations to them.

The 1000 divine names of Lalitā start with Śree Mātā (mother of universe) and the point where my journey of life started is at my mother Smt. Alankaravalli. Hence it would be apt to thank her for giving me the most important resource required in this cause — a healthy body and a clear conscience. She suffered a lot in her life in upbringing us and though she is not physically present with us now, she continues to live within our hearts, through all our actions and continue to shower her blessings. It is her dedication and hard work which forms the foundation of our core values and it is because of her that we stand at where we are at present. I dedicate this cause and as a result this book to her.

Fittingly one of the two authors of the Tamil edition Śreemān. S. Gaŋapatisubramaŋian is my maternal uncle (younger brother of my mother). I got inspired in *Vedas* in general and Samskrit in particular from him and he is a sort of mānaseeka guru for me like *Dronacharya* to *Ekalavya*. He was never short of ideas and it was his vision and dream to bring this book in English. Though he is also physically not available now to see this book in English, I am confident that his blessings are another source for me to complete this task. I dedicate this book to him also.

Sreeman S. Srinivasan, a cousin of Sreeman. S. Ganapati-subramanian, conceptualised this task of translating into English. However, on account of various reasons he could not pursue. But he gave his full support in all possible ways to me especially in printing and bringing out this book in this form. My hearty thanks to him.

My hearty thanks to Mr. M. Easwaran of CBH Publications. He has value added to the contents of the book, not taking this work as mere publishing, but going through the entire book and making necessary corrections and suggestions for corrections, etc. This has improved the book a lot in its present form. The author is so happy that the role of publishing this book has landed in the right hands of Mr. M. Easwaran.

My sincere thanks to Smt. Neeta Agrawal, who has beautifully designed the cover, which has come out in a nice way as it is in your hands.

I just cannot move out by saying thanks to Mr. P.M. Venkatasubramanian and Dr. Sinirudha Dash who have written the forewords nice words about me. I hope I am worthy of them.

I am thankful to Smt.M.Girija, Proprietor, CBH Publication for taking up the publication of this book, and releasing the book in the shortest time possible.

As always, my family has been very supportive and helpful, without whom this cause would not have been successful. My family members helped me a lot in reviewing and reducing the mistakes. I pray to Śree Lalitā for their well being and continued support in future endeavours.

RAMAMURTHY. N

श्रीः

PREFACE TO ENGLISH EDITION

"Avanarulāleye Avan Tāl Vanangi" – to worship his feet with his own blessings is a famous Tamil saying.

I am elated for the simple reason that the whole journey of writing this book was completed within 9 months from the time the idea was firmed up. But the fact is that we are all just a medium for Her, it was Her wish and thus it was destined to happen. It was She who has done it and She has used me as a tool.

The original Tamil edition written by learned scholars, Śree S.Ganapati Subramanian and Śree M. Sundararaman of Gnana Bhāskara Sangam, at the behest of their Guru (Śreemati Prakaasambaa Sametha Śree Chidānanda Nātha) was first published in the year 2000. Since then it continued to have increasing popularity among the Tamil-knowing public especially those who have passion towards religion. But all its way through there were repeated requests to the author/ publishers from several quarters that the Tamil edition be translated into English for the benefit of the larger audience in mind. This formed the crux of this enthralling journey.

There were so many roadblocks to overcome on the way someof which are worth mentioning for the reason that these could provide an insight and also a motivating factor for many a people who have passion to indulge in similar activities but are still thinking where or how to start.

A lot many Samskrit words are used in Tamil as they are. In most of the sentences only the verb was in Tamil otherwise the subject, predicate and adjectives were all Samskrit words. Hence it ended up translating the words to English not only from Tamil but also from Samskrit. This was the biggest challenge. It is always difficult to translate the divine Samskrit language to convey the exact sense because of the fact that English is not exhaustive as Samskrit, whereas Samskrit is com-

plex. As Mathew Arnold explained about the difficulties in translating the Bible from Hebrew to English, here also some of the expressions and phrases are notoriously untranslatable. In most cases, English is found wanting for communicating exactly some of the expressions or feelings, but similar limitations in Samskrit is a lot lesser. For instance there are no words/phrases communicating the exact meaning of the word *Dharma*. Hence a lot of search, research is required to convey the true sense for some of the words.

Using tools like computers for directly translating instead of hand writing has helped in more ways than one. It has done a little part towards saving the Mother Nature by saving huge amount of paper work. Also the process of reviewing was much easier and so did the proof reading and subsequent corrections. Any number of such reviews and corrections were easily possible.

I believe that justice has been done to whatever little possible work I have done and I do hope that the original book has been translated without losing its flavour.

I have tried to maintain simple and easily understandable English throughout this edition keeping in mind an average reader. Hence I request the readers to take cognizance of any good messages conveyed rather the language used for it. Also I request them to notify of any mistakes so that it could be corrected in future editions.

Of course, to read this book, the readers may have to have a little knowledge of Samskrit, which could not be avoided entirely. But the effort required for learning and understanding it is miniscule when compared to the virtues we are getting out of it. So let us all put that small effort and seek **Her** blessings.

Om Tat Sat

**

श्री॰

INTRODUCTION TO ENGLISH EDITION

Of all the means of realising God, the easiest is chanting the name with fervor –

Rāmakrişhŋa Paramahamsa.

Lalitā Sahasranāma is a unique hymn in that Śreedevee who is extolled is not a sectarian deity, but the universal spirit who is the ultimate guiding principle of this universe. All the names are mellifluous and if chanted with an understanding of their meanings, they enable the devotees to attain remarkable peace and bliss. Sage Pathanjali says, Tat Japatas Tatartta Bhavanam — the name of a God has to be told after understanding the meaning and enjoying the same. A CD player plays the chant perfectly, but it will continue to remain as CD player and will never become divinised. Only a person who chants with faith knowing its meaning and focusing the awareness makes progress. Śree Bhāskararāyā's commentary helps the devotees to have an insight into the deep significance of each name.

There are many books which provide meanings for *Lalitā Sahasranāma* in English. Then what is the specialty of this book? This is not **just another book**. In this page I try to explain in a nutshell, how different this book is and the research which has gone into this book.

Śree Bhāskararāya was the first to write the bhāsyam (commentaries in Samskrit) for Lalitā Sahasranāma. The magnum opus of the Tamil book was primarily based on this commentary, which has now been translated into English verbatim.

The best feature of this book is that every name is compared with the corresponding meanings/ analogies in 20+ Upanishads, various mantras, Brahmasūtram, Devee Bhāgavatam, Mahā Shoḍanyāsam, Nityā Shoḍashikārnavam, different Sutrās, Shivaand other Puranas, Soundaryalaharee, Śree Durgāsaptasatee, Śree Lalitā Trisatee, Śree Lalitopākhyānam, Śree Varivasyā Rahasyam, Sreemad Bhagavad Geeta,

Sreevidyāsaparyāpaddhati, Sruti and Smrutis, Vişhņu Sahasranāmā and what not.

Just to mention the references, it has taken more than half the page. Hence to compare every name with these is more than enough proof to understand the effort that has gone into.

For instance 712th name *EE* has explanations/references running for 5 pages and the irony is that this is the smallest name and has got the longest explanation. The inner cryptic meanings, interpretations, etc., are also explained in detail. This stands as a testimony to the effort that has been put into bringing the best possible correct and truthful information.

In addition to the commentaries for the 1000 names, the Tamil book has lot of information, must know details for every pious individual. Hence I have chosen to translate and provide here the entire introduction part including the publisher's note, preface, etc., of the Tamil edition.

Every one of the thousand names has got loaded with so much of mantras and inner meanings. The forty verses called Paribhāshā stotras is a self-contained research paper on Lalitā Sahasranāma. It is perfect allegory. At the outset the surface meaning of these verses is as praising and bowing Śreedevee. But the deep meaning is that, it explains the structure of all the thousand names — how many names contain how many letters, the following names start with which letter, the starting letter of every hundredth name, etc. It is a delight to read these 40 verses. However, it is very difficult to understand by oneself, without the detailed interpretations/ explanations given in this book. This is because the numerals are denoted by Samskrit letters and in cryptic method.

Every human being must recite the *Lalitā Sahasranāma*, failing which he has not attained the fruit of his/ her birth. This has been mentioned in *Lalitā Sahasranāma* itself. I have made an effort to understand

this so that people can appreciate it further and get the blessings of *Śreedevee*.

<u>Conventions</u> — All the words in Samskrit when transliterated in English have been written in *italic* form. While transliterating the Samskrit words into English, most of the international convention of diacritical marking has been followed, but not in its entirety. For example - *Krişna* has continued to be written as *Krishna* — for easy reading. 'Ā' has been used wherever 'aa' pronounciation is required. But 'ee' has been used in the place of 'î'. The important reason for the same is that the author does not intend scholarly readers but expects a very common audience for this book. However most of the internationally accepted markings have been used. The diacritical marks used in this book and the corresponding pronounciations are as below:

ā	-	as in August or author
d ĕ	THE WAY	as in do or industry
ĕ	bluck t	as in seen, or been
ŋ	of name	as in Kannan
ş	sel cale	as in push
Ś	uds-tha	as in Shankar or Shyamala
ţ	-	as in tea

Śreedevee wherever mentioned implies Śree Lalita. Also it is mentioned in bold letters as **She**, **Her**, **etc.**, to indicate Śree Lalita. The entire1000 names have been listed in the alphabetical order in Appendix 1. TheSamskrit words which cannot be translated directly into English as a single word, have been explained in Appendix 2.

The names are written in *Devanāgari* also to make the reading easy for those who can read Samskrit.

The Lalitā Sahasranāmam slokas or verses have been given in Annexure 1 to this book for completeness taking a minor deviation from the Tamil book.

Om

DEDICATION (as given in the Tamil Edition)

Most of our life has been spent in worldly affairs like family and profession. An iota of virtue in the previous births has led to some devotion to Gods, able to reach some good teachers in this line, got initiated in *mantras* and could involve ourselves in chanting and other actions. But still we are not yet relieved from worldly affairs.

In these circumstances, a good friend of ours and also known to our teacher Śree K. Sundararaman (retired from a high post from M/s Chemplast) suggested that he wanted to read the commentary of Śree Bhāskararāya for Śree Lalitā Sahasranāma alongwith some of his friends. We informed him that the book with Tamil meanings published by Kumbakonam Śree Gaŋesa iyer would be of much help in this regard. However, we are not getting that book for years.

We felt that if that book is printed again it would be of great help to the devotees of *Śree Lalita*. But we could not find out from whom we have to get permission, where are they, etc., to re-publish it. We dropped this idea, since publishing without proper approval will be against ethics and also will be illegal.

Hence, Śree K. Sundararaman, requested our teachers to bring out a fresh Tamil translation that would be suitable for the current day worldly men. He requested, "Your society, coming in the race of Śree Chidānanda Nātha and not interested in fame or glory and really involved in the service of Śreedevee, has to do it". Our teachers also accepted this request and decided that this has to be done as a mark of respect to Śree Chidānanda Nātha and entrusted the task to us.

Though we wanted to do this task, which would satisfy our teachers, we hesitated that we do not have adequate knowledge and capacity to own this responsibility. Out teachers have ordered that "you two have to do this by any means". How can we disobey our teachers? In addition to that order, to encourage us they blessed that "there were a lot of great learned in our guru paramapara (lineage of teacherss)

They would show us a good path for us, who are following a good tradition. They would support us with adequate knowledge and capacity. They would also bless us with good messages to come to our mind".

With the strength of their blessings as the only support and as per their orders, we started this task on 09th May 1997. By October 1998 (sarath Navarāthri) period, the task has almost been completed. In the meantime on account of our ill health and on account of our family and professional chores, we could not complete it in a full-fledged way. Whenever our mind and body became tired, our teachers encouraged us and got this task completed. Even after completion of writing, the printing took some time. This work also got completed in July 1999 (during Vārāhi Navarāthri) period.

To write this Tamil meaning, the works of Śree Gaŋesa iyer, Śree Radha Krişhŋa Sāstrigal and the English translation of Śree Ananda Krişhŋa Sāstrigal were all of much help. Our sincere thanks to them.

When there is a lot of crowd, the father used to lift his child above his head to show any function; the child will also be very happy thinking that he has seen the function, which has not been seen by others. We are also in the state of that child. With the blessings of our lineage of teachers, we could fathom the depth (gambheera) of the commentary of Śree Bhāskararāya. (Isn't he the son of Śree Gambheerarāya?)

Sir Isac Newton, a famous scientist from west, also has conveyed almost a similar message. "If I have seen further than others, it is because I have stood on the shoulders of giants".

This Tamil commentary has been written with the unlimited compassion of Śreedevee. As per the route shown by Śree Ādi Śaņkara, we offer back **Her** own words;

Pradeepa Jvālābhir Divasakara Neerājanavidhi: Sudhāsootesh Chandropala Jalalavairarghya Rachanā I Svakeeyairambhobhi: Salila Nidhishouhityakaraŋam Tvadeeyābhir Vāgbhistava Janani Vāchām Stutiriyam II (Soundaryalaharee — 100)

श्रीललिता सहस्रनामम् Śree Lalitā Sahasranāmam

Even if there are any mistakes, we seek the blessings of Śreedevee, with the help of Kālidāsā;

> Amba Staveshu Tava Tāvadakartrukāni Kuntee Bhavanti Vachasāmapi Kumpha Nāni I Dimpasya me Stutirasāvasamanjasāpi Vātsalya Nighna Hrdayām bhavateem Dhinotu II

> > (Ambā Stavam)

Again we follow Kālidāsā;

Vidhe Vedye Vidye Vividhasamaye Veda Kulike Vichitre Vishvādye Vinayasulabhe Veda Janani I Shivajne Sulasthe Shivapadavadānye Shivanidhe Shive Mātar Mahyam Tvayi vitara Bhaktim Nirupamām II (Sakala Jananee Stavam)

With utmost care, we have tried to avoid the printing and word mistakes. However, in such a voluminous book some mistakes could have crept in. According our previous generation people's sayings;

Gachchata: Skhalanam Kāpi Bhavatyeva Pramādata: I Hasanti Durjanāstatra Samādadhati Sajjanā: II

Those good people who read this book are requested to take only the good things, like a Swan bird, and ignore the flaws.

With a prayer to our teachers and to Śreedevee to bless us with the eternal devotion, we dedicate, with regards, this book in Tamil to our lineage of teachers and to Śreedevee, who is in the form of spiritual teachers.

Āshrayeham Guruvarān Prakāsha-chid-guhānandān I Ātma-prakāsha-vimala-shānta-poorŋān Devyabhedān II

Chennai 28th July 1999 S. Gaŋapatisubramaŋian M. Sundararaman (Gnāna Bhāskarasangam)

PUBLISHER'S NOTE

(as given in the Tamil Edition)

The book called *Śree Lalitā Sahasranāmam* is a treasurehouse, which contains within itself, whatever *tatva* relating to *Śreedevee*, in sacred writings, scriptures, *Vedas* and *Upanishads*. It is like ocean of milk containing nine gems. No other hymn can be equated to this hymn.

Though the Supreme Being is frozen in many a form, worshipping it in the form of mother is the best and easy too. For everyone at all times, chanting of Śree Lalitā Sahasranāmam is the best and great tool to reach salvation. The great person called Śree Bhāskararāya, who was an ardent worshipper and great learned man, has written the commentary for Śree Lalitā Sahasranāmam in Samskrit, titled Soubhāgya Bhāskaram. Our teachers have given us an opportunity to publish this book in Tamil based on this book. We submit our grateful regards in their feet.

Śree Gaŋapatisubramaŋian and Śree Sundararaman have their profession as Accountants and have an indepth knowledge of Samskrit, great worshippers of Śreedevee, devotion to gods and teachers, but so simple to look at. They, according to our requests, most obedient to as a mother and giving respect to our words, have taken the task of writing this book as a sincere one, and have brought out most of the rare matters, which were not been published so far. Especially they have completed this rare task with so much of hard work, amidst their busy-schedules.

This book has come out successfully, after a series of tasks like, purchase of papers, proof correction, incorporating beautiful pictures on the cover page through computers, compiling and quoting various evidences for the secret statements mentioned in the names, not only making it as a combination of words but also making it as interesting as possible to all types of readers to enjoy depending on their capacity and to fulfill their wishes.

The authors, in spite of their ill health, considering the task on hand as God, have completed it in a fantastic manner. We seek to Śreedevee, who is in the form of Gurumaŋdala, to provide all her blessings like long and healthy and fulfillment of all the eight types of desires to these two authors.

Amidst busy work schedule, Brahmasree Keta G Venkateshvara Sāstrigal has set apart his valuable time for writing the Foreword for this book with so much of poetic taste. Our hearty and sincere thanks to him. He has also helped in another way to the authors, in this regard. He gave a discourse on Soubhāgya Bhāskaram every Sunday for five years in our society. This has kindled the interest on us, with the blessings of our teachers.

Our unlimited thanks are due to Associated Printers who have brought out this book in a great grand manner at a very less cost. Our thanks are due to Śree V Hariharan, promoter of Adview Crafts, for artistically and beautifully designing the pictures on the cover and other pages.

The commentary on Śree Lalitā Sahasranāmam has come in search of your house. The objective of publishing this book is to propagate devotion on God and teachers among all. We request our teachers, who always bless us in a subtle form, to make this goal fulfilled. We request all the readers to read this book and become eligible for the limitless compassion of Śree Rājarājeshwaree. We seek Śree Lalitā, to bestow her blessings, matured knowledge and great wealth to all those who have worked hard to bring out this book successfully.

15th October 1999

Śree Chitānandanātapādarenu Śreemati Rājammal

FOREWORD (as given in the Tamil edition)

The learned have said 'Mokshaika Hetu Vidyā Śreevidyāiva Na Samshaya:'

The wants of human beings are many. The most common among them is about salvation. Salvation means, getting rid of all the sorrows, suffering presently and moving to the stage of Supreme Bliss. This has been clearly mentioned in *Vedas*. The evidences like *Svetasvatara Upanishad* (II-3,8) that self realisation is an important tool to this; *Gnānādeva Tu Kaivalyam Tameva Viditvā Ati Mrutymeti*. Still it is very difficult for everyone to get that self realisation. That can be reached only by getting the *Vedānta* books like *Upanishads*, *Śreemad Bhagavad Geeta*, *Sūtras* of *Vyāsa*, and their commentaries, etc., hearing them read by teachers, thinking about them and meditating on them. Further maturity, determination, control of organs, control of mind, passion, peace, patience and interest on salvation are all very important. Getting eligible for this from and out of normal family life is very difficult.

For this purpose only, *Vedas* have prescribed the routes of worship (*upāsana*) and devotion for the medium level people. Because of this worship the mind becomes focused, get drenched in the benign look of good teachers, get the opportunity to hear *Vedāntas* in this birth itself and be useful to get salvation. It will not be a great loss for them, even if they do not get self realisation in this birth itself. Because, after death, they reach the world of *Brahma* called *Śreepuram*. There they get taught the self *tatva* by *Sanaka* and other sages and reach soul salvation early. Hence they do not have re-birth again and enjoy the supreme form. This is the important usage of worship path. For those who do not follow this path, *Vedas* have prescribed the path of actions. That is, actions like – *Sandhyāvandanam*, chanting of *mantras* (*japa*), *homa* (conducting sacrificial fires), doing *poojas*, *Agnihotram*, *Chāturmāsya*, *Darsa*, *Vājapeyam*, *Ashvamedham*, etc. *Sāstra* says that for those who do these actions without specific interest on the results,

but still do them only for satiating the Supreme Being, get their mind purified and enter into the worship path or the knowledge path, which is above it.

Tametam Vedānuvachanenena... Vivitishanti.
Brahadāraŋyaka Upanishad (44-22)

Vedas mention such worship in many ways. They are, Prateeka worship, Sampat worship and Aham Graham, etc. In the section of Veda called $\bar{A}ranyakam$ the methods of such worship have been clearly mentioned, the rules prescribed, the regulations to be followed, etc. They are mentioned in Upanishads also then and there.

Our ancestors and sages have all in general followed the worship path only. It was easy for them to follow the worship path because they have learnt the *Vedas* and have understood the meanings also. The worship method started to fade away on account of passage of time and since most of the people did not understand the meaning of *Vedas*. At this stage, the great incarnation *Śree Ādi Śaņkara* wanted to clearly show this path and have identified and evolved six important worshipping methods. That is why he got the title as *Shanmatha Pratishtāpanāchāryar* (establisher of six religions). Like him some more great people have also explained the worshipping methods. However, only the methods established by *Śree Ādi Śaņkara* prevail in this world. Those six methods are; *Gānapatyam*, *Koumāram*, *Souram*, *Saivam*, *Vaishnavam* and*Śāktam*.

For each of these the *Sūtras*, commentaries, worshipping methods, etc., have been prescribed. The great persons like *Śree Bhāskararāya*, who came after *Śree Ādi Śaņkara* have expanded these methods as easily understandable by all and followed the traditions.

The six methods mentioned above are all of equal status. However, worshipping of Śreedevee has been considered as a great one and has been followed by many people right from early days. For Śree Ādi Śaņkara also, internally liked path is worshipping of Śreedevee only. That is the reason, he has specifically mentioned in his commentaries on Śree Bhagavad Geeta as; ShaktiShaktimatoh abeda: This is clearly

mentioned in the 14th chapter. Hence let us see some nuances about worshipping Śreedevee.

We read about worshipping Śreedevee in Veda and others. Rig Veda (5-47-4) says; Chatvāra Ěm Pipratikshemayanta: The verses beginning with Emānukam in Yajur Veda describe about Śreechakra and Kunḍalinee and other energies in our body. Many Upanishads forming part of Atharvana Veda like Tripuropanishad, Devee Upanishad, Tripuratāpinee Upanishad, Pāvanopanishad and Bahvrucha Upanishad explain worshipping Śreedevee. The books called tantras are in the form of discussions between Paramashiva and Śreedevee. They form the basis for this worship. There are 64 in number and the important among them are — Tantra Rāja Tantram and Svatantra Tantram. These are must read books for all the worshippers.

<u>Sūtras</u>: The <u>Sūtras</u> which form the basis for <u>Śreevidyā</u> are all done by <u>Parasurāma</u>. Hence they are called <u>Parasurāma Kalpasūtras</u>. It has 10 sections. The second section describes about worshipping <u>Ganapati</u> and all the other describe about worshipping <u>Śreedevee</u>. One famous <u>Meemāsaka</u> called <u>Rameshwara Soori</u> has written commentary for this in a convincing and clear way. His most liked disciple is our <u>Śree Bhāskararāya</u>.

<u>Purānas</u>: Śree Vyāsa has clearly shown in his purānas about the greatness of worshipping Śreedevee. Particular mention has to be made about Śreedevee Bhāgavatam, Brahmānda Purānam, Mārkandeya Purānam, Skānda Purānam and Padma Purānam. The famous Durgā Saptashatee is a subset of Mārkandeya Purānam. The hymn Śree Lalitā Sahasranāma forms part of Brahmānda Purāna. Lalitopākhyāna explains in detail about the plays of Śreedevee like destruction of Bhandāsura.

<u>Stotras</u>: There are many versesdescribing the methods and greatness of worshipping <u>Śreedevee</u>. Important among them are; <u>Śreeshubakotaya Stuti, Shakti Mahimnā Stotra</u> authored by sage <u>Doorvāsa</u>, <u>Durgāchandra Kalā Stotra</u>, <u>Soundaryalaharee</u> authored by

Śree Ādi Śaņkara, Panchadasee Stotra and Tripurasundaree Mānasika Pooja.

The greatest among the worshippers of Śreevidyā, is Śree Parameshvara himself. Next in the order is Śree Hayagreeva, Agastva. Lopamudra, Indra, Kubera, Sun, Cupid, Kālidāsa, etc. It is understood that Śree Lalitā Sahasranāma hymn was told to sage Agastya by Śree Hayagreeva. Parasurama and other incarnations also are worshippers of Śreedevee. In that process this worship goes on and on in the form of the teacher-disciple race from deities, to Siddhās, to sages, and to human beings. An important person in this race is Śree Bhāskararāya. who lived in 1690 - 1785 C.E. He is such a great man, that he has written many books like Varivasyā Rahasyam, Setubandham, Soubhāgya Bhāskaram (commentaries for Śree Lalitā Sahasranāma hymn) and Drusabhāskaram. He followed the path of Vedas. However, he performed various sacrifices and worshipping of Sreedevee without fail and showed this path to his disciples. In the same manner, Avalānanda Nātha alias Ārthor Avalōn, a Westerner, has published a number of scholarly treatise and helped this world. Thus, this worship has spread throughout the country. In the last century a great person called Sree Chitananda Natha got initiated into this worship from Śree Guhananda Nāthar in Allahabad (who has sacrificed everything including his dress) for many years, practiced it, got the experience and initiated it to many of his disciples. Many of his disciples are spread across the country. He has translated lot of books, which are the roots for Śreevidyā in Tamil. They are Varivasya Rahasyam, Kāmakala Vilāsam, Shakti Mahimnā commentaries and Storam, for Trishatee, Subramanya Nityāhnikam.

A great work done by him is the worshipping procedure called Śreevidyā Saparyā Paddhati. This has been formulated in an excellent manner based on the treatise called Nityotsavam by Umānanda Nātha, Varivasya Prakāsam and Rahasya Varivasyai by Śree Bhāskararāya, Parasurama Kalpasūtra and Paramānanda Tantra. There is no doubt that the worshipping method followed by all in India as well as abroad is this method only. He approached many learned people, compiled various matters and made clear very subtle nuances. He himself has given

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discourse on this. In the same way, he made my teacher (Ātma Vidyā Bhooshaŋam Vidyāvāridhi Sāstraratnākaram) Brahmasree Injikollai Jagateeshwara Sāstrigal to give discourse in Tamil on the books called Śree Lalitā Sahasranāma, Setubandam, Kāmakala Vilāsam and Varivasyā Rahasyam, and helped the then living disciples. These books are very difficult and can be understood only by those who have solid indepth knowledge on 3 or 4 sāstras. Many books have subsequently been published on the methods of worship and Nityāhnikam. However, it is surprising that, there is no value addition by adding something new or making the method easier.

There are four important methods in this worship of Śreevidyā viz., Samayāchāra, Vāmāchāra, Dakshināchāra and Koulāchāra. Out of these Samayāchāra and Dakshināchāra are based on Veda path. Whatever be the method, everyone can get Śreedevee's blessings, by following what was instructed by the teacher.

Eligible candidates for worshipping Śreedevee: Only men or couples are eligible to do many rites or rituals mentioned in Veda. Ladies have become ineligible to do them. According to the saying; Na Gāyatryā: Paro Mantra:, only males are eligible to chant the Gāyatreemantra itself and the same is the case with other mantras also. The only route to reach the Dharma for those not belonging to the three castes is to serve all others. Hence the route of action (karma mārga) has become unapproacheable for many. On the contrary worshipping Śreevidyā has become a method that can be easily followed by all at all times.

Śree Krişhŋa said in Śreemad Bhagavad Geeta (9-32); Striyo Vashyā: Tat Soodrā: Tepi Yānti Parāmgatim. Accordingly this method can be followed by all.

This method can be followed easily by children, youth, elderly people, those who are with family, widows or widowers.

Equanimity: Equanimity is the first prerequisite that is needed for the worshippers of Śreevidya. This advice is the best in

Traipurasiddhāntam rules, even before initiating the mantras. One should have a feeling that the method followed by him in worshipping Śreedevee is the best. At the same time he should not denounce the other methods or deities. The living beings in the world follow the methods of their own liking, which in turn are the results of actions done in previous births and according to their mental maturity. However, everyone should one day or other may come to worship Śreedevee. Hence it is a crime to denounce other worshippers.

In the same manner, all the 64 arts are games of Śreedevee only. All those arts are forms of Śreedevee only. (235th) Chatushshashţiyupacārādhyā and (236th) Chatushshashţikalāmayee are Her names. Hence the other arts like music, dance, drawing, etc., cannot be rediculed. In addition to understanding devotion to teachers, the worshippers of Śreevidyā have to understand one other important matterthat is self realisation. The author of the Sūtra, Parasurama, has clearly mentioned this. Hence each one has to do the hearing, chanting and meditation as much as possible. Lack of interest is not in order in the path of knowledge.

Śree Lalitā Sahasranāma is the one which has to be chant by worshippers of Śreedevee. A number of commentaries/ translations have been written for this. Some of the important ones are;

- 1. Śree Soubhāgya Bhāskaram by Śree Bhāskararāya.
- 2. Jayamangala by BhattaNārāyaŋa
- 3. Parimalam by Simamputla Ramamurthy Sastry
- 4. The Ocean of Tranquility by C. K. Jaisimha Rao

Even out of these the first one is incomparable. We read lot of translations for this book. The important one among them is the Tamil meaning by Śree G.V.Gaŋesaiyer. In the same way, Śree S V Radhakriṣhŋa Sastry also has clearly translated in Tamil. Still lots of issues, mentioned by Śree Bhāskararāya in Samskrit in secret way, have not been cleared. They are to be obtained through teachers or those learned in sāstras and great worshippers, who have experienced it. The 1000 names in this hymn are like 1000 mantras. A message, conveyed

once, has not been repeated again or in any other name. Hence, Śree Bhāskararāya has clarified through Chalākshara Sūtra about the cryptic letters for these 1000 mantras. In the same way some of the inherent meanings also have not been cleared in the above mentioned books.

I did through discourses, by the blessings of teachers and Śreedevee, from 1982 onwards, every Sunday, in Śree Gnānabhāskara Society about various books on tantra, mantra, sāstra and commentaries on Vedas, followed by Soubhāgya Bhāskaram of Śree Bhāskararāya in detail in Tamil. This book is mainly published by taking notes from those discourses. Hence the question, that why a new Tamil translation, when already done by Gaŋesaiyer and all, does not arise. In the same way, something more than what is mentioned in the commentary of Śree Bhāskrarāyahas been discussed in the discourse from the tantras, as mentioned in other books like Jayamangala, Ārthur Avalōn, and C. K. Jaisimha Rao, and from the commentaries of Vedas. It has to be noted that the authors have included some of them in this book.

The time spent in compiling this book by me and by the members of the society is worthwhile in our life. An important use is that we had the focused mind on Śreedevee during those days. The mental resolve of Śree Chidānandanātha to propagate the plays (leelās) and greatness of Śreedevee to this world is also another reason for the same. I pray with prostration in the lotus feet of the teacher, that in the same way other books also should be published in Tamil. Let the blessings of mother of this universe (Jaganmātā) be showered on all.

Advaita Vedānta PrachāramaŋSāhitya, Meemāmsā, Nyāya,
Vedānta SiromaŋiVidyāvāriti, Advaita Siddh Ranākara
Dr. Goda Venkateshvara Sastri
M.Sc., Ph.D, CAIIB

Chennai 02nd October 1999.

श्री:

PREFACE (As in the Tamil edition)

I - Some important aspects of this book:

- 1. This section lists down briefly the various aspects of Śree Lalitā Sahasranāmam and especially in this publication. The aim of it is to give a high level idea of the specialties of this book, for the first time readers; through this they should get an interest in their mind in reading this book. Though these specialties have been elaborated in the concerned places, at the cost of duplication some of them are being mentioned here as reiteration.
- This Śree Lalitā Sahasranāmam, as indicated by the name, is a 2. hymn mentioning 1000 names of Śreedevee. According to our tradition, for each of the deities we worship, we have 100, 300 and 1000 names listed down. These are used to chant as well as doing archanā to the respective deities. It is a speciality of our religion to have 1000 names to worship, Śreedevee, who is the earlier most Shakti without any form. The fundamental message within this is that the entire universe originated from sound. That sound is in the form of letters. Hence any sound or letter either directly or symbolically indicates the supreme being hence limitless hymns. LIFCO themselves have published 1000 names about at least 35 deities. These are all taken from various purāŋas. ŚreeVishnu Sahasranāma is taken from Mahābhārata as told by Bheeshma. Śree Lalitā Sahasranāmam is taken from BrahmāndaPurāŋa. In this series, the trishatee (300 names) on Parameshwara alone is taken from Vedas in the form Rudranamakam. Śree Ganapati Sahasranāma is seen in Vināyaka Purāŋa. It is conveyed by Śree Ganapati himself. Śree Parameshwara, when he started for killing the demon Tripurā, he forgot to worship Śree Ganapati and hence he lost the battle. Hence, as suggested by Nāradā, he worshiped Śree Gaŋapati and again ventured for the battle. At that time the 1000 names on Ganapati, was conveyed by Ganapati himself to Shiva. The hidden meaning of this is the direct explanation of the statement in Tamil that. "Avanarulāleye Avan Tāl Vanangi" - to worship his feet with his own

blessings. In the same manner, this Lalitā Sahasranāmam also was communicated by eight Vāgdevees with the own orders of Śreedevee only. They are; Vasinee, Kāmeshvaree, Moodhinee, Vimalā, Aruŋā, Jayinee, Sarveshvaree and Koulinee – the secret yoginees residing in the seventh hall of Śreechakra. Śreedevee, herself says about them in the first part of this hymn as "on account of my blessings, you have great capacity of speech. Further you have been appointed to provide the capability of speech to my devotees. You always think of my names". Hence compile a hymn symbolically with my names, so that my devotees can pray and get my blessings.

- 3. The supreme being, which do not have any form has been given names to
 - Worship with thousands of names.
 - Imagine hand, feet and other organs and give oblations to it.
- Describe it as having various characters and indicate them with the concerned names to bow it.
 - Assume that it has done various actions and communicate those actions through different stories and worship with names concerning to those stories.

In this the number 1000 is not just a measurement, but to indicate it is infinite.

- 4. In the later part it has been mentioned that there are crores of 1000 names about Śreedevee. They are Ganga, Gāyatree, Shyāmalā, Lakshmee, Kali, Bālā, Lalitā, Rājarājeshvaree, Saraswatee and Bhavani. This Lalitā Sahasranāma hymn is the greatest among all of them.
- 5. Let us consider the important reason for this. In official matters, if we need to get some work done, don't we praise that concerned officer? The one issue in this regard is that there do not exist a single official who can solve all our problems. Further our request or praising is not concerning that official it is just because he has the capacity to solve our problem. Hence the respect and devotion is to the capacity of that official only. This is what we accept as worshiping the

Shaktis(energies). This method is worshipping the capacity with each of the deities, by separating the capacity from the deity. Hence each name consist these shaktis. In some of the names this has been explicitly mentioned. However, in most of the names it is mentioned through secret root letters (beejāksharas), mantras or cryptic sounds. This is individual specialty of this hymn. That is the reason why it is enough if one chants this hymn. There is nothing else needed for the development of human beings. This has been repeatedly mentioned in the results part of this hymn.

- 6. The greatness of Samskrit language is mentioned in the name itself (Samskritam done in a perfect way). Each word has lots of meanings. In the same manner splitting of each word differently will provide different meanings. This makes different people split the words differently and convey different meanings. Though it can be taken that this does not affect heavily, this hymn exactly has 1000 names not even a single more or less. Hence if splitting of words is not done properly and the names read individually, then count of 1000 may change. That is the reason, to split the words properly, Salākshara Sūtras were first formulated. Because this is not available now Paribhāshā Maŋdalam, with 40 verses, was written by the teacher of the author of this book. All these have been explained in this book.
- 7. In the same manner, there are 51 letters in Samskrit out of which the specific 19 letters have been left out and the remaining 32 letters only have been used to begin the 1000 names in this hymn. This and number of names beginning with each of the letters have all been calculated. The 25th name *Shuddhavidyānkurākāra dvijapaktidwayojjwala* seems to explain the reason why only these 32 letters have been used.
- 8. Further each of the verse in the *Paribhāshā Mandalam* is about *Śreedevee* and indicates the beginning letters of the names and the number of letters in each name as well.
- 9. Further the beginning letters of each of the hundredth name (101st, 201st, ...) has also been mentioned in one of these verses. All

these convey the message that the splitting of words has to be done very carefully. So much care has been taken that even if a small mistake happens, it may affect greatly. This much care is needed because this hymn forms part of *Brahmānḍa Purāŋa* as a continuous verse and since the written format was not earlier available it was passed on by word of mouth to the disciples by the teachers.

- 10. One other specialty of this hymn is that the main part of 182.5 verses, we cannot read any fillers or any word which does not have any meaning. That is, there are no filler words or meaningless words like *Cha*, *Vai*, *Tu*, *Hi*, *Eva*, etc.
- 11. There is no repetition of names. If such duplication is seen, by properly splitting the names those names can be considered as a new one. Hence there is no flaw of such duplication of names.
- 12. As mentioned earlier, each of the names contain *mantras*, only if this hymn is learnt through a proper teacher its complete meaning can be understood and enjoyed. That is the reason, the secret meanings and *mantras* are not explained explicitly in this book.
- 13. One other surprising aspect is seen in many names. If 3 or 4 names are contained in a half verse, individual meanings can be taken for them. If those 3 or 4 names are read in a combined manner, even then we get a complete meaningful sentence. For instance;
 - SudhāsāgaramadhyasthāKāmāksheeKāmadāyinee (61st, 62nd and 63rd names)
 - 61 One who dwells in the midst of the ocean of the nectar.
 - 62 One who has beautiful eyes.
 - 63- One who fulfills all the desires.

When these names are read in a combined manner it gives the meaning that **She**, who has beautiful eyes and by residing in the midst of the ocean of nectar, fulfills all the desires of **Her** devotees.

ii. Gāyatree vyāhruti: Sandhyā dvijavrundaniShevitā420 – One who is in the form of Gāyatree.

421 - One who is in the form of invocations.

422 - One who is in the form of twilight.

423 - One who is well worshipped by the groups of twice born.

When these names are read in a combined manner it gives the meaning that **She**, in the formof *Gāyatree*, is worshipped in the twilight, with invocations like *Bhoo*:, *Bhuva*: and *Suva*:, by the groups of twice born.

iii. Kleemkāree Kevalā Guhyā Kaivalyapadadāyinee

622 - One who is the personification of the letter Kleem.

623 - One who is the Absolute devoid of all attributes.

624 - One who is the most secret.

625 - One who bestower of the solitary abode.

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श्रीः

PREFACE (As in the Tamil edition)

I - Some important aspects of this book:

- 1. This section lists down briefly the various aspects of $\acute{S}ree\ Lalit\~{a}$ Sahasranāmam and especially in this publication. The aim of it is to give a high level idea of the specialties of this book, for the first time readers; through this they should get an interest in their mind in reading this book. Though these specialties have been elaborated in the concerned places, at the cost of duplication some of them are being mentioned here as reiteration.
- This Śree Lalitā Sahasranāmam, as indicated by the name, is a 2. hymn mentioning 1000 names of Sreedevee. According to our tradition, for each of the deities we worship, we have 100, 300 and 1000 names listed down. These are used to chant as well as doing archanā to the respective deities. It is a speciality of our religion to have 1000 names to worship, Śreedevee, who is the earlier most Shakti without any form. The fundamental message within this is that the entire universe originated from sound. That sound is in the form of letters. Hence any sound or letter either directly or symbolically indicates the supreme being hence limitless hymns. LIFCO themselves have published 1000 names about at least 35 deities. These are all taken from various purānas. ŚreeVişhnu Sahasranāma is taken from Mahābhārata as told by Bheeshma. Śree Lalitā Sahasranāmam is taken from BrahmāndaPurāŋa. In this series, the trishatee (300 names) on Parameshwara alone is taken from Vedas in the form Rudranamakam. Śree Ganapati Sahasranāma is seen in Vināyaka Purāŋa. It is conveyed by Śree Ganapati himself. Sree Parameshwara, when he started for killing the demon Tripurā, he forgot to worship Śree Ganapati and hence he lost the battle. Hence, as suggested by Nāradā, he worshiped Śree Gaŋapati and again ventured for the battle. At that time the 1000 names on Ganapati, was conveyed by Ganapati himself to Shiva. The hidden meaning of this is the direct explanation of the statement in Tamil that. "Avanarulāleye Avan Tāl Vanangi" - to worship his feet with his own

blessings. In the same manner, this Lalitā Sahasranāmam also was communicated by eight Vāgdevees with the own orders of Śreedevee only. They are; Vasinee, Kāmeshvaree, Moodhinee, Vimalā, Aruŋā, Jayinee, Sarveshvaree and Koulinee – the secret yoginees residing in the seventh hall of Śreechakra. Śreedevee, herself says about them in the first part of this hymn as "on account of my blessings, you have great capacity of speech. Further you have been appointed to provide the capability of speech to my devotees. You always think of my names". Hence compile a hymn symbolically with my names, so that my devotees can pray and get my blessings.

- 3. The supreme being, which do not have any form has been given names to
 - Worship with thousands of names.
 - Imagine hand, feet and other organs and give oblations to it.
 - Describe it as having various characters and indicate them with the concerned names to bow it.
 - Assume that it has done various actions and communicate those actions through different stories and worship with names concerning to those stories.

In this the number 1000 is not just a measurement, but to indicate it is infinite.

- 4. In the later part it has been mentioned that there are crores of 1000 names about Śreedevee. They are Ganga, Gāyatree, Shyāmalā, Lakshmee, Kali, Bālā, Lalitā, Rājarājeshvaree, Saraswatee and Bhavani. This Lalitā Sahasranāma hymn is the greatest among all of them.
- 5. Let us consider the important reason for this. In official matters, if we need to get some work done, don't we praise that concerned officer? The one issue in this regard is that there do not exist a single official who can solve all our problems. Further our request or praising is not concerning that official it is just because he has the capacity to solve our problem. Hence the respect and devotion is to the capacity of that official only. This is what we accept as worshiping the

Shaktis (energies). This method is worshipping the capacity with each of the deities, by separating the capacity from the deity. Hence each name consist these shaktis. In some of the names this has been explicitly mentioned. However, in most of the names it is mentioned through secret root letters (beejāksharas), mantras or cryptic sounds. This is individual specialty of this hymn. That is the reason why it is enough if one chants this hymn. There is nothing else needed for the development of human beings. This has been repeatedly mentioned in the results part of this hymn.

- 6. The greatness of Samskrit language is mentioned in the name itself (Samskritam done in a perfect way). Each word has lots of meanings. In the same manner splitting of each word differently will provide different meanings. This makes different people split the words differently and convey different meanings. Though it can be taken that this does not affect heavily, this hymn exactly has 1000 names not even a single more or less. Hence if splitting of words is not done properly and the names read individually, then count of 1000 may change. That is the reason, to split the words properly, Salākshara Sūtras were first formulated. Because this is not available now Paribhāshā Maŋdalam, with 40 verses, was written by the teacher of the author of this book. All these have been explained in this book.
- 7. In the same manner, there are 51 letters in Samskrit out of which the specific 19 letters have been left out and the remaining 32 letters only have been used to begin the 1000 names in this hymn. This and number of names beginning with each of the letters have all been calculated. The 25th name *Shuddhavidyānkurākāra dvijapaktidwayojjwala* seems to explain the reason why only these 32 letters have been used.
- 8. Further each of the verse in the *Paribhāshā Mandalam* is about *Śreedevee* and indicates the beginning letters of the names and the number of letters in each name as well.
- 9. Further the beginning letters of each of the hundredth name (101st, 201st, ...) has also been mentioned in one of these verses. All

these convey the message that the splitting of words has to be done very carefully. So much care has been taken that even if a small mistake happens, it may affect greatly. This much care is needed because this hymn forms part of *Brahmānḍa Purāŋa* as a continuous verse and since the written format was not earlier available it was passed on by word of mouth to the disciples by the teachers.

- 10. One other specialty of this hymn is that the main part of 182.5 verses, we cannot read any fillers or any word which does not have any meaning. That is, there are no filler words or meaningless words like *Cha, Vai, Tu, Hi, Eva,* etc.
- 11. There is no repetition of names. If such duplication is seen, by properly splitting the names those names can be considered as a new one. Hence there is no flaw of such duplication of names.
- 12. As mentioned earlier, each of the names contain *mantras*, only if this hymn is learnt through a proper teacher its complete meaning can be understood and enjoyed. That is the reason, the secret meanings and *mantras* are not explained explicitly in this book.
- 13. One other surprising aspect is seen in many names. If 3 or 4 names are contained in a half verse, individual meanings can be taken for them. If those 3 or 4 names are read in a combined manner, even then we get a complete meaningful sentence. For instance;
 - SudhāsāgaramadhyasthāKāmāksheeKāmadāyinee (61st, 62nd and 63rd names)
 - 61 One who dwells in the midst of the ocean of the nectar.
 - 62 One who has beautiful eyes.
 - 63- One who fulfills all the desires.

When these names are read in a combined manner it gives the meaning that **She**, who has beautiful eyes and by residing in the midst of the ocean of nectar, fulfills all the desires of **Her** devotees.

ii. Gāyatree vyāhruti: Sandhyā dvijavrundaniShevitā420 – One who is in the form of Gāyatree.

- 421 One who is in the form of invocations.
- 422 One who is in the form of twilight.
- 423 One who is well worshipped by the groups of twice born.

When these names are read in a combined manner it gives the meaning that **She**, in the formof*Gāyatree*,is worshipped in the twilight, with invocations like *Bhoo*:, *Bhuva*: and *Suva*:, by the groups of twice born.

- iii. Kleemkāree Kevalā Guhyā Kaivalyapadadāyinee
 - 622 One who is the personification of the letter Kleem.
 - 623 One who is the Absolute devoid of all attributes.
 - 624 One who is the most secret.
 - 625 One who bestower of the solitary abode.

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taries of Śree Bhāskararāya. In some of the places, some more stuff has been added.

- 7. To explain easily some of the matters have been given in table format.
- 8. Not to be difficult for reading and also not to be a strain for eyes, effort has been taken in composing and printing.
- 9. Further where the Samskrit letters are written in Tamil, it has subscripted as 2 or 3 or 4, to avoid mistakes in pronunciations.
- 10. It has been an attempt first of its kind to provide the drawn paintings as below:
 - 11. Śree Hayagreeva advising Agastya to explain the origin of this hymn
 - 12. Vasinee and other seven Vāgdevees in front of Śree

 Lalitāmahātripurasundaree in Her assembly hall as an exhibition of the first time composing this hymn.
- 13. We hope that this book with such specialties will be useful for the devotees.

Śree Vidyā

1. Some of the important aspects of Śreevidyā have been compiled in this section, based on various books on Śreedevee. We hope this will be helpful to more clearly understand the meaning of this Sahasranāma.

1. Happiness is the one everyone wants:

2. Everyone in this world wants only happiness. This is called purushārttam. The happiness is of two types. One is self imagined. Hence it is perishable. This is indicated by the name kāmam (wish). This is unreal. The other one is salvation, which is eternal and indestructible.

Both these are reached through *Dharma*. But Dharma is reached through economic (artha) means viz., wealth.

In general all these four, that is, *Dharma*, economic wealth, wish and salvation, are in a combined form called as *purushārthas*.

To enjoy the eternal salvation, *Paramashiva* has prescribed various *vidyās* — *Veda*; *sāstra*, *smruti*, *purāŋas*, epics, etc. These depend on various differences in human beings and the purity of their minds. Hence they are all means of getting correct knowledge only. There are no *inter-se* gradations among them. The followers of one method should not denounce the other. But at the same time, we read that in asāstra praising a presiding deity and denounce other deities. The inherent truth in this is to bring interest and confidence to those who follow that *sāstra*. Denouncing of other *sāstras* is not to degrade or ridicule them. But, the intention is, that those who are not competent should not enter into it.

This is what is advised in Koulopanishad as; Lokān Na Nindyāt, in Parasurama Kalpasūtra as; Sarva Darshana Anindā and in Śreemad Bhagavad Geeta as; Na Buddhibedam Janayet.

The salvation is to recognise by experience that the soul that is imagined as 'self' is actually the form of eternal supreme being only and the body and the universe are all perishable. This truth has been hidden by ignorance (illusion). *Vedas*, etc., help in re-recognising the truth and to identify the real form.

II. The form of Supreme Being:

3. Veda itself could not define the form of the Supreme Being. They only give a negative description that "this is not supreme Being, and that is not, etc. Veda says that the Supreme Being is beyond the realm of mind and speech; Yato Vācho Nivartthante Aprāpya Manasā Saha. In reality, Veda says, that realizing the union of the soul with Supreme Being, which is without any qualities, or any flaws or any form, is called salvation. The great statements like Tatvamasi also advise the same. To realise this many vidyās (Maduvidyā, Bhoomā Vidyā, etc.) without any qualities, have been advised by Vedas. But only some people can follow this.

We worship, with devotion, the supreme being, which is not a male or female or neutral and does not have any attributes, by assigning a form to it. We also assign some attributes to that form. Hence this is called <code>Sagunopāsana</code> (worshipping with attributes). The name and form are created according to the will and pleasure of the individuals based on the maturity of their minds.

Śree Ādi Śaņkara established six religions, by streamlining and systemising the existing practices of worshipping with attributes and removing any flaws in them. One among them is Śreevidya.

Since the supreme being is without any attributes, or flaws and the supreme spirit is the source of all sensations with periodic cessation activities, there is no thought of 'self' for it. It is a witness to all without any limitations or attachments. The feeling of 'l-ness'occurs to it only through energy. In that case it acquires attributes and flaws. Kāmakalā Vilāsam says that Paramashiva who is without any limitations and is in the form of knowledge, acquires the feeling when sees in a mirror on

account his reflection he gets the feel of 'I-ness' when looking into the mirror of reasoning.

Sāstras say that this form of Paramashiva, without any limitations and full of knowledge, is called Kāmeshwarā and the reflected form seen in the mirror is called Kāmeshwaree or Lalita.

Since it is the 'I-ness' (Ahantā) of Parameshwarā as a combined form of souls, it is called Parāhanta. Because of this Parāhantā only Parameshwarā gets the feel of the need for creation; Sa Ikshata Bahu Syām Prajāyeya.

Hence Śreedevee is the cause of creation of this world. Since Paramashiva gets such quality of actions called as Dharmas, he is called as Dharmee. Those Dharmas are called as Tripurasundaree, Shakti and Devee. Though addressed through different names both are one and the same. The unified form of both is called the supreme being. Hence when Śreedevee is addressed as supreme being, Her form is called as the Prakāsha Vimarsha (manifest and unmanifest) and Sāmarasya (equal without any superior or inferior).

III. Mother and God:

- 4. Veda advises as; Mātru Devo Bhava the mother has to be seen as God. By reversing this, we see the God as mother in Śreevidya. We move closely and friendly with mother. We can be affectionate to her. The affection of mother over her children is the greatest. She does not mind the mistakes done by children, forgives them and do lot of help.
- 5. Thus worshipping the God in the form of a woman is also in practiced in other countries. The researchers say that such worship was in vogue in Egypt and other countries in ancient days. In Rome in Europe, before the Christianity was spread, worshipping *Devee* was in practice. She has been described as having sandal jewels in forehead, wearing garlands and with long hair. She says about herself as below;

"I am she that is the mother of all things Mistress and governess of all elements The initial progeny of the worlds
The chief of the powers divine,
The Queen of Heaven; the principal of the
Gods celestial, the light of the Goddesses...

My name, my divinity is adored throughout the world, in diverse manners, in variable customs and in many names, for the Phrygians call me the mother of the Gods; the Athenians Minerva; the Empyreans Venus; the Canadians Diana; the Sicilians Droserpina; the Eleusians Ceres; some Juno, others Bellona, other Hecate; and principally the Ethiopians who are excellent in all kinds of Ancient doctrines, and by their proper ceremonies accustomed to worship me Queen Isis".

It seems the tribal people called *Koul* in Britain and ancient people in France were worshippers of *Devee*. It seems, by the triangles drawn by them and mapping the Sun, Moon and fire to those triangles, Jews were involved in worshipping *Devee*.

It is also seen that such worship in vogue in China and Japan.

(Reference – the foreword in English, written by Śree K.M.Panickar for the book titled Śreevidyā Mantra Bhāsyam by Brahmasree Perunkulam Veerarāgava Sāstry).

IV. Ancient and praised by Vedas:

6. The worshipping method is very ancient. There are evidences for this in Vedas and purānas. For instance, these are about Śreedevee-Śree Sooktam, Durga Sooktam, Sundaree Tāpinee Upanishad, Pāvanopanishad, Rātre Sooktam, Devee Sooktam, Devee Upanishad, Tripuropanishad, Bahvroshopanishad, Koulopanishad, Guhyopanishad, Mahopanishad, Sarasvatee Rahasyopanishad, Soubhāgya Lakshmy-upanishad andŚreechakra Upanishad.

In Śree Rudram, we read as; Yā Te Rudra Shivā Tanoos Shivā Vishvāhabeshajee I Shivā Rudrasya Beshjee Taya No Mruḍa Jeevase II In Purusha Sooktam, we read as; Hreeshcha Te Lakshmeeshcha Patnyou

Kenopanishad says that Uma Devee came in person to advise Indra.

The Kāmakala Beeja, 'Ĕm', which is very important in worship of Devee has been mentioned in Srutis. For instance;

Ya: Prāneeti ya Ĕm Shrunoti Yateem Shrunotyalakam Shrunoti Ya Em Chakāra na So Asya Vedā Chatvāra Ĕm Piprati Kshemayanta:

So many learned and elders have followed this method of worship. The notable among them are; Vashisţar, Sanakar, Sanātanar, Sanatkumārar, Sukhar, Durvāsar, Agastyar, his wife Lopamudra, Kālidāsar, Gowdapādar and Śree Ādi Śaņkara.

V. Books about Śākta:

In addition to *Vedas*, mention has been made in many *purāŋas* also about worshipping *Devee*. Most important among them are – *Devee Bhāgavatam, Brahmaŋḍa Purāŋam, Mārkaŋḍeya Purāŋam, Skānḍam* (Soota Samhitā part), etc.

The principles and methods of worshipping have been mentioned in many a tantra. The goal of this worship is to make the worshipper feel through experience the *Vedānta* statement that self and the supreme being are one and the same. Everyone can experience this only by his own efforts. Hence the practicing methods have been explained in these tantra books. There are some contradicting views between them. However, since they have a single goal, they have to be taken as correct and the method which is best suitable for the individuals should be followed.

These tantras, are mainly in the form of dialogue between Parameshwara and Parameshwaree. Their names may change like Bhairava, Bhairavee, etc.

In addition, some learned people, have compiled the practices during their time, and published books about it.

Some important books on Śākta explaining about the Śreedevee worship are:

- Tantra Rāja Tantram,
- Vāmkeshwara Tantram (a part of which is NityāShoḍashikārnavam),
- Rudrayāmalam, Kulārnavam, Gnānārnavam Tattātreya Samhita,
 Sharadā Tilakam
- Prapancha Sāram (written by Śree Ādi Śaņkara),
- Paramānanda Tantram,
- Kālidāsā's ChitkagaŋaChandrikāand Panchastavam (a group five small verses),
- Durvāsā'sShakti Mahimnā Stotram and Lalitā Stavaratnam (also called as Āryātvichati),
- Parasurama Kalpasūtra, Tripurā Rahasyam,
- Śree Vidyā RatnāSūtras by ŚreeGoudapata
- Soundaryalaharee written by Śree Ādi Śaņkara and its various commentaries
- Varivasyā Rahasyam by Śree Bhāskararāya
- Kāmakalā Vilāsam
- Various books written by Sir John Woodroffe (Arthur Avalon) particularly Shakti and Saktha, The Serpent Power and The Garland of Letters.
- Śree Vidyārnava Tantram
- Books written by Śree Chidānanda Nātha the list is given in his biography section.
- Tirumantiram by Tirumoolar, Some songs by Manickavachagar, Some songs by various Siddhās.

VI. Who is eligible for this worship? Who can take it?

7. Anybody who has ardent wish to reach the salvation is eligible for this worship. No bar on sex, caste, etc. The eligibility is based on good conduct, devotion, passion, control of organs, purity (both of mind and body), faithfulness and devotion towards the teacher.

We often experience that though we have heard of the *Vedānta* principles many a time, that do not stick to our mind permanently. This worship will be of utmost help for those who are in this stage. We can consider them as the fittest.

Most people do this worship with the temporary goal in mind like (childbirth, curing of diseases, etc.) and not the eternal knowledge or salvation in mind. They would get the results they wanted. In due course they themselves would get interest in knowledge and salvation.

VII. The method of worship has to be learnt only through a teacher.

8. Whatever be the intellect, it will give its fruits only if it is obtained through an appropriate teacher. It is not correct to think that we can get the knowledge through reading from the books. Such an intellect got only through the books will not give fruits on the other hand may land up in some side effects.

The importance of a teacher has been stressed in *Vedas*, *Smrutis* and *Tantra Sāstras*.

Mainly, tantras do not cover about this worship — many important principles, methods and mantras. Further, more than the methods mentioned in tantras, the method traditionally followed by the lineage of teachers is better placed. If there is a controversy between sāstra and tradition, only the tradition prevails. Traditions are to be learnt through a proper teacher.

Those who are interested should reach to an appropriate teacher and request him to initiate. One important caution has to be noted in this regard.

The relationship of teacher-disciple is the best. The disciple surrenders to the teacher and request to bring him up. Hence before finalising one person as a teacher, the disciple has to completely understand about the teacher. It is a general rule that once finalised, he cannot change the teacher. Nowadays, we hear that, the teachers

demand a lump sum as a fee to initiate any *mantras*. It does not seem to be a new matter. Rameshwarar, who wrote the commentaries for *Parasurama Kalpa Sūtra*, has quoted the below one even at his time;

Guravo Bahava: Santi Shishya Vittāpahārakā: I Durlabhoyam Gurur Devee Shishya Santāpahārakā: II

Devee! There are many teachers who appropriate the wealth of the disciples. It is very rare to see the teachers who remove the sufferings or sorrows of the disciples.

However, this caution has to be carefully followed. That is one has to decide on a teacher, with good qualities. Sāstras have in detail explained the characters of a good teacher. The important ones among them are – peaceful, pure, one who perform his actions properly, one who has knowledge of sāstras, one who has control of his organs, one who has good mind, one who does not have ego, one who has compassion, one who hails from a good teacher-disciple race, one who is not greedy, one who is capable of clarifying the doubts of his disciples, and one who has passion towards development of the religion.

It is very rare to have one person who has all these qualities. One who has most of these qualities can be considered.

The teacher also tests the disciple, decides on his qualification and advise and initiate accordingly.

The duties of a disciple are – have full faith on the teacher, do service as for as possible, act according to his advises and chant the mantras taught by him.

VIII. This Sahasranāmam can be chanted only those who got initiated.

9. The first part of this hymn (44th verse) says that this hymn has to be sung for satiating *Śreedevee* after doing *archana* for the *Śreechakra* and chanting *panchadasheemantra*. In the next verse **She** says, "even if *archana* is not done for me and even if my *mantra* is not chanted, this

hymn has to be sung for my satisfaction" – it has to be taken that, this has been mentioned to reiterate the importance of this hymn. This has further been made clear in the last part (verses 5 and 6). Accordingly, after taking bath in the morning, finishing the oblations like Sandhyāvandanam (both vaidheeka and tāntreeka), etc., according to the individual's tradition, the prayer room has to be entered and worship to the Śree Chakra has to be done first. The mantra has to be chanted for 100 or 300 or 1000 times. And then only this secret hymn has to be read.

In the same last part (verses 81, 82 and 83), it has been mentioned that this hymn should not be told to those who do not have Śreevidyā mantra. If this rule is violated, yoginess get angry and may land up in ill effects.

Hence, those who want to chant this hymn with devotion have to reach an appropriate teacher, get initiated and then only this has to be chant. What to do till such time? The reply is available in the same part (verses 48 and 49) – this hymn has to be written in a book and that book has to be worshiped.

One need to have the faith that Śreedevee herself will lead to a proper teacher. **She** herself has the names *Gurupriā*, *Gurumoorthi*: and *Gurumaŋdalaroopiŋee*.

IX. Śreechakram and Meru:

- 10. A deity can be worshipped on an idol or picture. This is the physical form of that deity.
- In a metal sheet if some lines are drawn according to the prescribed rules that is called *yantra*. This is the subtle form of the deity.

It is habit to wear this yantra as a casket.

The combination of some sounds is called mantra. This is still subtle form of the deity than yantra. All the 51 verses of

Kandaranuboothi, talk about various yantras. Similarly each of the verse of Soundaryalaharee has one yantra corresponding to it. The yantras relating to other deities are also in vogue.

An important yantra relating to Śreedevee is Śreechakra. It can be noted that only this chakra has a prefix Śree.

Śreechakra has four upward triangles, five downward triangles and a bindu in the centre. This yantra has Lotus with eight or sixteen petals, three girdles and three border lines. (In some schools it is two border lines. Śree Bhāskararāya says that, in his book called Setu Bandam, both the versions are evidenced). In the Śreechakra in vogue in South India the gates of the border lines will be open.

Looking at this Śreechakra in a different dimension, we see Bindu, eight triangles, two polygons of ten corners each, polygon of 14 corners, eight petals, sixteen petals and three border lines. Thus we get nine halls (Āvaranams). (It is not the practice to treat girdles as Āvaranam).

The upward triangles are treated as pertaining to *Shiva* and the five downward triangles pertaining to *Shakti*. The same *Śreechakra* is rotated 180 degrees, making the *Shiva* triangles downward then it is called *Shivachakram*.

If this Śreechakra is made as a three dimensional figure (with length, breadth and height), then it is called *Meru*. This *Meru* is of three types, depending on the imagination of the worshippers.

If it is imagined as unified with 16 nityā Devees it is called Meru Prastāram, when unified with 51 letters it is Kailāsa Prastāram and when unified with Vāgdevees it is Bhooprastāram.

We saw that there are nine $\bar{A}varanams$ in $\hat{S}reechakra$. $\bar{A}varanam$ means curtain or fence or compound or fort.



Meru Sree Chakra



There is a separate worshipping method for Śreechakra. The deities, Siddhis and Chakreshwaree in each of the Āvaranās have to be worshipped. By getting their permission, we have to move to the next Āvarana.

The method of starting from the border lines and ending with *Bindu* is called destructive (*laya*) method. On the other hand starting from the *Bindu* and ending with border lines is called creative method. Mostly only the *laya* method is in practice.

Special tatvas (philosophies) for each of the Āvarana of Śreechakra have been mentioned in tantra sāstras. Śree Chidānanda Nātha has explained this in detail in his book called Saparyā Padhati Vāsanai. For the fear of volume, the explanation has not been discussed here. However, a list prepared by himself detailing the qualities of each of Āvaranas has been given here.

Further the main emotions and the taste as described in the book called *Kāmakalā Vilāsam* and in 51st verse of *Soundaryalaharee* are added in the list. Given in the next page.

Āvaranam	Tatva	Prevailing Sentiments	Main Emotion
1.	Earth	Rathi	Love
2.	Moon	Happiness	Heroic
3.	Eight forms	Sorrow	Compassion
4.	Mahāmāyā	Fear	Fearful
5.	Ten incarnations	Disgust	Disgust
6.	Vaishvānaran	Furious	Furious
7.	Nature	Comedy	Comedy
8.	Three qualities	Surprise	Wonder
9.	Brahmam	Equality	Peace

X. Different stages in Śreevidyā:

There are different stages in Śreevidya. The important ones are Pālai, Panchadashee and Shoḍashee. Imagining Śreedevee as nine years old girl and is the worship of Bālā Tripurasundaree. The mantras pertaining to this get expanded a little and reach the other two stages.

There are 12 types of Panchadashee mantras. The mantra originated from each sage is one Panchadashee. The sages of the 12 mantras are: Manu, Moon, Kubera, Lopamudra, Cupid, Agastya, Fire, Sun, Indra, Skanda, Shiva and Krodha Bhattārakā (Durvasa).

Further it seems, there are mantras pertaining to Nandikeshwar, Hari and Yama.

The most famous among the *Panchadashee mantras* are the *Kādhividyā* originated by Cupid (starting with the letter *ka*) and *Hādividyā* originated by *Lopamudra* (starting with the letter *ha*). Even among these two, only the *Kādhividyā* is in practice. It is said that this is the greatest. The reason for such a conclusion is *Lalitā Trishatee* is based on *Kādhividyāi* and only the *Kādhividyā* has been merged with other *beejas* in *MahāShoḍasee mantra*. Further in the first part of this hymn (verse 17) it has been mentioned as; *Śreevidyāiva Tu Mantranām Tatra Kādhir Yatā Para*.

Śree Bhāskararāya mentions 14 different meanings for the Kādhividya. (His book called Varivasyā Rahasyam may be referred). In recent times, Śree Veeraraghava Sastrigal from Kerala has given 80 different meanings. It has been told this has got the approval of Śree Abhinava Nṛṣimha Bhāratee swamijee of Srungeri Sharada Peeţa. (The book called Śreevidyā Mantra Bhāshyam written by Śree Veeraraghava Sastrigal, published by Vāvilla Ramaswamy Sastrulu at Chennai in 1960).

Devee upanishad has cryptically been described in Kādhividyā, Chaŋḍi Navāksharee mantra and Bhuveshwaree mantra.

XI. Different forms of Śreedevee:

14. There are many forms for Śreedevee. She has a name also as Bahuroopa. It is said that She has many 1000 names.

It is told that for administering this universe while imagining doing different tasks, **She** is told to take different forms. Further depen-

ding on different places the forms also change. Again various people worship imagining *Śreedevee* with different colours, depending on the wish they want to get fulfilled.

In a famous way, **She** is worshipped as *Devee, Mahātripura* sundaree, Rajarajeshwaree, Kāmeshwaree, Lalitā, Kāmākshee, Bhuvaneshwaree and Kalee. In general there is a feeling that Kalee has a fierce form. The pictures also describe her in such a form. The picture poses are - naked, with garland of skulls and killing a demon with a trident. All the forms of Śreedevee are with compassion. By destroying the evil habits of the demons, **She** shows good path to him also. Saptashatee also says; Chitte Krupā Samara Nishturatā Cha Drushta. We worship the demon Mahishan also, who was killed by Śreedevee, in the Chaŋdikā Paramesvaree Āvarŋa Pooja.

In Skānda also it has been mentioned that Soorapadman, after he is killed, he becomes a peacock and made the vehicle of Lord Muruga.

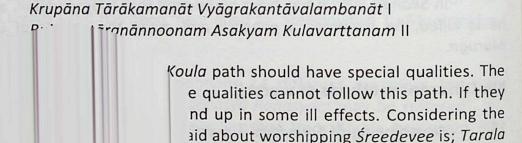
XII. Different methods of worship.

15. Worshipping of Śreevidyā is mainly of two paths – Samaya and Koula. The Samaya path has tow sub-divisions – Dakshina and Vāma. Within each sub-division there are three methods viz., Bāhyā (without tools) and Āntara (worshipping without any tools) Parāpara Pooja (both the methods mixed).

Only the Bāhyā method is used in Koula path. Even in principles, the Koula and Samaya paths differ. The principle of Samaya path is that in the SahasrāraKamala, the Kundalinee energy merges with Shiva and the supreme bliss is enjoyed through the nectar rain falling from it.

Koula path is of two types viz., Poorva (East) and Uttara (West). According to this path the principle is that the triangle in the Sahasrāra is the dwelling place of Śreedevee. The opinion of the followers of East Koula path is that the salvation is awakening of the Kundalinee. They perform the Bāhya worship in yantras. The worshipping practice of the followers of West Koula path physically includes worldly happiness like

alcohol, fish, meat and ladies. The *tantras* explaining this method mention that the worshipper has to imagine himself as *Kāmeshwara* and his consort as *Kāmeshwaree*. It has to be imagined that the Supreme Bliss comes out through their union. It can be thought that this method makes the addicts of alcohol, etc., as offering them to *Ĕshwar* and consume the same with the mind treating them as *prasadam*. The real meaning is that, in due course of time, the worshippers get their mind changed and will reduce the consumption and as time passes may drop the habit itself once and for all. The addicts who follow this method say that this method is correct when looked at in a psychological way. But they fall below the expectations. Instead of improving themselves, they reach the state of unrecoverable sorrow state. This is equal to walking on the sharp edge of a knife. It is so fearful similar to embracing the neck of a tiger or having a snake around one's neck.



there are methods against the righteousrules, some humility for Śreevidyā itself.

This method can be successfully followed only by those, who have worshipped the other deities with the concerned methods, one who has matured inner-self and who has controlled his five senses.

Śreelakshmeedara, in his commentary for the 41st verse of Soundaryalaharee have mentioned some other methods followed by Koulas and says, "There are lot of things to be mentioned here. But since they are all against Vedas, I have left them. Some of the methods have been indicated here just to give an impression. The idea behind it is to prevent people from following the Koula path.

The Samaya path is so soft. The importance is given to righteousness, demeanor and sacred rules. In this method the worship starts with the feeling that self is the soul and Śreedevee, different from self is the supreme being. That is, in the beginning there is a duality thinking that self and the worshipped deity are different. By performing worship many a time, chanting the mantras and by reading or hearing the scriptures relating to Shakti, little by little this duality mind set is changed to non-duality mind.

Only the *Samaya* method is appropriate for most of the people. That too, those who are somewhat lower grade according to mental status, physically use the alcohol, fish and meat. Instead of these three some soft representatives have to be used.

The five things whose beginning letters are 'Ma' are called as Pancha Makāram. The real philosophy behind this is as follows;

Śreedevee has one name as Panchatanmātrasāyakā (11th name). The five arrows are the essence of sound, touch, form, taste and smell. The Śākta tantras mention this as kula things. Kula means moolādhara and other five bases. In all these six bases, these five elements are there respectively - earth, water, fire, air and ether. The mind to understand the panchatanmātras is also another kula thing. These are all symptoms of the supreme being in the form bliss.

Only these kula things were mentioned above, for the lower grade people, as alcohol, etc., by the tantras. These tantras are not recognised by the knowledge $k\bar{a}nda$.

If observed keenly, it can be understood that this worship itself is like a sacrifice. The five *makārās* are the oblations in the sacrificial fire. The higher grade people have to be identified as below;

Alcohol – the fire tatva – the Brahmatmaikya Akandākāra Vruddhi - the fall that spreads from Sahasrāhāra.

Fish – the water *tatva* – that controls and makes the outward looking organs to revert and look inwardly.

Meat – the earth *tatva* – cuts with the knife of maturity, the animal form controlled by the righteousness and the wickedness. This makes the self form integrated with the supreme being.

Hand Signs— the air tatva— to flame all the bad habits in the fire called Brahma Vidya.

Union – the ether *tatva* – the unison of *Shiva* and *Shakti*. Those who want to know more about *pancha makāra* can read *Śree Chidānanda Nātha*'s book called *Saparyā Pattadi Vāsanai*, or *Kulārnava Tantrai* or Sir John Woodroffe (Arthur Avalon)'s *Shakti* and Saktha).

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act now few There are two types in *Samaya* path viz., right and left. These depend on the individual's mind set. This has been explained in the 912th name *Savyapasavyamārgastha*.

It has been told that in both these methods the method of worshipping is of three types. Worshipping with tools like flower, fruits and other things – Apara ($B\bar{a}hya$) method is used when the worshipper does not have any knowledge of non-duality. Fit for medium grade people.

Entirely not having the duality mind is called *Parā* worship. Assuming all the actions done as worship is called *Parā* method. This is the greatest one. Fit for higher grade worshippers.

Parāpara method is to convert the duality mind set to non-duality through practice. Fit for medium grade worshippers. By starting with Apara method, the complete meaning has to be reminded in every stage of worship. Little by little the non-duality mind has to be reached. Later the stage of doing Parā worship also has to be reached.

XIII. Śreevidyā is very secret:

16. Tantras say that Śreevidyā has to be worshipped by keeping it as a most secret, since it is so great and it gives the salvation, which is the ultimate wish of human kind. Other Vidyās are like bitches, who are visible to all, but Śreevidyā is like a family lady who is visible only to husband who has a right over her.

Parasurama Kalpa Sūtra says;

Veshashyā Iva Prakattā: Vedādi Vidyā: Sarveshu Darshneshu Gupteyam Vidyā II

Kulārnava Tantra says;

Anyāstu Sakalā Vidyā: Prakatā Ganikā Iva I Iyam Tu Shāmbhavee Vidyā Guptā Kulavadhooriva II

Hence it is mentioned that, this $\acute{S}reevidy\bar{a}$ has to be protected as very secret. If it anyone tells this to ineligible people, he will fall into hell. Hence it has been prescribed that the worshipper of $\acute{S}reevidy\bar{a}$ has to hide his worship from others;

Koulopanishad says;

Anta: Shākta: Bahi: Shaiva: Loke Vaishnava: II

Kālee Vilāsa Tantra says;

Anta: Shāktā: Bahi: Shaivā: SabhāyāmVaishnavā Madā: I

Nānāmoorttidarā: Koulā: Vicharaŋti Maheetale II

The intrinsic message is that worshipping *Shakti* should be known only to inner self mind. In practice, the *kumkum* as a *prasadam* of *Śreedevee*, should be worn in between the eye brows and also should be hidden by other *Saiva* symbols like *Viboothi*, etc. The hand signs of *Śreevidyā* should not be shown in public and also one should not advertise that he is a worshipper of *Śreevidya*.

Since Śreedevee and Vişhŋu are one and the same, talking about the greatness of Vişhŋu is equal to talking about the greatness of Śreedevee.

XIV. The results of worshipping:

17. *Śreedevee* is in the form of guileless compassion. **She** bestows compassion without expecting anything in return. She is the mother of all the worlds. Hence however we, being **Her** children, worship her.**She** accepts it and bestow her blessings with compassion. Only the devotion and passion are important. **She** does not expect much of actions. (But, they help us in focusing the minds). **She** does not even expect us to understand the inner meanings of the actions. (However, if we know them it would fetch us the result early. Hence, in the next sections, we discuss about creation – seven creations and half creation).

Śreemad Bhagavad Geeta (IX – 26) also advises us; Patram Pushpam Phalam Toyam Yo Me Bhaktyā Prāyachchati I Tadaham Bhaktyupahrutamashnāmi Prāyatātmana: II

Worship of Śreedevee can also be carried out without straining the body. The body is called as a temple (Deho Devalaya Prakto). Further Śreedevee, is being worshipped in the form of bliss and as a liker of eroticism — as Lalitāmbikai. NityāShodashikārnavam says that the worshipper has to decorate himself beautifully and perform worshipping with a smile in his face.

Similarly, for those who worship with a feeling of surrendering to **Her**, **She** bestows both the enjoyment as well as salvation.

Mangala Rāja Stavam in Rudrayāmala says; Yatrāsti Bhogo Na Cha Tatra Moksha: I Yatrāsti Moksho Na Cha Tatra Bhoga: I Śreesundaree Sātaka Punkavānām I Bhogashcha Mokshashcha Karasta Eva II

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989th name *Vājnchitārthapradāyinee* says that **She** bestows what is sought for. But, *Śree Ādi Śaņkara* says one step further in his *Soundaryalaharee* (4th verse) that **She** bestows more than what is sought for; *Dātum Phalamapi Cha Vānchāsamadhikam*. **She** only saves

from all dangers. Elders say that "What is to be done while in crisis? Just think about the feet of Śreedevee. What will do that type of thinking? It makes even Brahma and others as servants";

Āpati Kim Karaŋeeyam Smaraŋeeyam Charaŋayugakamampāyā Tat Smaranam Kimkurute Brahmhādeenapi Kinkaree Kurute II

In Saptashatee also we read as;

Durge Smrutā Harasi Beetimashesha Janto: I Svastai: Smrutā Matimateeva Shubhām Dadāsi II Dāridriya Dukkha Bhaya Hāriŋee Kā Tvadanyā I Sarvopakāra Karanāya Sadārdra Chittā II

Again in 12th chapter of *Saptashatee, Śreedevee* has promised to save from all dangers.

We all continue to do one or other mistake. While enquiring about the expiation, it is understood that thinking of the feet of *Śreedevee* is the only way out. 743rd name *Pāpāraŋyaḍavānalā* also conveys the same message.

BrahmāndaPurāŋa says;

Krutasyākilasya Pāpasya Gnānatognānatopivā l Prāyashchittam Param Proktam Parāshakte: Padasmruti: II

It is enough if we worship *Śreedevee* after surrendering with her and with determined and focused mind, and with devotion. We need not ask anything. **She** herself will bestow us what is good for us including the four types of wishes.

XV. The knowledge of creation, which will help in dissolution:

18. The goal of a good worshipper is to be happy with the understanding that he is not different from the Supreme Being by his own experience.

If it is understood that how we and the universe originated, it would be easy to retrace in the same path to reach the Supreme Being. Hence it is necessary to know the creation of this universe.

Vedas say the creation of this universe as below.

Itreya Upanishad (I-1-1) says – there was only one soul in the beginning. Nothing else was there. It wanted to create the worlds – it created;

Ātmā Vā Itameka EEvākra Āseen Nānyat Kinchanamishat I Sa Eekshata Lokānnu Srujā Iti Sa Imān Lokānasrujata II

Taitreeya Upanishad (I-2-6) says — That supreme being, from which the ether and other things originated, desired to expand very much and grow (as world with name and form). It did penance with this desire and spread the light of knowledge. By doing that penance it created all the things whatever is available now;

Sokāmayata I Bahusyām Prajāyeyeti I SaTapo'tapyata I Sa Tapas Taptvā I Idam Sarvamasrujata II

Chāndogya Upanishad (VI-2-3) says — It created the light by saying "I will become many and grow in a huge way". According to the saying "I will become many", the Sat in the form of that light created water;

Tataikshata Bahu Syām Prajāyeyeti Tattejosrujata Tatteja Ikshata Bahu Syām-Prajāyeyeti Tadapo'srujata II

Brahadāraŋya Upanishad (I-4-3) says — That Virāt Purush did not enjoy the wealth individually. Hence, since it cannot enjoy the wealth alone, wanted a second. That Virāţ Purush became male and female and became a form of tight embracing. Later split his form into two. From that originated the male and females;

Savainaiva Reme Tasmātekkee Na Ramate Sa Tviteeamacchat Sahaitāvānāsa Streepumāmsou Samparishvaktou Sa Imamevātmānam Tvetā' Pātayat Tata: Patishcha Patneechāpavatām II Taitreeya Upanishad (III-10-6) says — I am the only who originated before this world, which is so beautiful and structured. I am prior to Devas. I am neutral of the eternal post;

Ahamasmi Pratamajā Rudāsya I Poorvam Devebhyo Amrutasya Nā Pa Ĕ II

Mundako Upanishad (I-1-8) says — By the penance (of know-ledge), the Brahmam (with the goal of creation) grows. From this originated the un-manifested food. From this originated the Hiranyagarbhā in the form of breath, mind, the five elements which seem to be truth, the worlds (actions) and from actions the results (liked as nectar);

Tapasā Seeyate Brahma Tato'nnamabijāyate | Annāt Prāno Mana: Satyam Lokā: Karmasuchāmrutam ||

XVI. Creation of this universe – as told by Tantra sāstras:

19. The same message is described in *tantra sāstras* with poetic taste. This is described in two dimensions viz., seven and half.

The *Brahmam*, which is without origin and eternal, shines in two ways viz., with and without qualities. This is called as *chit* (pure consciousness). It has unlimited powers. It contained within itself the things which can originate at any point of time. (That is, they later originated from it). The natural quality of it is to show itself.

From its form with attributes (called as SatChitĀnandam - Existence, knowledge and bliss absolute) the energy originated. From the energy originated the sound and from sound the mahābindu (the great point).

A movement happened in the mahābindu and very subtle sound waves (called as mātrukās) originated. When a stone is thrown in a tank, water waves are created and hit each other. In the same manner, due to these sound waves the mahābindu was split into three (bindu, nātham

and beejam [seed] – this nātham is different from the one mentioned earlier).

From the mātrukās, originated the sound what we hear (letters, words and sentences). Tantrasāstras mention that Bindu is Shiva, the beeja is Shakti and Nātha is the union of Shiva-shakti. This Shiva-shaktitatva does not come apart even during the time of dissolution. Nātham is called as Sat (existence) (this is explained as Sātākya = SatākyaYata:). Śreevidyātantras say that these Bindu, Beejam and Nātham are mentioned respectively as Prakāsha, Vimarsha and Misra (bright, dark and soothing). These are also called as Sukla, Rakta and Misra (Mahābindu is called as fourth Nirvāna feet). These three, in a combined manner, are called as three bindus. Tantra sāstras mention these three in various ways like, Moon, fire and Sun or Ichchā, Gnāna and Kriya or Vāmā, Jyeshtāand Roudhree or Brahma, Viṣhŋu and Rudra.

These three bindus are imagined as three vertices of a triangle. The desire, knowledge and action of the Brahmamwith attributes create this universe. In the commentaries of tantra sāstra, Sun is called as Kāman (Cupid) and Moon and fire jointly called as kalā (art). Hence the combined form is called Kāmakala. This triangle is also called as Kāmakala.

It is told that the universe originated from *Kāmakala*. From *Shiva-Shaktitatvas* originated the other 34 *tatvas* (detailed later). Hence the *tantra sāstras* say that the universe, in the form of 36 *tatvas*, originated only from the *Kāmakala*.

We saw that according to *Vedantas*, the supreme being got the idea creation – that word creation is indicated as *Ĕkshanam* (a look), *Kāmam* (desires), *tapas* (penance) and *Vichikeersha*. This *Ĕkshanam* and *Kāmam* have another name as *ShāntāShakti*. This *ShāntāShakti* (energy) is the combined form of *Ichchā*, *Gnāna* and *Kriya* energies. The action of *Ichchā*, *Gnāna* and *Kriya* energies is this universe. This universe is in the form of 36 *tatvas* right from *Shiva* till earth, as mentioned in the *Śākta* (Kāshmeera) and *Saivasāstras*.

A Tatva has many roles for the enjoying souls, the enjoyed objects, the enjoyment, the causes of enjoyment and the feel of enjoyment, till dissolution.

Soota Samhita says;

Ā Pralayam Yattishtati Sarveshām Bhoga Tāyi Bhootānām I Tat Tatvamiti Proktam Na Shareera Kaţāti Tatvamata: II

Some *sāstras* say the number of *tatvas* is 36, some other say that they are 24 and still some other classify differently. As per the *Śākta tantras*, we consider it as 36 for our discussion purposes.

These 36 tatvas are majorly classified as Ātma, Vidyā and Shiva.

The Shivatatva is of the form of ParaShiva. The thought (or desire) of creation in ParaShiva is Shakti Tatva. The knowledge in the form of ego as 'self', the feeling that 'everything is my form' in the SatChitĀnanda form are called Sadāshiva Tatva. The knowledge with name and form is called *Eshwara Tatva*. Shuddha Vidyā is the knowledge that there is no difference between the souls and the universe.

These five tatvas in a combined manner is called Shiva Tatva or Shuddha Tatva. Also called as manufactured dirt and indicate the causal body. It is worth noting that the Shiva Tatva is animate. It has to be keenly noted that each of these five tatvas is contained in the previous one. In the same manner the tatvas that are going to be discussed later, one is contained in the previous one.

The purusha tatva is completely describing pure consciousness, bliss, desire, knowledge and action.

Kalā tatva is reducing the energy of doing all actions. Avidyā tatva is reducing the energy of knowledge.

The tatva called $R\bar{a}g\bar{a}$ is reducing the energy of desire in the form of eternal satisfaction.

Kāla tatva is reducing the energy of eternity in the form of pure consciousness.

Māyā tatva is that gives an illusion that there is mutual difference between the universe and the soul.

These seven tatvas in a combined form is said as Vidyā tatva. They indicate the subtle body called as deceitful dirt. Since this is with self desires, it contains both the brightness (and mobility) that is reflected in this and the immobility that is to be discussed later as Ashuddha tatva. Since it contains shuddha and ashuddha tatvas, Vidyā tatva is also called shuddhashuddha tatva.

The purusha with consciousness is the soul. He is the doer and the beneficiary. The self form does not do anything and also does not enjoy anything. Only the illusion makes such a form the status of action and enjoyment. Hence it has to be kept in mind this is only an imagination.

Only the *Ekshanam* (a look), *Kāmam* (desires) and *Vichikeersha* mentioned in *Vedas* are the 12 *tatvas* mentioned above in different names.

The state of supreme being ready to exhibit itself is called the prakruti (nature) tatva. It equally has the three qualities viz., satva, rajas and tamas. From this originates the Ahankāra (ego) tatva with predominant rajo quality. The soul enjoys this universe only through this.

Bhuddhi (intellect) tatva with predominant satva quality originates. Manas (mind) tatva with predominant tamas quality originates.

The Ahankāra, Bhuddhi and Manas tatvas in a combined form is called inner-self (antakkaraŋam). To feel and enjoy these, further 20 tatvas originate in an orderly form. In short these are said to be - five

organs of knowledge (eyes, ears, nose, tongue and skin), five organs of action (tongue that speaks, hands, legs, anus and the genital organs) five self-characteristics (sound, touch, form taste and fragrance) and five primary elements (ether, air, fire, water and earth).

That 24 tatvas beginning from prakruti (nature) till earth, in a combined form is called as Ātma tatva. This is also called atomic dirt. This indicates the physical body. These are tools for enjoyment. These, in a combined manner are called as Ashuddha tatva. These are static in nature.

The ego, manufactured and deceitful dirt hide the *ParaShiva*. The *Shiva* with these curtains like bodies is the soul; one without these curtains is *Paramashiva*. The below verse in Tamil, of the learned make us easily understand how the three dirt hides the *ParaShiva*;

Maratthai Maraittatu Māmata Yānai Maratthil Maraintatu Māmata Yānai Paratthai Maraittatu Pār Mudal Bhootam Paratthil Maraintatu Pār Mudal Bhootam

Splitting of *Mahābindu* into three (*bindu*, *nātham* and *beejam*) in a metamorphic way mentioned as *Kāmeshwaran* and *Kāmeshwaree* in *Śāktasāstras*.

XVII. Kundalinee energy:

20. There is a saying that what is available in the universe is also available in the body. The supreme being, which is omnipresent is also available in our body. Tantra sāstras say that, in this, the Shiva part is in the Sahasrāram and the Shakti part is in the Moolādhāram as a snake wound into 3.5 rounds, sleeping with its head inside the cavity. The principle of this sāstra is that this Kunḍalinee can be awakened and merged with Shiva in the Sahasrāram. If this is done, we can enjoy the supreme bliss by the nectar that flows and wets all the nāḍis (pulse). This is a common principle across some other sāstras also. Yoga sāstras mention the physical methods of awakening the sleeping Kunḍalinee.

But, this is a dangerous one. If not done properly, it may have lot of side effects. Hence, the elders have advised that only the method of devotion is suitable to most of us (even if it is a little belated). (The book Deivathin Kural, 6th Volume may be referred).

Kundalinee energy is called as a subtle form of Śreedevee.

Those who want to know in detail about *Kundalinee* may refer to the book called The Serpent Power by Sir John Woodroffe.XVIII. Non-duality and *ŚreevidyāSāstra*:

(This part is a gist of pages 685 to 689 from the book called $\it Deivathin Kural, 6^{th} Volume$).

21. Both have a common goal. That is, to be happy by getting the knowledge "I am the *Brahmam*" by experience, is the goal.

Though there is an agreement with the end status, there is some difference about creation. It has been said that non-dual Vedanta is unreal and Secondarya is transformation or evolution argument. Unreal means showing what is non-existent as existent and what is existent as non-existent. A rope being seen as a snake is unreal. Rope is real and the snake is a lie. There is nothing like two as rope and snake. The true rope seems to be a snake in the unreal sense. This is only for an instance. In the same fashion, the principle of the non-duality is that the real supreme being seems to be soul or universe.

Disorder means the brightness due to reflection. Sun reflecting in water is transformation. In the same way, the principle of \hat{Sakta} is that the uncontrolled *Shivashakti* is reflecting under control and seem to be soul and universe. The bright *Shiva* reflects in the genius *Shakti* and being shown as soul and universe.

One matter being changed to another is called evolution. The revolution argument says, for example milk getting converted into curd, in the same way the souls becoming the universe.

There is perennial argument between the followers of non-duality, transformation and evolution principles. Milk can become curd, but curd cannot become milk again. According to this the souls cannot again become supreme being. The important criticism of the followers of evolution principle is that this argument cannot be accepted.

We are not entering into this argument.

22. According to transformation principles, it is the act of illusion to show the non-existent as existent and vice versa. The illusion is without origin. It is told that it cannot be identified as such. The non-dual *Vedanta* advises that only if illusion is removed, the knowledge of *Brahmam* can be attained.

ŚreeKānchiKāmakoţi Paramāchārya has told that — Śākta sāstras say that only the *chit* (pure consciousness) plays by reflecting in different forms. They also say that by living in this same world, by having the external things in this world itself as tools we have to reach and merge with the true and eternal *Brahmam*.

Non-duality says that duality is the act of illusion. Śākta says that duality is also created by Śreedevee, who is the Brahma Shakti. By worshipping to Parāshaktiand doing achievements according to Śreevidyā sāstras, the bondage with the illusion can be removed. Śreevidyā sāstras advise that by crossing the illusion, by integrating with the base energy (ādhāra shakti) and further integrating with the base peace (ādhāra shantam) with which the ādhāra shakti has merged—and in this route we can get integrated with the non-duality.

Only the Brahmam seems to be the soul by illusion: The non-duality sāstras say that by following the path of knowledge and removing the illusion, the soul becomes the Brahmam. It has been clearly accepted in Śāktas especially by Srevidyā tantras that basically the soul and Shiva are one and the same and again at the salvation they become one. Duality, special non-duality, Saiva Siddhānta, Shiva non-duality and Kashmir Saivam — in this order - started against non-duality and little by little come closer to it and the last one Kashmir Saivam becomes almost

closest. Further non-duality – i.e. integration of the soul and the *Brahmam*, is mentioned only in \hat{Sakta} . The difference between these two is only in the creation of non-duality and not in salvation (The book *Deivathin Kural*, 6^{th} Volume).

On account of these reasons this Lalitā Sahasranāma has been mentioned as greater than other Sahasranāmās, because it explains the principles of $\hat{S}\bar{a}kta$.

Note: Śree Bhāskararāya himself has indicated in the below mentioned places about the evolution argument;

- a) Commentaries for 735th name Mithyājagadadhishţhāna.
- b) Commentaries for the 3rd verse of Varivasya Rahasryam.
- c) Explanation for 5th verse, 4th chapter of NityāShodashikārnavam; Tasyām Parinatāyām Tu Na Kashchit Para Ishyate.

It can be noted that Śree Ādi Śaņkara also in his commentaries for Brahma Sūtra (II-1-14) mentions that Śreevyāsa himself during the course of his actions encourage the evolution argument. The readers who want more details can read the original books.

XIX. NityāDevees:

23. Worshipping of *NityāDevees* is an important part of *Śreevidyā* method. *Śreedevee* has taken the forms of the fifteen *Nityā Devees*. Further, it is the practice to mention that **She** herself is the sixteenth *NityāDevee*.

Tantra Rāja Tantra explains in detail about Tithi NityāDevees.

It has been told that *Tithi NityāDevees* have connection to the subtle sound called *mātruka*. They are (alongwith 36 *tatvas*) the form of time. They are the vowels. They are the universe.

Other sāstra books have mentioned them as having connection with the five base elements (ether, air, etc.), they are the letters of Śreevidyāmantra and alternate names for the nights of bright lunar fortnight (Darshā, Drushtā, etc.) as mentioned in Vedas.

The meditation verses and worshipping methods of each of the NityāDevees have been mentioned in Tantra Rāja Tantra. Depending upon the requested desires the meditation verses and the description of forms of Devees may change.

XX. The glory of Parāshakti:

24. We saw the thought of *Brahmam* for creation as *Shakti* (energy). From this is it clear that *Shiva* and *Shakti* are unified, equal status and equally treated. Even then the part of activities of the world depends on *Shakti*. In the same way the capacity of giving results for worships (with desire) lies with *Shakti*.

Hence, those who want easy and fast results worship the female i.e. Shakti part of the supreme being. Such worship prevails for a long time. Sāstras have decided that Gayatree Devee is in the form of the supreme being and worshipping her by those who have been done with Upanayanam, is the same as worshipping the supreme being. Hence, it has been told that all the twice-born are Śāktas only and not Saivas or Vaishnavas since they worship Gayatree, who is the earliest Devee and mother of Vedas;

Sarve Dvijā: Shāktā: Proktā: Na Shaivā Na Cha Vaishnavā: I ĀdiDeveemupāsante Gāyatreem Vedamātaram II

XXI. The differences between Shiva, Shakti and Vişhnu:

25. We know from various evidences that there is no difference between *Shiva* and *Shakti*. It can be reminded that *Shakti* is the thought for creation of *Shiva*.

In the same manner different evidences have advised that there is no difference between *Shakti* and *Vişhŋu*. These are as below;

The supreme being, in the form of pure intellect has split into two due to illusion as righteousness (dharmam) and the person who has the righteousness (dharmee). Paramashiva himself is dharmee. Dharmam has again been split into two — one male and the other female forms. The male form protects, in the form of Vishnu, the universe. The female form is the consort of Shiva. All these three forms put together is the broad Brahmam. Thus says the Saiva (Śreekanta) religion. This has been explained by Śree Appayya Deekshitar in his book called Ratna Trāya Pareeksha. He has well established this in his own commentary through various quotes and evidences. Some of the important verses from that book (Mysore publications);

Nityam Nirdosha Gantam Niratisaya Sukam Brahma Chaitanyamekam Dharmo Dharmeeti Bhetatvayamayati Cha Prutakbhooya Māyāvachena I Dharmas Tatrānubhooti: Sakala Vishayiŋee Sarvakāryānukoolā Shaktichchechāti Roopā Bhavati Guŋagaŋachchāchrāyastveka Eva II Kartrutvam Tasya Dharmee Kalayati Jagatām Panchake Srushţi Poorve Dharma: Pumroopamāptvā Sakala Jagatupātānapāvam Piparti I Streeroopam Prāpya Divyā Bhavati Cha MahisheeSvāchrāyasyātikartu: Proktou Dharmaprapetāvapi Nikamavatām Dharmivat Brahmakotee II

Śree Bhāskararāya has quoted this in many a place.

Even in this Sahasranāma, Śreedevee has been addressed as Nārāyaŋee, Govindaroopiŋee, Vişhŋuroopiŋee, Vaişhŋavee, Mukundā, etc. Again, since the supreme being is the root cause of both of them, they have been treated as brother and sister and Śreedevee has been addressed as Padmanābha Sahodaree (it can be reminded that they have been mentioned as brother and sister in the Prātānika Rahasya, which is read as part of Saptashatee).

Further, many names of Śree Vişhŋu Sahasranāma are comparable with that of the names in this Sahasranāma. As far as possible this has been mentioned in this book. Thus the indifference between Shiva, Shakti and Vişhŋu has been established.

But, in the last part of this hymn, it has been mentioned that there is no other mantra equal to Śreemantrarāja or there is no other deity equal to Śree Lalitā or there is no other Sahasranāma equal to this one. Further, the name of Shiva is greater than Vişhŋu Sahasranamā and a single name from this hymn is greater than Shiva Sahasranāma. The details are given in the concerned verses. Let us see some important reasons here;

- a) We call the supreme being with the thought of creation as *Shakti*. Hence *Śreedevee* is nearer to the supreme being than any other deities (it has to be construed that the duality principle is considered here, since this is based on many deities). The learned have shown to us that more than other practices like duality and special-non-duality, the *Śreevidyā* tradition is close to the non-duality principle (paragraph 22 may be referred).
- b) The combined energy form of all the deities is Śreedevee.
- c) The method of worship, the philosophy and principles about the presiding deity has been explained in this hymn. This has not been done in any other *sahasranāmas*. These policies and principles are the guide to get the knowledge of the supreme being.
- d) This is the only Sahasranāma that has been composed by the order of the concerned presiding deity by Vāgdevees with Her own blessings. It has to be noted that though Ganesa Sahasranāma has been told by Mahāganapati himself, the above mentioned specialties do not exist in it.

XXVI. The signets in worshipping Śreevidyā:

26. The mudra, signet, is one of the five important parts of Śreevidya. By combining the fingers and showing it in a particular form is called signet. Each signet, cryptically, indicates a message or an emotion. We all know that such signets are already shown during dancing. Those who know the signet can understand the message conveyed by it.

The origin of the word *mudra* (signet) can be explained in two different ways. One explanation is *mudam rāti* – i.e. giving happiness.

This happiness is for both – one who shows the signet and to whom it is shown.

The second explanation is *Modanāt*, *Drāvanāt* — i.e. it is called as *mudra* since it makes the person to whom it is shown as happy and it drives away the sins of the person who shows it. The meaning of the word *Drāvanāt* has been given as that it drives away the universe from the mind of the worshipper — i.e. the mind set of duality.

There are signets relating to the concerned presiding deity and satisfying that deity in worships of all the deities. Some signets are common to all the deities - for example joining both the palms to bow. It is known to all of us that lots of signets are used in martial arts like goongfū, karate, etc.

There are many signets in worshipping Śreevidyā also. It is the practice to show the deer sign when chanting the guru patukā (chappals of teacher) mantras and immediately followed by the signs of sumukha (good face), suvruddha (good development), mudgara and chaturasra (fourth) and with the yoni sign to pray the teacher and Ganapati respectively in the left and right shoulders.

There are signs to be shown in Navāvarŋa worship during Āvāhanam, Nyāsa, Pātrasādanam and Nivedanam. The 122nd name Shāmbhavee is not accounted here since its fundamental meaning is consort of Shambu. Further Shāmbhavee signet has been mentioned in yoga sāstra and not in this method of worshipping. There are names in this sahasranāma with two names of signets.

In 979th name *Gnānamudra* has been mentioned. This is also called as *chinmudra*. It is to show the round symbol by joining the thumb and the forefinger of the right hand. *Paramashiva*, in the form of *Dakshināmoorthi* by keeping silent teaches the unison of *Brahmam-soul* to *Sanakā* and other sages, through this signet. (Śree Ādi Śaņkara's *DakshināmoorthiAshţakam* may be referred).

In 982nd name *Yonimudrā* has been mentioned. The teacher has to be bowed with this signet. In *Navāvarŋa* worship also at the end of

every Āvarŋa, Śreedevee has to be bowed with this signet. This signet also indicates the unison of Brahmam-soul.

Ten signets, in a combined form, have been mentioned in 977th name *Dashamudrāsamārādhya*. It is easy to know these signets by seeing them in person when somebody shows it. These are shown in *Navāvarŋa* worship.

Each signet has to be shown by using all the fingers of both the hands and having them jointly in equal position. It has been mentioned that the five fingers of each hand indicates the five primary elements (earth, etc.), the right side and the right hand indicate the bright Shiva form and the left side and the left hand indicate the immaculate Shakti form. (It can be reminded that the left of the Ardhanāree is female form). While showing the signets by joining the hands, the unified form of Shiva and Shakti has to be imagined and the signets indicate the creation and other actions. It has been told that if the signets are shown properly the deities get satisfied else they get angry.

However, these signets are not to be shown in public places as seen by lay men. It can be reminded that more than once it has been stressed that Śreevidyā worship has to be kept secret. These signets can be shown only during worship times.

Further those who aim at salvation these signets should be shown through mental desire and others can show them through hands. The below statement is seen in *Parasuramakalpa Sūtra*, annexure 2 (1979 publication page 611);

Mānasaroopa Sankalpā Mudrā Mokshārthinām Vidu: I Itareshām Tu Sarveshām Hastābhyām Shasyate Budhai: II

Out of these, while establishing Śreedevee during Navāvarŋa worship in yantra (either in Śreechakra or Meru) the signet called Trikhandā is shown. The worshippers of Shodasee, while performing worship to Bindu after the ninth Āvarŋa show this signet. This can be taken as the combined form of all the signets. It can be noted that Śreedevee is called as Trikhandeshee in the 983rd name.

Śree Chidānandanāthar has mentioned in brief based on the Deepikā commentaries of Amrutānanda yogi for Yogineehrudayam (the latter part of NityāShoḍashikārnavam).

Āvarana	Signet	Philosophy (tatva)					
1.	Sarvasamkshobhiŋi	Indicates the creation of the entire universe by the illusion of the static energy imagined from the pure conscious energy.					
2.	Sarvavidravinee	Indicates the status of the universe (the status enjoyed by the five knowledge organs).					
3.	Sarvākarshinee	Indicates the state of the mind with the knowledge (after the above enjoyment) in a subtle form (i.e. the remembering of the enjoyments).					
4.	Sarvavashankaree	Indicates the matters that would be enjoyed by mind and the organs as well. The happiness and the sorrows of the enjoyer – i.e. the bliss status of the enjoyer (including the sorrows).					
5.	Sarvonmādhinee	Indicating the careless state of the mind after the understanding that the worldly affairs would not provide eternal happiness, under- stand the flaws in them and the state of hav- ing an aversion to the experience of the universe – i.e. the state of determination in the mind.					
6.	Sarva Mahānkushā	Even after having the determination, because of its previous experience the mind may turn out to the outward enjoyments. This indicates the focusing of the mind, at that time, and making it looking inwardly. i.e. Meditating upon the self realization.					
7.	Sarvakhesaree	Indicates the expansion of the mind that would involve in the broad supreme being. i.e. it can also be construed as remembering the great statements. (Śree Bhāskararāya says in his commentary that this can happen only through compassion of the teacher and by learning the tantras, aimed at); Sā Cha					

Āvarana	Signet	Philosophy (tatva)
a character	Charles and the	GurudayālakshyaTantradhyayana Janya.
8.	Sarvabeejam	The self form is the only cause of the universe. Hence it indicates that only the soul is the dwelling place and the brightness for the entire universe. i.e. it indicates nitityāsana.
9.	Sarvayoni	Indicates the union of the soul with the brahmam. i.e. the state of savikalpa samādhi (the initial temporary state of the spiritual state of consciousness).
10.	Sarvatrikhanda	Indicate the salvation state of the soul.

By showing these signets the presiding deities in the concerned $\bar{A}varanas$, the head of *chakras*, *Siddhis* and the *mudraDevees* get satisfied. They permit to move ahead to next $\bar{A}varanas$. (i.e. they provide the mind set to move ahead).

27. This preface has become lengthier part of this Lalitā Sahasranāma, which explains the relationship between Śreevidyā and the knowledge of Brahmam, by including various matters that are necessary for worshipping Śreevidyā, the relevant meanings and philosophies, etc., with the concerned evidences. We believe that by reading this, the readers will become more knowledgeable and then when they read this Sahasranāma it will be convenient for them.

XXII. The philosophy of Śree Lalitopākhyāna.

- 28. The gist of a story in Lalitopākyāna, a part of BrahmānḍaPurāṇa, has been mentioned from 64th name Devarshigaṇasanghāta stooyamānātma -vaibhavātill 84th name Haranetrāgni Sandagdha Kāmasanjeevanoushadhi:. We give below in a nutshell what was told by Śreechidānandanātha about the demons, Balā, Shyāmalā, Vārāhi and other Shaktis, the inherent meaning of all these, etc.
- 29. This miraculous explanation would be interesting for the readers.

Indra is a soul with pure inner-self, with ingenuity.

Cupid, who was burnt by *Paramashiva* was passionate towards the tools of enjoyments like flowers, sandal, ladies, etc.

Bhandasura is the form an impure soul with all the flaws. He was pride with ego in the form of beeja, eroticism, talking in air without experience, performing worship just to attract others as an outside drama. The pride is mentioned in Samskrit as Dambhan. If the letters in the word Dambhan is transposed we get the word Bhandan.

Vishangais interested in sound, touching, etc.

Vishukran is the opposite state of *shukra*, the knowledge of lustre. It is the state of sorrow alongwith the idiotic thoughts.

The 30 sons of (starting from *Chaturbāhu* till *Upamāyan*) are the thoughts like ego, illusion, action, etc.

The 8 ministers of Bhanda (Indrachatru, Vidyunmāli, and others) are the form of desire, anger, stinginess, greed, delusion, envy, enchantment and harmful.

The army of *Bhanda* is a group of duality, a tool for the thought of soul (and hence an obstruction to the knowledge of *Brahmam*). *Vighnayantra* is a group that obstructs obtention of knowledge of nonduality. (These were destroyed by *Ganapati*. That is the reason, it is told, that the *mantra* of *ŚreeGanapati* has to be initiated in worshipping of *Śreevidyā*).

The city of *Soonyaka* is ignorance. *Chitagni Kunḍa* is the tool that destroys the ignorance and its actions; *Śreelalitāi Aham Pata Lakshyārttha Roopa Ātmagnānam*. The *Śreechakrarāja* chariot is the universe, body or the pure innerself.

The energies of Śreechakra are capable of destroying the ignorance of non-duality.

The details of self improvement Shaktis of Śreelalitāmbā are:

140.		The organ or part of Lalitā from which it or- ginated	Tatva (philosophy)			
1.	Parāmbāl	Heart	The meaning of non-duality			
2.	Shyāmalai	Intellect	Expansion of mind			
3.	Vārāhi	Ego	Eternity			
4.	Vigneshwaran	Smile	Happiness			
5.	Shaḍāmnāya Devatās	Moolādhāra and the six chakras	Six knowledge groups like self independence, etc.			
6.	Pālai	Games	The starting state of non idol thinking.			
7.	Sampatkaree	Goad	Yoga			
8.	Ashvāroodhai	Noose	Control of internal organs.			
9.	Nakulee	Palate	Hearing			
10.	Rashmimālā	From Moolādhāra till	The base of the knowledge			
right	Devatās	Brahmarandiram	in the matters like sound, touch, happiness, sorrow, etc.			

The summary of this story is that $Sreelalit\bar{a}Devee$ destroyed Bhanda and his army (the thought of non soul and ignorance) with all Her shaktis. The philosophy of the battle between Sreedevee and $Bhand\bar{a}$ is the eternity with the character of the soul is grown, by destroying the thought of non soul and ignorance.

All the bows aimed by *Bhanda* are the form of ignorance. The bows returned by *Śreedevee* are all in the form of knowledge that will cure ignorance.

In gist, the battle between Śreedevee and Bhanda is between soul and self knowledge.

Further, the posterior form of Śreedevee was mentioned by killing of Bhandāsura. Again such a battle is happening everyday within every soul. Once the soul part called Bhanda is destroyed the complete form of Śree LalitāDevee is being unified with Shiva form. Such a great philosophy is explained in this story in a cryptic manner.

The same message was conveyed in the name Chanda mundāsuranishoodinee. Chanda and Munda indicate the happiness and

sorrow created by the desires and aversion. Only after removal of these the other bad qualities can be removed. The below verses in *Śreemad Bhagavad Geeta* explain the necessity of removing the desires and aversion;

Āpooryamāŋamachalapratishţam Samuḍramāpa: Pravishanti Yatvat I
Tatvatkāmā Yam Pravishanti Sarve Sa Shāntimāpnoti Na Kāmakāmee IIII-70
Kāma Esha Krodha Esha Rajoguŋasamudbhava: I
Mahāshano Mahāpāpmā Viddhyenamiha Vairiŋam IIIII-37
Veetarāgabhayakrodhā Manmayā Māmupāshritā: I
Bahavo GnānatapasāBhootā Madbhāvamāgatā: IIIV-10
Adveshţā Sarvabhootānām Maitra: Karuŋa Eva Cha I
Nirmamo Nirahankāra: Samadu:khasukha: Kshamee II
Santushţa: Satatam Yogee Yatātmā Drudanishchaya: I
Mayyarpitamanobuddhiryo Madbhakta:Sa Me Priya: IIXII-13 & 14

That is the reason, it seems this name has originated, though there were Raktabeejan, Nisumban and Sumban who are above Chanda and Munda, the destruction of them are considered less than that of Chanda and Munda.

Navāvarņa Table

N .	Ākr uti	Prakr uti	The state of the s		Deities	Sidd hi	Signet	State of mind			
1	Bgo pur am	Am Ām Sou:	Lam earth	Trailok ya Mohan a	Tripurā	Prak ata	Anima and other - 10 Brahmee and other - 8 Sarvasa mkshobi nee and other - 10	Aṇi mâ	Sarva Samksh obinee	State of ignorance	Awak en
2	16 pet als	Im Kleem Sou:	Sam Moo n	Sarvās hā Paripo oraka	Tripuresh ee	Gupt a	Kāmākar shinee and other 16	Lag him ā	Sarva Vidrāvi nee	10.	Drea m

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N o	Ākr uti	Prakr uti	Beej am	Chakar a	Head of Chakra	Yogi nis	Deities	Sidd hi	Signet		ate of mind
3	8 pet als	Hree m Kleem Sou:	Ham Shiva	Sarva Sam Kshobh ana	Tripuras undaree	Gupt adar a	Ananka Kusumāa nd other 8	Mah imā	Sarvāk arshine e		Deep Sleep
4	14 angl es	Haim Hklee m Hsou:	Ěm Kām akala	Sarva Soubhā gya Dāyak a	Tripurav āsinee	Sam prat āya	Sarva Sankhobi nee and other 14	Işţv a	Sarva Vashan karee		Thoug ht of self desire of Eshwa
5	Out er 10 angl es	Hsaim Hskle em Hssou	Aem Vişhŋ u	Sarvārt ha Sādhak a	TripurāŚr ee	Kulot teer na	Sarva Siddhipra ta and other 10	Vaśt va	Sarvon mādine e		Reach ing a teach er on one's own
6	Inee r 10 angl es	Hree m Kleem Blem	Ram fire	Sarva Rakshā kara	Tripuram ālinee	Nika rpa	Sarvagnā and other 10	Prāk āmy a	Sarvam ahānku shā	State of knowledge	Heari ng of holy storie s
7	8 angl es	Hree m Śreem Sou:	Kam Kām eshw ara	Sarvar oga Hara	Tripurāsi ddhā	Raha sya	Vashinee and other 8	Bhu ddhi	Sarva Kesaree	State	Repea ting of mantr as
8	Tria ngle	Hsrai m Hsklre em Hsrou	Nada m Trish akti	Sarvasi ddhi Prada	Tripurām bā	Atira hasy a	Weapons - 4 Mahākā meshwar ee and other - 4	Ichc hā	Sarvab eeja		Satvā patti, Asams hakti- Nitity āsana m
31											

<u>Śree Gurubhyo Nama:</u> ("Sir") <u>Śree Chidānanda Nadar</u>

Śreenatimindi Subramania Iyer, whose Deeksha name is Śree Chidānanda Nadar, incarnated in this century (20th century) to advise the greatness, worshipping methodologies, and philosophies for the Tamil speaking people.

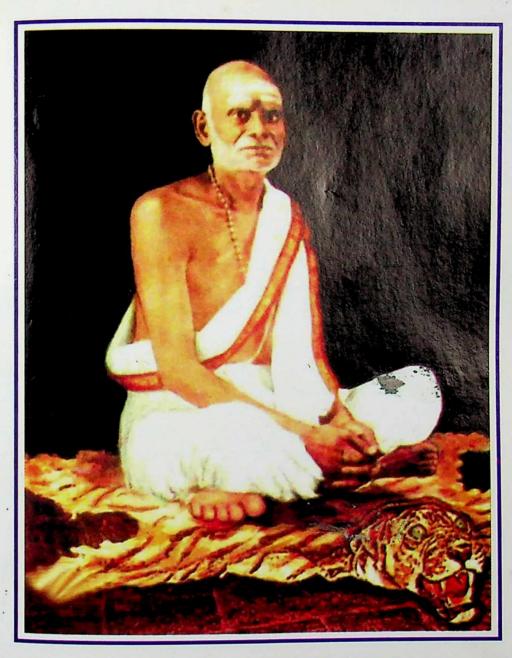
Aiming that the devotees of *Śreedevee*, who read this book, should know something about the great services rendered by him to *Śreevidyā*, this part has been included.

There is a small and beautiful village called Seppittankulam, around 24 miles south and 10 miles west of Tavalagiri hills, which is also called as while hills. Some centuries before, some Vaidheekha families, settled here from Seven Godavari delta, as a race were called Natimindi. A great person called Narasayyā was born in this race in Gowdinya gotra. He belonged to Andhra Venki Nāddu — son of the couple Śree Venkatarāyalayya and Śreemati Kanakammāl. He had Vaidheeka as profession. He was very much devoted to Lord Muruga of Tirutani. He was wedded to Ammāyi Ammal daughter of Śree Kuppayyā of Pudupalayam Magadamedu.

Once, Śree Narasayyā was suffering from heavy stomach ache. On account of severe pain, he went to Nedunkunran with thought of suicide. Enroute, Lord Muruga disguised as an elderly person gave a herbal medicine for the body sufferings and shadākshara mantra for the worldly sufferings. Muruga tested Śree Narasayyāin many ways. Ammāyi Ammal also expired. Even amidst various sufferings and tests he did not leave his devotion to lord Muruga. After some time Śree Narasayya married Kāmākshee, the third daughter of Śree Kuppayya.

The couple *Śree Narasayya* and *Kāmākshee* was blessed first with a daughter followed by a son. The son Subramanian born on 01-11-1882 was later shone as *Śree Chidānandar*.

Śree Narasayya himself taught Vedas for this child. For general studies, he also admitted him in a school. Subramanian learnt every-



'SIR' CHIDANANTHA NATHAR



thing in a formal way. At the age of 16, he was wedded to Śreemati Visalakshi, a relation through his mother, belonging to Pazhavantangal of Chennai. They started their life at Kāncheepuram. Subramanian lived there alongwith his two younger brothers Venkataraman and Kuppusamy. Out of his passion towards learning English, he also learned it.

Śree Narasayya expired in 1901. Since he had to support the entire family, he went through the teacher's training in 1904 and became a teacher of a corporation school in 1905. From 1913 onwards, he became the headmaster of the Corporation Model School in Vallabha Agraharam, Triplicane, Chennai. After serving for 25 years he retired from that job in 1937. He learnt painting while he was in the Teacher Training, by the encouragement of its head Rev. Father Mathew. He also became expert in Tamil literature by the fortunate meeting with Venpapuli T. S. VelusamyPillai (all these helped him later). It helped in painting the picture of Śree Guhananda.

As per the wish of his mother, he travelled to North in 1911. On account of child birth, he could take his wife. He stayed with Bairava Sastry at Tarakanch Shiva Mutt at Allahabad. It was a holy time of Mahodaya coupled with Kumba Mela. He went to take bath in Triveni Sangama all along meeting various yogis and sadhus. There he saw a great person with so much of lustre. At once, getting excited, he bowed to him and requested to save from the worldly affairs. That great person also thought a while. It seems, he, who knows all the three times, wanted to propagate the greatness of Śreedevee again accordingly to the present times, through this bowing South Indian. He ordered him to meet him again after 2 days on the Mahodaya day at Sun rise. On Monday morning in 1911, full Moon day, that great person with deekshā name as Guhananda Nada initiated Śree Subramanya Iyer. He Mahā sentence, Hamsa mantra advised bathed him. ŚreevidyāShodasee mantras. He also advised the lineage of teachers, traditional methods, padukāmantra and gave him the name Chidānanda Nada.

Śree Chidānanda Nada returned to the place where he was staying and explained everything to his mother. He also invited Śree

Guhananda Nada for the pooja performed at the residence of ŚreeSastry. ŚreeChidānanda Nada stayed with his teacher for 27 days from the very next day, and learnt some important secrets of Shivavidyā, Subramanja Tatva, subtle points of non-duality principle and other advises. He used to take food only after feeding his teacher and mother. At this juncture Śree Guhananda advised Shakti Panchaksharee and Subramanja mantra to Kāmākshee Ammal also.

Śree Guhananda Nada got ready to go to Badrikashramam for Shivaratri. He ordered his disciple to return to South India and chant Soota Samhita, Mahā Vākya Ratnāvali, etc., secretly for 12 years. He blessed him that everything would be fine and you will get the self realization. He also blessed that his subtle form can be seen in the Muruga idol at Tirutani on the full Moon day during January — February (even nowdays this can be seen).

As per the orders of his teacher, ŚreeChidānanda Nada secretly worshipped for 12 years. He got the complete understanding of Vedantas from Kallidaikuruchi Rājānga Swami. Vallimalai Śreekumaratuluvamar Tirupugazh Society compiled all his Tamil writings and published as Tirutanigai Prapanta Tirattu. Further his book called KandaPurāŋa Sankraham was also published in 1925. In this bookŚreeChidānanda Nada has included, Nirguŋa Subramanjan Ashtotrasata Nāmavali written by his teacher ŚreeĀtmananda Nātha. This society conferred the title Arutkavi to him in 1933 in Tiruvattesvarar temple.

ŚreeChidānanda Nada heard about Śree Seshadri Swamy of Tiruvaŋŋāmalai and was very much interested to meet with him. This got satisfied in the month on 20th May 1920. He could meet and bow to him by around 9:00 p.m. at Kampattinaiyanar temple. Śree Seshadri Swamy ordered him to come around 3:00 a.m. ŚreeChidānanda Nada was keeping awake and waiting. Exactly at 3:00 a.m., Śree Seshadri Swamy arrived, ŚreeChidānanda Nada bowed him and he gave darshan with red colour body. ŚreeChidānanda Nada was standing almost unconscious and Śree Seshadri Swamy started talking to him with compassion — "look at me deeply. Got it? No doubt? This is the same thing

what you have. Protect what is given to you". Immediately *Śree Swamy* left that place.

After this incident, ŚreeChidānanda Nada met with Ramana Maharishi, who is called as Junior Seshadri and discussed about Vedanta for quite a long time.

After secret worship for 12 years in the year 1924 during Sharada Navaratri time on a full Moon day he performed Śreevidyā Navāvarŋa worship on a Śreechakra in the Kāmākshee temple at Kāncheepuram. This worship was some reason obstructed. ŚreeChidānanda Nada continued it on every full Moon day for 20 years, as per the orders of ŚreeKānchiKāmakoţi Paramāchārya. Till date this worship is being pursued by disciple race of him.

Some 70-80 years ago, on account of improper worship of Śreevidyā by some people, it earned a bad name. On account this many a person hesitated to start this worship. At this juncture, ŚreeChidānanda Nada established the proper worship of Śreevidyā, by clearly explaining its specialties and showing evidences from Veda and purāŋas. He initiated 1000s of disciples based on their capacity. He made 100s of people as heads of mutts and ordered to perform Navāvarŋa worship.

Since he was a teacher in a school, students used to call him with respect as "Sir". The disciples who were initiated by him also started to call him as "Sir". Even when they talk about him among themselves, he was addressed as "Sir". It has become a practice. Among those who were made as heads of mutts by him, there were some ladies (suvasinis). Śree Chidānanda Nada was the cause of them doing the Navāvarņa worship in public.

In those days during worship of *Titi Nityā*, only males were deified as *Titi NityāDevees*. He changed this practice and made initiated ladies (suvasinis) only to be deified as *Titi NityāDevees*.

He also defined an abridged method of *Bindu* offerings and learning the same.

He established Śree Brahma Vidyā Vłmarsini Sabha (society) to research and to teach the secrets of Śreevidya. This society met every week and did research about various books. Many Sāstra experts in Chennai participated in these meetings.

As a result of this research many books were published. Some of them are:

- 1. Śreevidyā Saparyā Pattadi: This clearly explains the method of Navāvarŋa worhship. This was compiled based on many books on tantra. Right from the day this book was published, only this method is being followed in Śankara Mutts and other religious people. If we look at the other books published in recent times, these are all based on this book only. Some nyāsās and verses are suffixed or prefixed in them. Some other books are published in Tamil for those who do not know Samskrit.
- 2. Śreevidyā Saparyā Vāsanai: This explains the inner philosophies of each stage of Navāvarŋa worship. This explains how this worship helps in getting the experience of non-duality. This clearly evidences that Śreevidyā and the non-duality principle established by Śree Ādi Śaņkara are one and the same. This book was published in English and Tamil. Naţarāja lyer, who was secretary of this society has noted down the points of discussions. Those points helped in release of this book. For this service, the entire Śreevidyā society has to have gratitude to him.
- 3. Guru Tatva Vimarsam: This book explains the extreme philosophies of teacher. This was based on Veda and GuruGeeta. This clarifies the beeja letters of Guru Pātukāmantra.
- 4. Śree Nagara Vimarsam: This book was Tamil translation of Lalitā Stavaratnam and Āryā Tvishatee by sage Durvāsa. It explains various inherent meanings.
- 5. Shakti Mahimna Stotram: This book is also a Tamil translation of a book written by sage Durvāsa. It mentions various inherent meanings.
- 6. Varivasya Rahasyam: This is Tamil translation of a book written by Śree Bhāskara Rāya in the same name. It is based on the commentaries written by him.
- Śreevidyā Nityāhnikam: This is a single window compilation of various actions, chantings, meditations and readings that are to be followed by worshippers of Śreevidya. The 15 katkamalamantras were first published in this book.
- 8. Śreelalitopākyāna Vimarsam: This is the Lalitopākyānam from BrahmāndaPurāŋa.

- 9. Ajapā Kalpam: A guide explaining the Ajapa chanting.
- 10. ManĔshwa Panchakam: Tamil translation of Manĕshwa Panchakam written by Śree Ādi Śaņkara.
- 11. LalitāTrishatee Bhāsyam: Tamil meanings based on the commentaries of Śree Ādi Śaņkara.
- 12. Śree Subramania Tatvam: This book explains various secret philosophies learnt from Śree Guhānanda when he stayed with him. ŚreeChidānanda Nada, dedicated this book in the feet of Śree Guhānanda, and changed the name of the society also to Śree Guhānanda Brahma Vidyā Vimarshinee Mandalee. In due course the name has become Guhānanda Mandalee.
- Kāmakalā Vilāsam: This book is the Tamil meaning based on meaning 13. written by Śree Nadanānanda Nātha for the book written in Samskrit by ŚreePuŋyānandanātha of Kashmir. Various subtle points about Śreevidyā have been explained in this. This is an important book in Kādhividyā tradition. This Tamil meaning was published during the 60th birthday occasion, ŚreeKānchiKāmakoţi "Sir". During that occasion Paramāchārya conferred him with the title Abhinava Bhāskarar. Śreevatsa Somadeva Sarma, who wrote preface to this book, has astonished whether Śree Ādi Śaņkara and Śree Bhāskara Rāya have together incarnated as Śree Chidānanda Nada. In the greeting message sent by Śree Vishuddānanda Teerta Swamy of Sringeri Mutt also has mentioned Śree Chidananda as Nava Bhāskarar.
- 14. ŚreevidyāGeeta: This is the Tamil meaning of *Tripurā Rahasyam*, which is part of *gnāna* (knowledge) *Kānḍa*.

In addition to the above, Śree Chidānanda has written some other books also. Some noteworthy among them are:

- Gnāna Prakāsana this is a Vedanta drama.
- Kamalāmbikā Mahātmiyam this is a book about Śreedevee in Tiruvarur.
 Some subtle philosophies from Devee Mahatmiyam (Saptashatee) and Navāvarŋa Keertanas of Śree Muthuswamy Deekshitar, have been clearly explained in this book.
- Kamalālaya Kshetra Tatvam This book is based on Muchukunda Sahasrananāma and various other ancient books. This clearly explains the philosophy of the form of Śree, Thiagarāja in this holy place. It advises that the heart of Śree Thiagarāja is the location of Bindu. It also clearly advises that the name Veedhi Vidangan indicates Hamsa Mantra.

- Śree Panchanata Kshetra Tatvam This book advises that Tiruvaiyar, which
 is the holy place of five rivers, is the master place of the physical universe
 and the mental place in the form of order of the subtle body.
- Chidambara Rahasyamum Naţarājan Tatvamum
- Āryā Chataka meaning of Mooka Panchasati (included in the publication of Kāmakoţi Gocha Stanam).
- The preface written to the book Lalitopākyānam by Śreevatsa Somadeva Sarma. The inner meaning of the battle with Bhandāsura has been explained in this book.
- The preface given to the LalitāSahasranāmam of Kumbakonam Śree Gaŋesaiyer. This has been published as it is.
- Different verses and poems written in Tamil and Samskrit.

In 1946 he inaugurated the form of his teacher seen in *Śree Muruga* idol at Tirutani to be seen by public, during the new Moon day (the anniversary day of his initiation). Deifying of pots, worshipping of teacher groups, *Chandi* sacrificial fire, etc., will begin even on the previous day at the *Soorā Chetty* choultry in the bottom of the hill. This festivity is still being performed by the disciples of "Sir".

There is a worship of *Ganapati* in the form of *Uchchishta Ganapati*. There is a special and secret *sahasranāma* for this worship. By tradition this is being advised only to the eligible disciples. Many subtle things about *Śreevidyā* have been mentioned in this. Śree Chidānanda Nada did know this secret *sahasranāma* also. He chant this in front of the head of *Sringeri mutt Śree Sachitānanda Sivābhinava Nrsimha Bharatee Swamy* as per his order and got some of the mistakes in his understanding and some of the doubts clarified. At that juncture swamy discoursed the meaning of the last 2 names for nearly 30 minutes.

One of the main services done by Śree Chidānanda Nada to Śreevidyā is discoursing the commentary of Śree Lalitā Sahasranāma by Śree Bhāskararāya in Tamil.

Śree Chidānanda Nada had established Śreechakra or Meru in some of the Siddhās and great peoples'samadhis and performed Navāvarŋa worship.

In 1955 he started a periodical by name Śreevidya. It was planned that this issue should be available with the worshippers of Śreevidyā every year in each of the 4 navarathris. It had many great articles that are useful to the worshippers. On account of his ill-health and due to shortage of money (since the subscribers were not prompt), he could release 8 issues only. When the material for the ninth issue was ready, he expired. Some of his disciples released the 9th issue. But this was not continued further.

He left his physical body on sixth day of Sharada Navarathri September 1957 (on the day of Mahā Vajresvari Nityā). At that time ŚreeKānchiKāmakoţi Paramāchārya was performing his daily chore worship camping at Samskrit College, Mylapore, Chennai. He just stopped it for a minute and then continued it. The people around were rumbling and thought that whether they have done any mistake or did not gather any item for the worship, etc. At the end of the worship Paramāchārya explained "at that time a worshipper was welcomed at Manj Dveepa and I was enjoying it". This was mentioned to us by a close associate of Paramāchārya. He has also tied us that his name should not be revealed.

Though Śree Chidānanda Nada was in the family life he lived like an ascetic. Even during ill-health he worked hard for Śreevidya.

He taught important books to his disciples. He participated on time, even in those days when the transport facilities were not this high, for the *poojas* performed at the house of his disciples.

His character can be described in multiple dimensions as – gigantic form, had eyes and face with lustre, peaceful, an example of simplicity, full of compassion, one who corrects the mistakes firmly, with mercy, one who is interested in the religious growth of his disciples, faithful, dedicated himself and hardworking for Śreevidyā, unattached, greatly devoted to teachers, had deep knowledge of Śreevidyā and Vedanta and at the same time prompt in doing the vaidheeka ordained actions, one who has the capacity to see his deity of interest in all the things

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seen and read and one who has the broad mentality of utilising his intellect to be useful to all.

Śree Chidānanda Nada continue to be in Śreepura and guide us all. Let us bow his feet and reach salvation.

Preface by Chidananda Nathar to Śree Lalitā Sahasranamm by Śree G. V. Gaŋesaiyer*

I. History of the book:

Śree Lalitā Sahasranāma is in the form of dialogue between Śree Hayagreevā and Sage Agastya, as part of Lalitopākhyāna in Uttara Kānda of Sremad Brahmānda Purāna.

Śree Lalitopākhyāna has many divisions like MantraKhanda, Nyāsa Khanda, PoojāKhanda, PurashcharanaKhanda, Homa Khanda, Rahasya Khandaand Stotra Kanda. In these, Shyāmala and Vārāhi Sahasranāmas, Panchameestavarāja and other stotras and this Lalitā Sahasranāma form part of Stotra Kanda.

This was compiled by *Vāgdevees* like *Vasinee*, *Kāmeshvaree* and others as per the orders of *Śreedevee* for the benefit of the devotees. The *Sāstras* have confirmed that if this hymn is read by the devotees after understanding the meaning and if *Śreedevee* is prayed and meditated upon, **She** gets much satisfied.

BrahmāndaPurāŋa is the last among the 18 great purāŋas. The author Vedavyasa has well included the matters relating to all the mantras and the form of Brahmavidya.

II. The philosophy of puranas:

Purāŋas originated to explain the nuances in Vedas to those who are not permitted to learn them and to explain the subtle points in Vedas through detailed descriptions. Hence Purāŋas are called as sub-Vedas. Vedas have been majorly classified into three kāndās (divisions) viz., Karma (action), Upasana (worship) and Gnāna (knowledge). The sub-Vedas of Karma Kāndā are Dharma Sāstra and Smrutis. The Purāŋas are the sub-Vedas of Upasanā and Gnāna Kāndās. Hence the gist of Purāŋas is only the form of Brahmam and nothing else.

*this text has been included here as given in the tamil Śree Lalitā Sahasranamm by Śree G. V. Gaŋesaiyer as it was felt relevant here Since this Lalitā Sahasranāma is also like a Purāŋa, its summary should also be the form of Brahmam only. The tool for a worshipper to understand the Brahmam not differently from him is Brahmavidyā or Śreevidya.Lalitā in the form of Śreevidyā is also addressed as Lalitāmbā, Tripurasundaree, Parai, Parāpattārikai, Parāhantā, Chitshakti, Samvit, etc., all conveying one and the same meaning. A detailed description of Śreevidyā has been made in this book. It is necessary for the readers to read it leisurely.

III. Lalitā Sahasranāma resembles Vedas:

It was earlier mentioned that this Lalitā Sahasranāma was composed by Vasinee and other Vāgdevees. These Vāgdevees are only the speech form of Śreedevee. Śreedevee's sublimeforms are Pashyantee, Madyamai and Vaikharees. As per the Veda statement Yasya Vishvasitam Vedā:, Vedas are the breath of Parameshwaran. The inhale and exhale breathes are due to the movement of oxygen.

Pashyantee, Madyamai and Vaikharees speeches also related to breathe only. Though inhale and exhale are caused by the same movement of oxygen, there is some mutual difference in them: hence this Sahasranāma (composed by Vāgdevees explaining the glory of Śreedevee) and the Vedas (which are the inhale and exhale of Parameshwara) are equal: there is no difference between them. Vedas shine with anterior and posterior theories. In the same manner this Sahasranāma also shine with anterior – form of verses with attributes and posterior – form of verses without qualities, theories.

There is a formula defined for the *Veda* statements and sentences. In the same way there is an old formula called *Salākshara Sūtras* for this *Sahasranāma* also. The great man who wrote this formula is not known. We don't think that anybody would object for the thought that this could have been written by *Vāgdevees* themselves.

IV. The format of this Sahasranāma:

These Salākshara Sūtras are 24 in number. Some of these mention that the 1000 names of this Sahasranāma begin with such-and-such letters. All the names in this hymn begin only with 32 letters. This can be seen from the list of names given as an appendix to this book. As per the evidence of Soota Samhitā it can be understood that all the 1000 names begin only with one of the 32 letters;

Dvāttrimshadbhedabhinnā Cha Ya Tām Vande Varapradām I Akārādikshakārāntai Varŋairratyanta Nirmalai: I Asheshashabdairyā Bhāti Tāmāmodapradām Numa: II

The *Sūtra* also measures and conveys the number of names beginning with each of the letters.

The Paribasha Sūtras - 40 in number - are in the form of description of Salākshara Sūtras, whose origin is not known. These were composed by Śree Nrusimhānanda Yajvāva. He is the teacher of Śree Pāsurānanda Nada alias Bhāskaramaki, who wrote commentary for this Sahasranāma. Some differences are found from the names currently being used and that are mentioned in the Sūtras. The Sūtras confirm that the names beginning with \bar{A} are 10 in number, Ja - 19, Sha - 59 and Sa-122. However, in practice the names beginning with \bar{A} are 11 (one more) in number and Ja - 18 (one less). Hence it leads to the presumption that a name that was starting with Ja has changed to being with A. The (46th) name Sinjjānamanimamjeeramanditasreepadāmbujā has been included under Sa (Si) in the Sūtras. But it seems that it has to be included under Sha (Shi) serial. Further according to first verse of the SūtrasTrigunai: - three names starting with the word Guna - Gunāteetā, Guŋanidhi:andGuŋapriya. But there is no name as Guŋapriya. Instead we have a name as Gurupriya. This is one difference. We find very little differences like this - Śree Bhāskara Rāya himself has mentioned at the end of his commentaries that it is not a very big fault to have such minor differences.

These 1000 names are like mantras. Hence the Sūtras define the number of letters in each of the mantras. In addition to such definition it also explains the serial in which those mantras occur. Hence it is quiet

impossible to modify the serial in which the names occur, or to insert a new name or to delete an existing name or even to modify an existing name.

The names which are in the form of *mantras* give the desired results to those who chant with devotion. This has been explicitly mentioned in the last part of the hymn.

The complete hymn of 1000 names is in the form of a garland of mantras. All the four castes are eligible to read this.

The meanings of these 1000 names are in a continuous form explaining the characters of the form of *Brahmam*. This cannot be over sighted by those who subtly do research on this hymn.

The character of the Brahmam has been mentioned in Brahma Sūtra called as Sāreeraka Meemāmsa as Janmādyasya Yata: for those who has thirst to know the Brahmam. Again in Upanishads, the same is mentioned as Tajjalānitishānta Upāseeta. Purānas are the meaning form of Upanishads, which are themselves Brahma Kāndas. It has already been mentioned that this Sahasranāmā is a gist of all purānas. The first three names of this Sahasranāmāexplains that Śreedevee (Chitshakti) only is the cause of the creation, protection and destruction of this universe. They are respectively - Shreemātā, Shreemahārājnee and Shreematsimhāsaneshwaree. From the fourth name onwards till 999th name the fourth and fifth actions of Śreedevee viz., screaming from the impacts of material pleasure & displeasure (Tirodhāna) and blessings (Anugraha) are mentioned. The soul gets the bondage and salvation through Tirodhana and Anugraha. Hence the tools for the removal of bondage and to seek the bliss, are described in detail in this hymn. The last name Lalitāmbikā describes the knowledge and realisation experience. This can be well read from Śreelalitānubhooti Prakaraŋa of the book called Svānubhooti Rasāyana written by Śreemad Paramahamsa Kotakanallur Sundara Swami. In the meantime, some research on names Chidagnikundasambhootā the Shivashaktyaikyaroopinee (999th) has been summarised in the below table:

No.	Serial Nos of the names	The subject dealt with				
1.	4 and 5	Form of brightness				
2.	6	Form of reflection				
3.	7 to 51	Gross form				
4.	52 to 54	Dwelling place of Śreedevee.				
5.	55 to 63	Śreepuram, the city of Śreedevee.				
6.	64 to 84	The actions of <i>Śreedevee</i> after being originated from <i>Chidagni</i> . Lot of secret glories of <i>Śreedevee</i> have been described.				
7.	85 to 87	Subtle mantra form				
8.	88 and 89	Subtle kāmakalā form				
9.	90 to 112	Subtle kundalinee form				
10.	113 to 131	Tools to reach Śreedevee, who is in 5 different forms as – physical, sublime, subtle, minute and cosmic.				
11.	132 to 134	Free from affectations				
12.	135	Criticism of scientific school of religion				
13.	136	Criticism of logical school of religion with evidences				
14.	137	Criticism of vacuum profounder school of religion				
15.	138	Criticism of logical school of religion				
16.	139	Criticism of those who argue that Brahmam is with organs.				
17.	141	Criticism of those who argue that <i>Brahmam</i> is with characters.				
18.	147	Criticism of Cārvāka theories				
19.	151	Criticism of duality theory				
20.	153 to 256	The characters of the exceptional face of Śreedevee				
21.	257 to 274	The form of <i>Śreedevee</i> as a savior of the souls suffering from five types of sorrows and the savior of five types of <i>Brahmams</i> .				
22.	275 to 999	Description of the mental, daily chores, the inner and very inherent meanings of mantrasāstra, yoga sāstra, non-duality sāstra, tantra sāstra, devotion sāstra, etc.				

If the continuity of the 1000 names right from the beginning till the end is keenly observed, it can be seen that it is arranged in very much similar to the four divisions *Brahma Sūtra* viz., samanvaya (integration of the diverse texts into a homogeneous total picture), avirodha

(removing all possible objections and internal contradictions), Sādhana (the worshipping methods) and Phala (the results).

No.	Serial Nos of the names	The subject dealt with
1.	1 to 3	Neutral character
2.	4 to 131	Samanvaya (confirming that everything is in the form of chitshakti)
3.	132 to 256	Avirodha (nullifying the criticism of all the other schools)
4.	257 to 274	Tool for self enquiry and realisation
5.	275 to 999	Doing mental realisation through various evidences of sāstras and other tools
6.	1000	Results of the form of knowledge of self realisation

- The names relating to non-duality sāstra: Ameyā, Ajā, Ātmavidyā, Ekākinee, Antarmukha Samārādhyā, Kevalā, Kooţasthā, Guŋāteetā, Chinmayee, Chiti:, Chidekarasaroopinee, Chichchakti:, Chetanāroopā, Jnānavigrahā, Tatpadalakshyārthā, Tat, Tvam, Ayee, Dvaita-Deshakālaparichchinnā, Nirādhārā, Naishkarmyā, Brahmatmaikyasvaroopinee, Brahmaroopā, Parā, Bhoomaroopā, Mohanāshinee, Mithyājagadadhishthānā, Muktidā, Muktinilayā, Shivā, Srutiseemanta sindoorikruta Vedavedyā, Vyāpinee, Satyānanda pādābjadhoolikā, Shivamkaree. Sarasvatee. svaroopinee, Sacchidanandaroopinee, Sarvopanishadudghushţā, etc.
- 2. The names relating to mantrasāstra and Śreevidyā: Akulā, Ādishakti:,Ichchāshakti Gnānashakti KriyāshaktiSvaroopiŋee, Ē, Umā, Odyānapeeţhanilayā, Kadambavanavāsinee, Kāmākshee, Kirichakrarathāroodhadaŋdanāthāpuraskrutā, Kāmeshwaramukhāloka KalpitaŚreegaŋeshvarā, Karāmgulinakhotpannanārāyanadashakruti:, and Kāmeshwarāstra nirdagdhasabhandā Surashoonyaka. These names are related to Lalitopākhyānam and Devee Bhāgavatam - Gurumandala Roopinee, Gurupriyā, Manuvidyā, Chandravidyā, Jnānamudrā, Chitkalā, Jnānajneyasvaroopinee, Trikonāntaradeepikā, Tatvāsanā, Trikhandeshee, Trikonagā, Panchapretāsanāseenā, Panchakrutya parāyanā, Pratipanmukhya Rāgāntatithimandalapoojitā,

Pāshahastā, Panchasankyopachāriŋee, Bisatantutaneeyasee, Bindumaŋdala Vāsinee, Balipriyā, Bindutarpaŋasantushţā, Bhagamālinee, Mahātantra, Mahāmantra, Mahāyantrā, Mahāyāgakramārādhyā, Merunilayā, Mantrasārā, Rahastarpaŋa tarpitā, Vimarsharoopiŋee, Veeramātā, Śreevidyā, Śreeshoḍashākshareevidyā, Śreechakra-rājanilayā, Sarvamantra swroopiŋi and Sāmarasyaparāyaŋa.

This Sahasranāma gives room and supports all the extreme religions like Samaya, Koula and Mishra.

This includes the names like (a) Samayācāratatparā and Samayāntasthā which talk about religions and (b) Koulamārgatatparasevitā, Kuleshvaree, Kulasanketapālinee and Kulāmrutaikarasikā which talk about Koula religion.

- 3. Some names relating to yoga: Moolādhāraikanilayā, Brahmagranthivibhedinee, 101st to 110th names, Vishuddhichakra Nilayā (475) onwards 62 names, Yoginee, Yogadā, Yogyā and Yogānandā relate to Yoginee nyāsā method. The above 101st name Manipoorāntaruditā relates to Sāmaya religion and explains the usage of purity. The format of Kundalinee and piercing through the knots are described in this name. The yoga has been explained both through religion and koula.
- 4. The names relating to bhakti (devotion) sāstra viz., upāsanākānda of Vedas: Bhaktigamyā, Bhaktivashyā, Bhaktasoubhāgyadāriņee, Bhaktipriyā, Kshipraprasādiņee, Bhaktachittakekighanāghanā, Nāmapārāyanapreetā, Lopāmudrārchitā, Dhyānagamyā, Varadā and Kāmapoojita.
- 5. The names relating to karma (action) Kānda ofVedas: Krutajnā, Shishţeshţā, Shishţapoojitā, Svāhā, Svadhā, Shubhakaree, Sāmrājyadāyinee, Deekshitā, Yajnaroopā, Yajnapriyā, Yajnakartree, Yajamānasvaroopiŋee, Dharmādhārā andVarŋāshramavidhāyinee.

Thus when deeply read, it is very clear that there is nothing in this world which is not talked about in this Sahasranāma.

6. Furthermore, there are some names which are the essence of the meanings of all the sāstras – Vishvaroopā, Pashupāshavimochanee, Parā, Moolaprakruti:,Parākāshā, Parāparā, Savyāpasavya Mārgasthā and Bisatantutaneeyasee. Its greatness will be very clear while reading the commentaries.

Brahmam has been mentioned as a shakti in this hymn. Only this is being described as various names like Brahma Shakti, Ātma Shaktiand Chitshakti. However, it is nameless: and hence formless. Those who want to know more about Chitshakti can refer the Śreevidyā section in this book.

The *chitshakti* described in this hymn has no *Linga* and hence it is flawless. This *chitshakti* cannot be explained through speech; hence *Śreedevee* has been mentioned in masculine, feminine and neutral genders.

Among all the Sahasranāmās those relating to Devee are great. Among them the greater ones are ten in number viz., Ganga, Gāyatree, Shyāmalā, Lakshmee, Kāli, Bālā, Lalitā, Rājarājeshvaree, Saraswatee and Bhavāni. This Lalitā Sahasranāma is the greatest among all of them.

These have been mentioned in the first section itself in detail. May be referred, if necessary.

V. The commentaries for this Sahasranāma:

 Vimarsānanteeyam - This was written by Vimarsānanda Nada, disciple of Śreemad Vimalananda Nada. So far this has not gone for printing. The manuscript was found in Kancheepuram and it is available in the library at Adyar.

2. The commentary of Śreevidyāraŋya Swamy. It is available in the library at Jammu in Kashmir.

- 3. Another one written by one of the Sanakaracharyas in the race of Śree Ādi Śaṇkara.
- 4. One written by Śreebhāsurānanda. This is the one greatly used in the present days. Many a scholar has accepted that there is no other commentary equal to this.

The biography of Śree Bhāskararāya, his living time, his religious philosophies, other books written by him, the temples consecrated by him, etc., have been detailed in the section called "Bhāskara and his glory". This may be referred.

VI. The author of translation of the commentary in Tamil for this Sahasranāma:

Śreeman G.V.Gaŋesaiyer B.A., B.L., helped the Tamil speaking world by translating the commentary of Śree Bhāskararāya for this hymn in Samskrit. His translation was such that it did notDeviate from the original in any account, and also had relevant quotes from Vedantas, Logic sāstra, Āgamās, Purāŋas, Sūtras, etc.

It seems he had high knowledge in *Vedanta sāstra* and *Śreevidyāsāstra*. The flow of his Tamil translation was so clear and easily understood by everyone. Since he was an expert in English also he learnt the book Arthur Avalon written by Sir John Woodroffe and other books. It seems he belongs to the race of Tiruvaiyar Śreevidya.

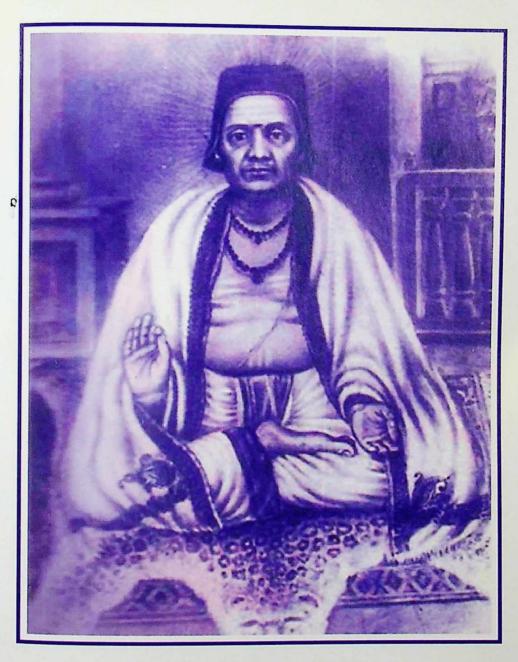
He has also written a great Tamil meaning for the commentary of Lakshmeedhara for Soundaryalaharee written by Śree Ādi Śaņkara.

Further he has written explanations in Tamil for the Satakās (100 verses) written by the ancient great poet Mookakavi – Āryāsatakam and Kaţākshasatakam. All the books written by him were published by Śreejanartana Printing Works Limited, Kumbakonam. I owe him a lot and convey my sincere thanks for making me write a preface for his commentary for this hymn.

Even though I am in no way eligible to write the preface for the great book (meaning in Tamil) written by Śreemān Iyer, a great scholar

BIOGRAPHY OF ŚREE BHĀSKARA RĀYA

Many years back the book called Soubhagya Bhaskaram, commentary on Lalitā Sahasranāma was published 2 or 3 times. The biography of Śree Bhāskara Rāyawas not written in detail in this book. It was mentioned that he was born in either in Sankvee or Peet city in Maharashtra and he lived as leprosy patient or as a beggar and nothing else is known about him. Lot of incidents in the biography of Śree Bhāskara Rāya were first published in the preface of the book called Varivasyā Rahasyam published by Śree Brahmavidvā Vimarisinee Sabha, Chennai established by Śree Chidānandanātha. our teacher. Śree Bhāskara Rāya has specifically mentioned the completion dates of his books Soubhagya Bhaskaram and Setu Bandam in those books themselves. In the commentary of Sahasranāma it is mentioned as Motachchāyā Mitāyām. If this is converted to numbers we get during Oct-Nov of 1785 C.E., ninth day of bright lunar fortnight, Wednesday. In the same manner in his is the description of called Setu Bandam, which NityāShodashikārnavam, it is mentioned as Shake Sharmachāpe i.e. the book was completed on the holy Shivarathri day of 1733 C.E. The Vikrama calendar is mentioned in one book and the Salivahana Sahaptam was mentioned in the other. This indicates the difference in place of publishing. Soubhagya Bhaskaram was written in Banaras, where in Vikrama era is being followed (even today), whereas Setu Bandam was written in Goa also called as Śree Saptakoteeshvaram. It seems Salivahana era is in vogue in this area. Hence it could have been mentioned in the book. Salivahana era is 134 years less than Vikrama era. From these 2 evidences we can consider the period of Śree Bhāskara Rāya as the early part of 18th century C.E. In addition his disciple Jagannatha Pandit (Umananda Nada after initiation) has explained a method of worship, with the permission of his teacher, in a book called Nityotsavam. He himself has mentioned the completion date of this book as Rasārnvakarveta Miteshu. This means 4876 kali years - i.e. 1775 C.E. This also in a way helps to decide the period of Śree Bhāskara Rāya. In addition in his book called Guptavati, a description of Chandi Saptavatee, he



SREE BHASKARA RAYAR



Sādhuchchāyā Parimitaprmodavarshe mentioned it as has Chidambare Tanutat. That means this book has been written in the place called Chidambaram in the year 1740 C.E. In the same manner, in another book written by himself called Drusha Bhāskaram we read that it has been written in 1708 C.E. From all these it can be derived that he has written 4 books between 1708 and 1740. In the year 1775 the book called Nityotsavam was completed by his disciple. From all these it can be calculated that his period is between 1690 and 1785. His biography has been written by Śree Umanandanada in an epic poetry form titled Śree Bhāskara Vilāsa Kāvyam. There is no mention about years in this book. Further even there is some difference in the names of the Tamil years as Keelaka, Promoda, Kalayukti, etc. Calculating backwards from the Tamil year Vegudanya (corresponding to the then current year 1998 C.E.), 1758 C.E. can correspond to Tamil year Vegudānya. The year of completion of the Sahasranāma was 1729 (Tamil year Kalayukti). But calculating backwards from 1758 (Vegudānya) 1729 will correspond to Tamil year Sādāraņa. In this way we fin some differences in the names of the years. However, the cour correct - the reason for the same is not known. The below d are taken from the book called Sree Bhāskara Vilāsa Kāvyam.

Śree Bhāskara Rāya was belonging to Viswamitra Gotra 2. Dukadeva son of Ekanada was born in this race. His son was Y Pandit. Śree Gambirarāya was born to him Chandramamba. There race is Bhagavata race. Still he learnt complete Āgama sāstra from his uncle Āgamacharya Nārāyaŋa who was belonging to the race Sreevatsa Gotra. He was living in Beejapur city itself. Once the king of Vijayanagara asked him to give a discourse on Mahabharata in his assembly. Having been happy and excited with his scholarly speech ability, he conferred him a title as Bharati for his entire race. He has translated the Mahabharata into the Parsi language. Gambirarāya has written the Vişhŋu Sahasranāma in a verse format as Padyaprasoonānjali. He has detailed the story of his race in it. Once Gambirarāya visited the city called Bagā (later called as Hyderabad) alongwith his wife. There only Śree Bhāskararāya incarnated as an early morning Sun for this couple Gambirarāyaand Konamamba. Even at the early childhood he got initiated with the mantra called Vāgdevata from his father and he got the knowledge of even tough books and sāstras, as a surprise to everyone. Later Gambiraraya moved to Banaras as holv visit with his family. There itself, he performed Upanayana to his son in a great grand manner. Later he made his son as a disciple to Śree Narasimhayajvā in the nearby village called Lokapalli near the town called Nārāyanapet. In a short duration Śree Bhāskara Rāva has well learnt all the Vidyās. Later he got initiated in the Śreevidyā worship through a teacher called Shivadatta Shukla (called as Prasantanada after initiation) in Gujarat. With the permission of his teacher, he started to go around Bharath to spread the matters relating to mantra-sāstra. Later he learnt Gowda Tarka (logic) sāstra from Sree Gangadaravajapeyee and became expert in it. Since learning Atharvana was diminishing, he himself learnt it and taught to others also to publicise it. The learned readers might remember that recently ŚreeKānchiKāmakoti Paramāchārya sent one Punddit to Gujarat and asked him to learn Atharvana from the only surviving teacher there and asked him to spread it in Tamilnadu. What a wonder - how these two great men had unique thought in supporting Vedas?

- 3. Śree Bhāskararāya later married a girl called Ānandee and initiated her also. Her initiation name was Padmavatiammal. Once when he visited Gujarat, there he won the debate with a great scholar in Vallabha tradition. Further he also won in a debate with a Madhwa saint while returning. Thorough this he married a lady called Pārvatee, who was a relative of this saint in his previous ashrama. Later he went to Banaras with his 2 wives and did a Somayaga. Then he lived in Banaras itself for some time.
- 4. By hearsay some interesting incidents have been heard to have occurred in his life during his stay at Banaras. During his time, it is usual for the Vaidheekas to make fun and find fault in worshipping paths. Some scholars thought that Śree Bhāskararāya belonged to rightist path and has to be criticized and hence waiting for the suitable opportunity. Having known this, Śree Bhāskararāya circu-

lated a notice that he was planning to do a sacrifice and whoever wants to debate with him can come and attend. Some scholars accepted this challenge and visited the place of yaga (fire sacrifice) alongwith Śree Paramahamsa Kunkumānanda nada, a great scholar living in Banaras. Śree Bhāskararāya welcomed everyone and offered hospitality to all of them in a proper way. They all were stunned by the ability, debating capability and knowledge in mantra-sāstra of Śree Bhāskararāya. They asked various questions to him, but he replied all of them with ease. Later those scholars asked him whether he can tell the names, origin and history of the 64 crores of Yoginee Devees mentioned in the 237th name Mahāchatushshashţikoţi Yogineeganasevita. Immediately Śree Bhāskararāya without any hesitation said "Ok I will start telling note down" - and after meditating upon Sreedevee, started as a flow of water opened from a dam to tell about the yogineeDevees. Those scholars became tired of writing the name and other details. Kunkumānanda told them that not to think of that person as an ordinary human being. He is a great devotee who has got the blessings of Śreedevee. She herself sat on his shoulders and replied your questions. Hence you people cannot win him. By saying he spread the holy water in their eyes and asked them to see. They also became fortunate to have a look at Śreedevee. They all bowed to Śree Bhāskararāya and sought his pardon.

- 5. Kunkumānanda mentioned here was a great knowledgeable person who had self realisation. When white viboothi is spread on his body it became red kumkum and this name to him.
- 6. Tānāji Jadav was the knight to the king Sāhu who was the grandson of Sivāji at Maharashtra. His son Chandrasena Jadav was the king of Palakee in Karnataka. He was a disciple of Śree Bhāskararāya with great respect and devotion. He has no children and hence he was very much worried. He came to see Śree Bhāskararāya, who visited near his place. He bowed him and conveyed his worry. Śree Bhāskararāya blessed him and said he would soon get a male baby and gave him prasādam. After the return of Chandrasena to his kingdom, as per the blessings of his teacher, his wife got pregnant.

In the meantime Nārāyaŋa Devar, a worshipper, visited his Palki town. He is also a disciple of Śree Bhāskararāya. With the usage of Śree Bhāskararāya's initiation itself, he got the high capability of speech. Not knowing these details, Chandrasena went and bowed him alongwith his wife. He asked him about the sex of the baby in the womb of his wife. He, by reflex, said that it would be a female child. Chandrasena was taken aback and he said "my teacher Śree Bhāskararāya said it would be male baby and you are saying this way". By hearing this Nārāyana Devar got wild and said to Chandrasena "Idiot, you are testing my teacher's words with me and have done disrespect. You have to suffer the fruits of it. You will get a baby who will be neither a male nor a female". By saying this, he started from that place after bowing to his teacher again and again through his mind. Chandrasena also felt that this situation has arisen on account of his own foolishness and returned to his place. After some time he got a eunuch baby. After some years Sree Bhāskararāya happened to visit that place. Chandrasena bowed his teacher alongwith his wife and child. By seeing the child with eunuch characters he asked Chandrasena about the incident. He bowed him, narrated the story of the curse of Nārāyana Devar and said it all due to his sin. After hearing the story, though it was due the foolishness of Chandrasena, Śree Bhāskararāya thinking that his words should not go wrong, he took the child alongwith him with the intention of making him a male. He built an Ashram in the Coast of nearby Krishna River. He stayed and performed a vow called Trusārgyapradānam aiming at Sun for the baby sake. Daily he used to come to the river, bowed to Sun and gave argya to him and prayed for manliness of the child called Ramachandra Jadav. After this worship he had to walk a long distance to his ashram in the hot Sun. On account of this his disciples were very anxious and gave an idea to their teacher that they can build the Ashram near the river. Hearing this the teacher said, why can't we bring the river near the Ashram? The disciples hearing this thought "the learned can do this also just by thought". The next day Śree Bhāskararāya meditated upon Sun just at the entrance of his Ashram itself. "I began your prayer in the Krishna River, for the manliness of this Ramachandra Jatav. To help this you have to make the river flow near this ashram". Sun replied to this "Oh! Great worshipper, every object created by Brahma has some controls. Don't you know that they cannotDeviate from those controls? If you want to make this child a male, you should have asked it directly to me. Why are you asking me to divert the path of the river, etc.? Immediately Śree Bhāskara replied with anger that "Do you think I am a beggar? This child should get manliness through praying to you and worshipping Drusabhāskara. This will spread the greatness of worshipping Sun to this world. A person worth to be a God has the capacity to do a task or not to do or to do it in a modified manner. If you can't do this, leave it. I will get it done through any means". At once Sun blessed that "till the end of your life River Krishna will flow through near your ashram". Thus Drusabhāskara worship was completed in a grand manner and Ramachandra Jatav became a complete man. As evidence to this - in the place called Munimedu there are two paths of Krishna River - current one and the previous one. Further, Sree Bhāskara has written a book called Drusabhāskaram explaining this method of worshipping Sun.

7. 754th name in this Sahasranāma is Aparna. This has been explained as "by worshipping which God the debts are cleared, She is called Aparnā". As a background to this, a hearsay story is being told – Once Śree Bhāskararāya owed some money to a person. Since he could not repay it on time, the debtor abused him. Śree Bhāskararāya regretted a lot and wrote a meaning to this name as Apgatam Runam Yasyā: Sā Aparna. Further Śree Bhāskararāya in his own book called Deveestavam he has written the below verse – this has been mentioned by himself while commenting the 754th name;

Ruŋamishţama Datvaiva Tvannāma Japato Mama I Shive Kathamaparŋeti Roodhirbhārāyate Na Te II

That is, I am regularly worshipping you. How can you have the name $Aparn\bar{a}$, without clearing my debt? It is said that, after this Sreedevee herself went in disguise as $Sree Bh\bar{a}skarar\bar{a}ya's$ wife and repaid the money to the debtor. There is no evidence other than the above verse for this story. It seems to be a real life one.

- 8. Later *Bhāskararāya* came to Tanjore as per invitation of the king coming in the race of Bosale. He was given a village to live as gift by the king. At that time Gangadhara Vajpeyee, who was his teacher for logic *sāstra*, was living in Tiruvalankadu, Kumbakonam, the South of Cauvery River. Having heard this *Śree Bhāskararāya* established a village called Bhāskararājapuram on the other side Cauvery and started living there. Another hearsay story *Śree Bhāskararāya* imagined a Muslim lady belonging to Andhra as *Śreedevee* and did worship on her. For this purpose he brought her to his *Pooja* room with his yoga skills and would send her back to her place after the worship.
- After some time, he came to a place called Madyārjunam, a village in Tiruvidaimarudhoor and started living at Mahādāna Street there. During that time, in the evenings, he used to sit in the front verandah of his house resting on the wall and placing his legs raised on a pillar. Daily, a saint from the nearby Veppatoor village used to go via that street to the Mahalinga Swamy temple at Tiruvidaimarudoor. Everybody in the street used to respect him by standing up when he passes by. But Śree Bhāskararāya ignored this saint. On account of this that saint got an enmity on him. Once during pradosham, incidentally, they both happened to meet. At that time the saint started to talk ill of Śree Bhāskararāya in front of the entire public. But, Śree Bhāskararāya said to the saint that if he bowed him like other grahastas, then the head of the saint would have been broken into pieces and he did not bow him just to protect the saint only. To prove this, Śree Bhāskararāya kept the danda (a stick that is usually carried by a saint) and kamandala (a water jug) of the saint in a corner and bowed them. They both broke into pieces. Seeing this, the saint understood the greatness of Śree Bhāskararāya and sought pardon with him. From this incident, when the saint crosses his road Śree Bhāskararāya used to go inside his house, not to disrespect him. The reason for such greatness to Śree Bhāskararāya is due to Mahashodānyasa performed by him on a daily basis. The philosophy is that those people who perform Nyāsa regularly take the form of ArdhanāreEshwara.

- 10. Śree Bhāskararāya has written in total 42 books covering various subjects like Meemāmsai, Vedāntam, Nyāsam, Mantrasāstram, etc. That has been given in a list separately. He constructed many a temple and arranged for regular worship and other religious activities. Those temples are;
 - (i) Śree Chakreshwara temple at Banaras.
 - (ii) Śree Pānduranga Swamy temple at Moolahrata.
 - (iii) Śree Gambeeranātaswamy temple at Kokanam.
 - (iv) Śree Vajreshwara temple at RamEshwaram.
 - (v) ŚreeChandralamaba Devee temple at Samnadi. This is the family deity of Śree Bhāskararāya and also it is said that this temple is in the form of Śreechakra.
 - (vi) Śree Kaholeshvara temple at Kerala.
 - (vii) After his period his first wife *Padmavatee* constructed *Śree Bhāskareshvarar* temple in *Bhāskararājapuram* near the Cauvery River.
- 11. It is understood that this great person called Śree Bhāskararāya Deekshita Bharatee left this world and reached Śreepuram at the age of 95. From his writings it is very clear that he had high regards on Śree Ādi Śankara and Śreemad Appaiia Deekshita. Śree Umanandanada, the primary disciple of Śree Bhāskararāya, in his book called Śree Bhāskara Vilasa Kavya mentions as below;

Yasyādrushto Nāsti Bhūmaṇḍalāmsho Yasyā Dāso Vityate Na Kshetĕshwal Yasyāsādyā Nāsti Vidyā Kimanyair Yasyākāra: Sā Parāshaktireva II

There is no place in this world not seen by him, no king who has not become disciple of him and no *vidyā* not known to him — he is the form of *Parāshakti*.

12. In the biography of Śree Ādi Śaņkara, there used to be a hearsay story stating the reason for him not writing the commentary for Lalitā Sahasranāma, but writing only for Vişhnu Sahasranāma. With the intention of writing commentary, he asked a small girl to bring the Sahasranāma book (in general and not specifying). She brought Vişhnu Sahasranāma book and this happened twice or thrice. With

this Śree Ādi Śaņkara thought that this is the intention of Śreedevee and wrote commentary only for Viṣhņu Sahasranāma. Due to this reason, Śreedevee wanted to have a good commentary for HerSahasranāma by a great person and hence made Śree Bhāskararāya to originate and write this commentary. Having got this great good luck (Soubhāgyam) to write this commentary, he titled the book as Soubhāgya Bhāskaram.

- 13. There are differences of opinion about the religion of Śree Bhāskararāya;
 - (i) In Vedanta: Does he belong to Vivartta or Parināma (dimension) group? The reason for this doubt is that in the explanation for the 3rd verse, first part of Varivasya Rahasya he himself has mentioned that the tāntrikās (following the tantras) criticises the Vivartta argument of Vedantees (who is skilled in Vedantas) and supports Parināma argument. In this regard Śree Chidānanda Nada has written a detailed description that it is very clear that Śree Bhāskararāya supports the non-duality principle of Śree Ādi Śaņkara and it is not fitting that that he supports any other philosophy.
 - (ii) Worshipping method: There was a wrong opinion that he was following rightist (vāma) method. He has just explained the rightist method in his Setu Bandam and other books. This could have lead to this conclusion. In reality he followed only the leftist (Savya) method.
 - (iii) He has followed the below verse written by Appaiyya Deekshitar in his book called Ratnatrya Pareeksha in his life and spread the same.

Nityam Nirdoshagandham Niratishayasukham Brahma Chaitanyamekam I Dharmo Dharmeetibhe Dadvaya Miti Pruthagbhooya Māyāvachena II

The pure consciousness in form of bliss, which is eternal, does not even have an iota of ignorance, does not have anything else as equal or greater, is the *Brahmam*. Only that is being seen as *Dharmam* (righteousness) and *Dharmae*.

14. One other interesting matter – in the meaning for the 13th name Champakāshoka Punnāga Sougandhikalasatkachā, the word Sougandhi denotes one flower or good fragrance of all the flowers. Based on this meaning we can find the solution for the question in Tiruvilayadal Purāŋa – whether the hair of the ladies has fragrance on its own or on account the flowers adoring the hair. In the dispute, in this regard, between Śree Parameshwara and a devotee called Nakkeera, Nakkeera was burnt. He boldly told Parameshwara that even when you show your third eye, the fault is fault only and hence he was burnt. This story was mentioned by Tetiyoor BrahmaŚree Sastrigal in his meaning for Soundaryalaharee. The below verse from Hālāsya Māhātmiya says that on account of this debate, he had to take one more birth before attaining salvation;

Ambāparadhato Muktim Nakkeero Naiva Gachchati I Ambāparadhato Bhooya: Muktimāpa Dhvijottama: II

The author conveys two evidences through this verse. First - in the 43^{rd} verse of *Soundaryalaharee,Dhunotu Dhvāntam, Śree Ādi Śaņkara* conveys through the word *Sahajam* that the fragrance of the hair of *Śreedevee* is very natural. This clearly indicates that *Śree Ādi Śaņkara* is the incarnation of *Śree Parameshwara*. The second – in the 13^{th} name Śree Bhāskararāya says that the fragrance is due to the flowered adoring *Śreedevee*'s hair. This indicates that he is the incarnation of *Nakkeera*.

List of books written by Śree Bhāskararāya

No.	Subject	Book
1.	Vedāntam	1. Chanda Bhāskaram
	February and Safe	2. Neelāchala Sapetikā
11.	Meemāmsa	3. Vāda Goutoohalam
	(Parasuramo sast	4. Pāttachandrodayam
III.	Vyākaraŋam	5. Rasikaranjanee
IV.	Nyāsam	6. Nyāya Mandanam
V.	Chandas	7. Chandobhāskram
		8. Chandasgoustupam
	THE RESERVE	9. Vruddachandrodayam
		10. Vārddikarājam
		11. Choteevruddhi

श्रीललिता सहस्रनामम् Śree Lalitā Sahasranāmam

No.	Subject	Book
VI.	Kāvyam (poetry)	12. Chandrasālā
		13. Maturāmlam
		14. Bhāskarasubhāshitam
VII.	Vaidheekam	15. Vaidheekakosam
VIII.	Smruti	16. Smruti Tatvam
		17. Sahasrabojanakanteekā
	a time movement	18. Sanguchakrangaŋaprāyachittam
	Arriva Makalahan	19. Ekādashee Nirnayam
	the feelt entained	20. Pradosha Nirnayam
	tel banoumon	21. Drushabhāskaram
	Seriotis one mind in	22. Kuntabhāskara
IX.	Stora	23. Shivastavam
	Color I o Intelle San	24. Deveestavam
		25. Shivadaŋḍakam
	The same of the same	26. Shivāshtotarashanāma Stotra
	C. Samuel Control of the	Vyākyānam
X.	Mantrasāstra	27. Gadyotam (Gaŋapati Sahasranāma
		Bhāshyam)
		28. Chandralāmbāmāhātmyateekai
		29. Nāthanavaratnamālā Manjushā
		30. Pāvanopanishad Bhashyam Prayogam
PART		31. Śreesookta Bhāshyam
a sup		32. Koulopanishad Bhāshyam
edit di	Marine Chief Shipt of	33. Tripuropanishad Bhāshyam
		34. Śree Lalitā Sahasranāma Bhāshyam
		(Soubhāgya Bhāskaram)
		35. Soubhāgyachandrodayam (Soubhāgya
		Ratnākara Bhāshyam)
		36. Varivasyā Rahasyam
		37. Tripurasundaree Bhāhya Varivasyā
	The state of the s	Rahasyam
		38. Śree Ratnālokam (Parasurama Kalpa
		Sūtra Bhāshyam)
		39. Guptavatee (Devee Māhātmya
		Saptashatee Bhāshyam)
	DEPART SERVE	40. Shataslokee
	The second second	41. Mālā Mantroddhāram (relating to
		Katkamāla)
L		42. Setu Bandam

AUTHORS OF THE TAMIL EDITION

A brief about the publishers and the authors of the original Tamil edition in their words follows:

The lineage of teachers of the authors of the Tamil Edition:

The beginning of any worship is searching and reaching a teacher. Getting initiated in the mantras, with his blessings is called worship. One more important matter is to know the lineage of teachers. The philosophy of teacher has been mentioned in 725th name Dakshināmoortiroopinee of this Sahasranāma. One sense of this is that Śreedevee herself is in the form of a teacher. The other sense is that She is the first teacher and we are all the disciple/ lineage of teachers of Hers follows till our teacher. Hence every disciple should know about at least three generations - his teacher (guru), teacher's teacher (parama guru) and his teacher (parameshti guru). There are separate padukā mantras for each of them. Further it would be great if one can know upto seven generations. Our teacher only showed us our lineage of teachers. That is:

Poorŋānandanātha
Sānthānandanātha
Vimalānandanātha
Prakāsānandanātha
Ātmānandanātha
Guhānandanātha
Chitānandanātha
Prakāsānandanātha
Prakāsānandanātha

We bow to them all and dedicate this book, which is being published by their blessings, in their feet.

Om Sarvachaitanya Roopām Tāmātyām Deveemcha Deemahi I Buddhim Yā Na: Prachodayāt II

About us:

Śree Ādi Śankara's words - Satsangatve Nissangatvam. Nissangatvam - for this status of without any association, Satsangatvam association with good people is the only route. It is the first step to eradicate association with bad things or people. Aiming this, some the like-minded people joined together and formed an associat called Gnāna Bhāskara Sangam. This is a kind informal group without minding about any legal formalities, without any income & expenditure accounts, president, secretary, etc. This had the residence of our teacher as its headquarters. It involved in some of benevolent activities for the past 15 years. Worships were performed during monthly and annual parva days. As a part of it learning about the books relating to Śreedevee on Sundays was one of the activities. In this regard BrahmaŚree Goda G Venkatesa Sastri conducted discourse based on the book called Soubhagya Bhaskaram, written by Śree Bhaskararayaon Lalitā Sahasranāma. This book is the result of the enjoyment of this discourse.

We pray that this *Sangam* to grow more and more and involutiself in charitable activities. Let our teachers' and *Śree Lali Mahātripurasundaree*'s blessings be showered on all, in this regard.

Vande Gurupatatvantvam AvānmanasaGocharam I Raktashukala Prapāmishram Atarkyam Traipuram Maha: II

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ve

Sri. S. Ganapathi Subramanian and Sri. M. Sundararaman Authors of the Tamil Edition



Paribhāshā Verses detailing the sequence of Names in Śree Lalitā Sahasranāma Stotra

- Śreegambheeravipachchita: Piturabhoodya: Konamāmbodare Vidyāshtādasakasyamarmabhidya:Śreenrusimhādguro:I Yachcha ŚreeShivadatta Suklacharaŋai:Poorŋābhishiktobhavat Sa Tretā Tripurā Trayeeti Manute Tāmeva Nāthatrayeem II
 - a. Śree Bhāskararāya, who had Śreegambheerarāya as father and Konamāmbha as mother, Śree Nṛṣimhanātha as teacher through whom he has learnt the secret of 18 vidyās and got complete initiation through ŚreeShivadatta Shukla. He imagined three nādās as Tretagnis, Tripuras and Trayees.
 - b. Śree Bhāskararāya introduces himself in this first verse by mentioning lineage of his teachers. He bows to his birth teacher (father) was Śreegambheerarāya, education teacher was Śree Nrusimhanandanātha and initiation teacher was Śree Shivadatta Shukla.
 - c. The word Trayee has lot of meanings three agnis viz., Garhapatyam, Āhavaneeyam and Dākshināgni. Trayee also means three Vedas – Rig, Yajus and Sāma. Tripurā is explained in 626th name.

Gurucharaŋasanātho Bhāsurānandanātho Vivrutim Atirahasyām Veeravrundair Namasyām I Rasayati Lalitāyā: Nāmasāhasrikāyā: Gurukrutaparibhāshā: Savivrunvan Ashesha: II

- a. Paribāshā verses were written by his teacher Śree Nṛsimhanandanātha, who was blessed by his teacher Bhāsurānandanātha. Śree Bhāskararāya, blessed by his teacher, explains in detail these verses, which are very secret and greatly worshipped by the group of devotees with respect.
- b. Bhāsurānandanātha is the initiation name of Sree Bhāskararāva.
- This Lalitā Sahasranāma has three great qualities. This exactly has 1000 names. One name is mentioned only once and there is

no duplication. Further there are no fillers like *Cha, Tu, Hi, Ěva*, etc. The names, beginning from *Shreemātā* and ending with *Lalitāmbikā*, are contained in 182.5 verses. Identifying the individual names by splitting the verses is very difficult. That too it should be identified satisfying the above qualities. To help in this regard there were 74 verses called *Salākshara Sūtras*. Unfortunately, these verses excepting 3 or 4, are not available now. Hence they are not known to anybody. Even if known, understanding the same is very difficult. For instance 2 Sūtras and their description are given at the end of this section. Since these verses are lost, *Śree Nṛsimhanandanātha* has composed 40 verses as an enabler to split the names. These are being explained here.

- Ashţābhir Vānmayānām Adhipatibhiramoghoktibhir Devtābhi:
 Mātrājnaptābhir Agriyam Yadarasi Lalitā Divya Nāmnām Sahasram I
 Yadbrahmaŋeeramesa Prabhruti Divishadām Vismayā Dhānadaksham
 Tatraikasyāpi Nāmna: Kathamiva Vivrutim Mādrusha: Kartumeeshte II
 - a. This Sahasranāma was composed by eight Vāgdevees, who are head of speech, as per the orders of Śreedevee. This hymn gave surprise to all devas like Brahmani (Saraswatee), Vişhnu, etc. For such a great hymn, how can a person like me write description even to a single name?
- 4. Tathāpi Śreemātrā Daharakuhare Sootrdharayā Samādishtā Vāsām Adhipatishu Kāpyanyatamikāl Madeedya Śreenathatrāyacharaŋa Nirŋejana Jalai: Pavitre Jihvāgre Naţati Mamatā Sā Mama Matā II
 - a. Still one of the Vāgdevees (who were ordered through heart by Śreedevee, who controls everything and everybody) is dancing on the tip of my tongue, which was holified by the water which was cleaned the holy feet of my worshippable teachers. I look at her as my egoistic form.
 - b. This verse indicates the modest simplicity of the author. The flow is also so smooth.

- c. This can be compared to what was mentioned by Śree Ādi Śaņkara in the beginning of Subramania Bujanga Stotra; Cguḍejā Shadāsyā Hrudi Dyotate.Me Mukhānnis Sarante Girachchāpi Chitram.
- 5. Āprāsa: Kāmaroopāt Druhiŋasootanadaplāvitāt Āprateeso Gāndhārāt Sindhusārdrādraghuvararasaritāt Ā cha Setoravacha: I Ākedārāt Udeechee: Tuhinagahanata: Santi Vidvatsamājā: Ye Ye Tān Esha Yatna: Sukhayatu Samajān Gachchamatkarttumeeshte II
 - a. Let this trial of mine make all the scholars (worshippers), right from Kāmaroopa in the shore of Brahmaputra at the East (Assam) till Gandhāra, which is green by the flow of river Sindu at the West and from Setu that was glorified by the holy feet of Śree Ramachandra at the South till Śreeketār engulfed by ice at the North, happy. Why should we unnecessarily try to please the people other than the worshippers?
 - b. He plays with the two words Samājā: and Samajā: The former indicates the group of scholars and the later indicates herb of animals. He indicates that those who are not worshippers are equal to animals.
 - c. Śree Bhāskararāya has mentioned this verse in the introduction of most of his books.
 - d. These five verses are bowing and explaining the glory. The Paribhāshā verses follow.
- Tripurām Kulanitdhimeede Aruŋashriyam Kāmarāja Viddhāngeem I Triguŋair Devair Ninutāmekāntām Bindugām Mahārambhām II
 - i. The meaning of this verse can be had in two ways. One relating to Śreedevee and the other the method of splitting the names.

Tripurām	Three types of Puram – three poopurams Śreechakra Triangle, three letters (bālā), three groups Panchadashaksharee, threeforms of Kunḍalinee	
Triputee	Gnana, Gnanātru and Gneyam (the knowledge, the object of knowledge and the knower)	

She is in a	Il these triad forms.		
Kulanidhim	Kulam relates to a caste. Nidhi is wealth. Jānāmeeti Tamevabantamanubatyetat Samastam Jagat Right from Paramashiva till the teacher the kulam (caste) is of two types – one by birth and the other by knowledge. Kulam – following the ordained actions as per tradition		
Aruŋashriyam	one who is red in colour		
Kāmarāja Viddhāngeem	One who is physically unified with Kāmeshwaran		
Trighuŋai Devair Ninutām	One who is worshipped by <i>Devas</i> with three qualities (<i>Brahma</i> , <i>Vişhŋu</i> and <i>Shiva</i>)		
Ekāntām One who is alone in secret Important deity The brahmam without any quality is called Ek Mukhyā or Kevala A + I = E Akāra: - Shiva:, Ikāra: - Cupid and hence Shivakāma Kāntām — consort Ekāntām — Shivakāmasundaree			
Bindugām	One who dwells in the Bindu, Sarvānandamayachakra at the centre of the Śreechakra		
Mahārambhām	One from whom this great universe originated		

ii. I bow to Her who is:

- Of the form of anything and everything indicated by the word triad.
- The wealth of kulam, which has many a meaning such as caste, knowledge triputee, tradition, base chakra, etc.
- Red in colour and physically unified with Kāmeshwara.
- Always worshipped by Brahma, Vişhnu and Shiva, who predominantly have the three qualities satva, rajas and tamas.
- Shivakāmasundaree from whom the entire universe originated.

iv. Second meaning is a guide to split the names. There is a method to indicate the numbers by letters in Samskrit. This was founded by sage *Vararuchi* and it is called *Katapayādi*.

		and the same of th	ea Kaj	
क	ख	ग	घ	ङ
ka	kha	ga	gha	gna
1	2	3	4	5
च	छ	ज	झ	ञ
ca	cha	ja	jha	jna
6	7	8	9	0
ट	ठ	ड	ढ	ण
ţa	ţha	фa	dha	ŋa
1	2	3	4	5
त	थ	द	ध	न
ta	tha	da	dha	na
6	7	8	9	0
प	फ	ब	भ	म
pa	pha	ba	bha	ma
1	2	3	4	5
य	र	ल	व	
ya	ra	la	va	
1	2	3	4	San Maria
হা	ष	स	ह	100
sha	sha	sa	ha	Smil's
5	6	7	8	

Further all the vowels represent number zero.

The numbers corresponding to each of the letters are to be mapped, as per the above table and to be read right to left (in a transposed manner). Also the half letters are not taken into account.

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Similarly there is also another method of representing numbers in Samskrit. It is called *Bhoota Sankhya* (Cryptic Method). For example the word *Rishi* will represent the number 7 (since there are seven sages – saptarishi). Similar cryptic numbers can be seen then and there we

come across them. Still some names do not follow any of these methods. They are split according to some special rules.

Two of the special rules have to be specifically mentioned – each line, that is half of the verse – has 16 letters. The numbers have to be determined as per *Kaţapayādi* or cryptic methods and have to be subtracted from 16 and the remaining numbers have to be determined to the *Paribhāshā* verses. For this letter *Kaţapayādi* rule should not be applied. For instance the 10th verse contains the word *Tanubhedot*. The letter *Ta* in this word indicates a name 6 letters, *nubhe* – a name with 10 letters, *do* – a name with 8 letters and 't' also indicates a name with 8 letters. (According to the rules of *Kaţapayādi* half letters like 't' are not accounted for. However, as an exception, here it is considered to indicate a name with 8 letters.)

The second is – As per the above first special rule, if a number is mapped to a letter, wherever that letter occurs the same number has to be considered – not under *Kaţapayādi* method. For instance, in the 11th verse the letter *mru* is mapped to number 5, as per the first special rule. Later in verses 12, 14, 16 and 19 also *mru* is mapped only to number 5.

When the letters in the words of these verses and the above said cryptic words, are mapped to letters we get the number of names beginning with a particular letter. Tripurām- pu = 1 and $r\bar{a} = 2$ - when transposed we get 21 - that is the number of names beginning with the letter tri is 21. Kulanidhim - nidhi is navanidhi - that is, it indicates the number 9 - the number of names beginning with the letter kula is 9. In the word Arunashriyam, Aruna(means Sun) indicates the number 12 (Suns) - that is the number of names beginning with the letter shri is 12. In the word Kāmarāja, rajāindicates the number 16 (once upon a time there were 16 emperors) - that is the number of names beginning with the letter kāmais 16. In the word Viddhāngeem, dhā= 9, gee = 3 and hence dhangee indicates the number 39 (after transposing) - that is the number of names beginning with the letter Viis 39. The word Trigunal indicates the number of names beginning with Gunais 3. Gunāteetā, Gunanidhi:andGunapriya. But there is no name as Gunapriya. Instead we have a name as Gurupriya. Ninutām – nu = 0, $t\bar{a} = 6$ and hence the number of names beginning with Ni is 60. $Ek\bar{a}nt\bar{a}m$ – the number of names beginning with the letter $t\bar{a}$ is only one $(ek\bar{a})$. $Bindug\bar{a}m - g\bar{a} = 3$ -the number of names beginning with bindu is 3. $Mah\bar{a}rambh\bar{a}m - ra = 2$, $bh\bar{a} = 4$, - the number of names beginning with $mah\bar{a}$ is 42. Thus this verse splits and gives 206 names as:

Beginning with	Number of names
Tri	21
Kula	9
Shri	12
Kāma	16
Vi	39
Guŋa	3
Ni	60
Tā	1
Bindu	3
Mahā	42
Total	206

Note: i. We have the name Gurupriyā only instead of Gunapriya.

- ii. It is not clear why these 206 names are separately mentioned when the below verses explain all the 1000 names.
- II. Lalitā Nāma Sahasre Chalārnasūtrānuyāyina: | Paribhāshā Bhāshyante Samkshepāt Koulika Pramodāya ||
 - i. The cryptic meanings based on the Salākshara Sūtra of this Sahasranāma have been briefly described for the benefit of the worshippers of Śreevidya.
- III. Panchāshadeka Ādoou Nāmasu Sārdhadvyacheetisatam I Shadaseeti: Sādhānte Sarve Vimshatisatatrāyam Slokā: II
 - The first part of the hymn contains 51 verses, the chapter containing the names has 182.5 verses, the last part contains 86.5 names and on the whole there 320 verses.
- IV. Dasabhoo:sārdhanrupālā Adhyushtam Sārdhanavashadadhyushtam I Munisuta Hayāmbāshvāmbāshvokti: Dhyāna Mekena II

 The number of verses said by each person has been mentioned in the second half of this verse and the name of the persons are mentioned in the first half of the verse.

The number of verses told by	Sage Agastya	the gu	10
	Soota	OLY ST	1
	Hayagreeva		16.5
	Devee	g and	3.5
	Ashva	U-De	9.5
	Devee	OF SHO	6
	Hayagreeva	T. mark	3.5

In addition there is one meditation verse. In practice there are three more meditation verses, but those have not been mentioned in these verses.

- V. Akshusarāchcharavarŋān Tata: Samānāntimou Kasayo: I Athamadhyānyānstapayo: Dveteeyamantye Tyajennavamam II
 - i. Now it starts to talk about the beginning letters of the names.

Akshu	in the vowels starting from a	
Charāt	excepting five letters a, ā, e, ee and u	
Charavarŋān	following five letters oo, ru, roo, lu and loo	
Tata:	in the remaining 6 letters ee, i, o, ou, am and a: the three even letters i, ou and a:	
Kasayo:	among the consonants, in the ka and cha families	
Antyou	the last two letters <i>gha</i> , <i>gna</i> , <i>jha</i> and <i>jna</i> combined four letters	
Ata:	next in the ta family	
Madhyāyān	excepting the middle letter da the remaining four letters	
Тарауо:	in the ta and pa families	
Dveteeyam	excepting the second letters tha and pha	
Antye	in the last ya and other letters	
Navamam	excepting the ninth letter $\mathbf{a}(\mathbf{z})$	
Tyajet	not to be considered	

ii. Removing the above 19 letters, the entire 1000 names begin with the remaining 32 letters only. The reason for Vāgdevees not considering these 19 letters is not known.

- iii. This has been mentioned in Sūta Samhita as Dvadrimsat Betabinnā Yā Tām Vandeham Parātparām.
- VI. Ittham Sishtānushtu Bvarŋārabdheshu Nāmasoo Tu Sankhyā: I Arvanata Tridvishvekadvi Chatu: Kanjapānavaradheerā: II
- VII. Kim Dhoopa Dvistambhachalabhayamāmse Padevara: Sanga: I Prakata Gayā Jala Vātee Dhusi Dharme Mā Khakholka Ţeekā Dhee: II
 - i. The mathematics of the names beginning with these 32 letters is being mentioned here.

The verse	Beginning letter	Number of names	
Arva	A	40	
Nata	Ā	10	
Tri	E	3 *	
Dve	EE	2 *	
Ishu	U	5 *	
Eka	EE	1 *	
Dve	0	2*	
Chatu:	Am	4 *	
Kanja	Ка	81	
Pāna	Kha	1	
Vara	Ga	24	
Dheerā:	Ca	29	
Kim	Cha	1	
Dhoopa	Ja	19	
Dvi	Da	2	
Stambha	Та	46	
Chala	Da	37	
Bhaya	Dha	14	
Māmse	Na	75	
Pade	Pa	81	
Vara:	Ва	24	
Sanga:	Bha	37	
Prakata	Ma	112	
Gayā	Ya	13	
Jala	Ra	38	
Vātee	La	14	
Dhusi	Va	79	

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The verse	Beginning letter	Number of names 59	
Dharma	Sha		
Mā	Şha	5	
Khakholka	Sa	122	
Ţeekā	На	11	
Dhee:	Ksha	9	
THE TEST OF	Total	1000	

- * The numbers marked as * are explicitly mentioned say using cryptic method. *Ishu* indicates the famous five arrows in the hands of cupid. The other numbers are as per *Kaṭapayādi* method of *Vararuchi*.
- ii. These 1000 names beginning with 32 letters can be split in one other way also. In *Navāvarņa* worship, it is imagined that these 8 *Vāgdevees* are dwelling in the seventh hall. In that context the 51 *mātrukā* letters are distributed to all these 8 *Vāgdevees*. It is as below:

Vägdevee	Mātrukā letters	The first letter of the names	Number of names beginning with the letters of Vāgdevees	
Vasinee	16 – A, Ā, E, EE, U, Ū, Ru, Roo, Lu, Loo, Ĕ, I, O, Ou, Am, A:		68	
Kāmeshvaree	5 – Ka, Kha, Ga, Gha, Gna	3 - Ka, Ga, Gha	106	
Moodhinee			48	
Vimalā	5 – Ta, Tha, Da, Dha, Ņa	1 -Ta	2	
Aruŋā 5 – Ta, Tha, Da, Dha, Na		4 - Ta, Da, Dha, Na	172	
Jayinee	5 – Pa, Pha, Ba, Bha, Ma	4 - Pa, Ba, Bha, Ma	254	
Sarveshvaree	4 – Ya, Ra, La, Va	4 – Ya, Ra, La, Va	144	
Koulinee	6 – Sha, Şha, Sa, Ha, Ļa, Ksha	6 — Sha, Şha, Sa, Ha, Ksha	206	
Total	51 .	32	1000	

Due to the compound of the seed letters, it is apt to map these eight types of names to eight *Vāgdevees*.

VIII. Ittham Nāmasahasram Sādhakalokopakārakam Vihitam I Guŋagaŋasadbhāvāvāsritya Brahmaŋo'mbāyā: II

Thus this *Sahasranāmā* has been told explaining the characters and the forms of existence and non-existence of *Śreedevee*, as a very big help supporting the world of worshippers.

- i. In Samskrit language there are presiding deities attached to each of the letters starting from 'A'. They are 51Devees Amrutā, Ākarshiŋee, Indrāŋi till Kshamāvati. The worshippers of theseDevees are mentioned in this verse as Sādhakaloka. Hence just by pronouncing the letters lot of accomplishments can be achieved. Each name not only describes Śreedevee, but also chants theDevee concerned to the beginning letter of that name.
- ii. The forms of these 51Devees have been drawn in the roof of the upper hall of the *Harasiddanātāmbikā* temple at Ujjain. Ujjain is one of the 51 peeţas mentioned by the name Pajnchāshatpeetharoopinee.
- iii. This verse says that *Śreedevee* is the *Brahmam*. In that, only in the *Sagunabrahma* state has form and qualities. This indicates those qualities and the forms of existence and non-existence of *Śreedevee*.
- iv. In general the words are interpreted on account of 4 reasons viz., character, action, caste and tradition. All the names are interpreted based on these reasons only.
- v. It has been mentioned in many a place, that since all the sounds indicate *Śreedevee*, the countless benefit can be reaped by chanting the names individually are in a combined manner as a garland of *mantras*.
- vi. Some names have the power of granting some special results. Those intending on these results can chant them in an ardent manner. For instance, *Annadā*, *Vasudā*, etc.
- vii. In the explanation to this paribhāshā verse, Śree Bhāskararāya has mentioned lot of rare things. All those things have not been dealt with here.
- IX. Mantradyo Jayati Gunee Navacharanastrimshadardhābha: I Ekārdhatrāya Deho Bhoomada Hāreeta Shabdapāllecha: II
 - In the forthcoming verses, the letters of each of the names are being mentioned.

- ii. This verse prays to the teacher and as well explains the splitting relating to the first 63 names.
- iii. Mantradya: the teacher, who is the root cause of all the mantras.

 Jayati shines in an excellent manner.
- iv. Gunee in reality the Brahmam is without any qualities, but it is meant here as with attributes since it is in the form of various mantras. The statement worshipping the teacher Vidyāvatārasamsidyai Sveekrutānekavigraha may be compared.
- v. Navacharaŋa new, novel and reddish-white feet of the teacher. Or if the word charaŋa can be taken to mean chakras, this can be interpreted as to indicate nine chakras from Trilokya Mohanam till Sarvānandamaya Chakra. The teacher is integrated with and nothing different from all these chakras.
- vi. Trimshadardhābha: half of 30, i.e. 15. It indicates the Śreevidyā called as Panchadasākshari. The teacher is integrated with and nothing different from this mantra.
 - vii. Eka: the remaining one, i.e. the teacher is the brahmam.
- viii. Ardhatrāyadeha: the form of Kundalinee within 3.5 rounds the teacher has it.
 - ix. Bhoomadahāree one who removes the ego, which is so big like the earth. Or Bhoomā means bliss. He who gives it.
- x. Itashabdapāllecha: bda means entangled lock of hair Shiva is with that and hence called as Shabda. Enabler to reach his feet. Shabdapālla: one who has reached the feet of Shiva and has become Eshwar. That is, the teacher is integrated and not different from Eshwar, who can be attained through devotion with Shiva.
 - xi. Now let us see the names indicated by these words:
 - a. Mantradya: Praŋava mantra (Om) is the one to be chant in the beginning of all the mantras. Hence Praŋava has been indicated by the word Mantradya:. Each name of this Sahasranāma has to be chant by prefixing and suffixing Om to it. It is being described that otherwise the mantra will spill over. Each name has to be packed in between two Oms.
 - b. Gunee Ga = 3, na = 5 the first name (Shreemātā) has 3 letters and the second (Shreemahārānjee) has 5 letters.
 In the same manner Navacharanā: 9 names as quarter of a verse that is, 9 names containing 8 letters each.
 Trimsadardhābha: 30 names in the form of half verses that is, 30 names containing 16 letters each.

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Bha: - next name is 4 lettered.

Eka: - one name contains the remaining 12 letters.

Ardhatrāya — three half verse names, that is 3 names containing 16 letters each.

De - one name with 8 letters.

Ho - one name with 8 letters.

Bhoo: - next is one name with 4 letters.

Ma – one name with 5 letters.

Da - one name with 8 letters.

Hā - one name with 8 letters.

Ree - one name with 2 letters.

Ta - one name with 6 letters.

Shabdapād - 7 names with quarter of the verse viz., 8 letters.

Le - one name with 3 letters.

Cha: - one name with 5 letters.

Thus 63 names starting from *Shreemātā* till *Kāmadāyinee* have been accounted here.

Gu	3	Shreemātā (1)
Ŋee	5	Shreemahārānjee
Navacharaŋā:	9	Shreematsimhāsaneshwaree,
	X	Chidagnikuŋḍasambhootā, Devakāryasamudyutā,
	8	Udyadbhānusahasrābhā, Caturbahusamanvitā,
		Rāgasvaroopapāshāḍhyā, Krodhākārāngkushojvalā,
		Manorupekshukodaŋḍā, Panjchatanmātrasāyakā
Trimsadardhābha	30	Nijārunaprabhāpooramajjadbrahmaŋḍamaŋḍalā,
	X	Champakāshokapunnāgasougandhikalasatkachā,
	16	Kuruvindamanishreneekanatkoteeramanditä,
	-	Ashtameechandra Vibhrājadalikasthala Shobhitā,
		Mukhachandrakalanngkābhamruganābhivisheshak
		ā,
		Vadanasmaramāngalyagruhatoranachillikā,
		Vaktralakshmee
		Pareevāhachalanmeenābhalochanā,
		Navachampakapushpābhanāsādaŋḍavirājita,
		Tārākāntitiraskāri Nāsābharaŋabhāsurā,
		Kadamhamamiareekluptakarnapooramanonara,
		Tatanakayugaleebhootatapanodupamangala,
		Dadmarāgashilādarshaparibhāvikapolabnoon,
		Navavidrumahimba Shreenyakkaridashanaccada
		Shuddhavidyāngkurākāradvijapaktidwayojjwala,

Cha:	5	Kāmadāyinee (63)
Le	3	Kāmākshee
State		Sudhāsāgaramadhyasthā
The state of the s	house	Kadambavanavāsinee
The state of the s		Mahāpadmātaveesamsthā
		PanjchaBrahmasanasthitā
		Chintāmaŋigruhāntasthā
The state of the s	8	Śreemannagaranāyikā
Shabdapād	7X	Sumerumadhyasrunggasthā
Та	6	Svādheenavallabhā
Ree	2	Shivā
Hā	8	Shivakāmeshvarāngkasthā
Da	8	Sarvābharaŋabhooshitā
Ma	5	Anavadyāngee
Bhoo:	4	Sarvārunā
Но	8	Mahālāvaŋyashevadhi:
De	8	Marāleemandagamanā
		Sinj āna maŋimamjeeramaŋḍitaŚreepadāmbujā
	16	Padadvayaprabhājālaparākrutasaroruhā,
Ardhatrāya	3X	Nakhadeedhitisamchannanamajjana Tamoguṇā,
Eka:	12	Koormaprushţhajayishnuprapadānvitā
Bha:	4	Goodhagulphā
warf carliagon on	ag B	Indragopaparikshiptasmaratoonābhajanghikā
		Mānikyamukuţākārajānudvayavirājitā,
		Kāmeshanjātasoubhāgyamārdavorudvayānvitā,
restal \$ 24		Ratnakimkinikāramyarashanādāmabhooshitā,
		Aruŋārunakousumbhavastrabhāsvatkateetatee,
.,.		Stanabhāradalanmadhyapaţţabandhavalitrayā,
		Lakshyaromalatādhāratāsamunneyamadhyamā,
		Nābhyālavālaromālilatāphalakuchadvayee,
	100	Kāmeshvarapremaratnamaŋiprathipaŋastanee,
		Ratnagraiveyachintākalolamuktāphalānvitā,
		Kanakāngadakeyoorakamaneeyabhujānvitā,
		Kāmeshabaddhamāngalyasootrashobhitakandharā,
		Anākalitasādrushyachibukashreevirājitā,
maintained and a	2	Mandasmitaprabhāpooramajjatkāmeshamānasā,
		Nijasallāpamādhuryavinirbhartsitakacchapee,
		Karpooraveetikāmodasamākarshidigantarā,

X. Ardhachaturvimshati Tanu Bhedodbhava Gunagano Dashapāt I Dambhāvaha Gomedā Bhāveha Chaturguna Gunair Gangā II

The 64 names from 64 till 127 are being dealt with in this verse -

Ardhachaturvimshati	24 x 16	Devarshigaŋasanghāta Stooyamānātma Vaibhavā (64)
	A STATE OF	to
		Shaktikooţaikatāpannakatyadhobhāgadhāriŋee
Та	6	Moolamantratmikā
Nubhe	10	Moolakooţatrayakalebarā
Do	8	Kulāmrutaikarasikā
D	8	Kulasanketapālinee (special rule)
Bha	4	Kulānganā
Va	4	Kulāntasthā
Gu .	3	Koulinee
Ņa	5	Kulayoginee
Ga	3	Akulā
Ņo	5	Samayāntasthā
Dashapāt	10 x 8	From Samayācāratatparā till
		Tadillatāsamaruchi:
Da	8	Shaţchakroparisamsthitā
Bhā	4 .	Mahāshakti:
Va	4	Kunḍalinee
На	8	Bisatantutaneeyasee
Go	3	Bhavānee
Me	5	Bhāvanāgamyā
Dā	8	Bhavārabyakutārikā
Bhā	4	Bhadrapriyā
Ve	4	Bhadramoortti:
На	8	Bhaktasoubhāgyadārinee
Chatur:	4 x 4	Bhaktipriyā, Bhaktigamyā, Bhaktivashyā,
		Bhayāpahā
Gu `	3	Shāmbhavee ·
Ņā	5	Shāradārādhyā
Gu	3	Sharvānee
Ņai:	5	Sharmadāyinee
Ga	3	Shānkaree
Ngā	3	Shreekaree (127)

XI. Rājā Chaturbalendro Bhootvā Balirāgamāndvdash I Guṇa Gaṇa Gouṇyam Gaṇa Gomārge Mārge Mrugeṇa Bhavet II

The 46 names from 128 to 173 are listed below:

3 (4)	Sādhvee (128) Sharacchandranibhānanā Shātodaree, Shāntimatee, Nirādhārā, Niranjanā Nirlepā Nirmalā Nityā			
3 3 2	Shātodaree, Shāntimatee, Nirādhārā, Niranjanā Nirlepā Nirmalā			
3 3 2	Nirlepā Nirmalā			
3 2	Nirmalā			
2				
	Nityā			
1				
	Nirākārā			
1	Nirākulā			
3	Nirguŋā			
3	Nishkalā			
2	Shāntā			
3	Nishkāmā			
5	Nirupaplavā			
x 4	Nityamuktā, Nirvikārā, Nishprapanjchā, Nirāshrayā			
x 4	Nityashuddhā , Nityabuddhā, Niravadyā, Nirantarā,			
	Nishkāraŋā, Nishkalankā, Nirupādhi:, Nireeshvarā			
3	Neerāgā			
5	Rāgamathanee			
3	Nirmadā			
5	Madanāshinee			
3	Nishcintā			
5	Nirahankārā (special rule)			
3	Nirmohā			
5	Mohanāshinee			
3	Nirmamā			
5	Mamatāhantree			
3	Nishpāpā			
5	Pāpanāshinee			
3	Nishkrodhā			
5	Krodhashamanee (special rule)			
3	Nirlobhā			
5	Lobhanāshinee			
4	Ni:samshayā ·			
4	Samshayaghnee (173)			
	3 3 3 5 5 3 3 5 5 3 3 5 5 3 3 5 5 4 4			

Guŋa Bhuvi Gomruga Srunge Moolamagā Bhogagouravābhave I Sthooŋānga Mahānto Dvirbhava Dooshita Vākchatur Vibhājoshtou II

The 49 names from 174 to 222 are listed below:

XII.

The second second	and the second second	
Gu	3	Nirbhavā (174)
Ņa	5	Bhavanāshinee
Bhu	4	Nirvikalpā
Vi	4	Nirābādhā
Go	3	Nirbhedā
Mru	5	Bhedanāshinee (special rule 2)
Ga	3	Nirnāshā
Sru	5	Mrutyumathanee (special rule)
Nge	3	Nishkriyā
Moo	5	Nishparigrahā
La	3	Nistulā
Ма	5	Neelachikurā
Ghā	4	Nirapāyā
Bho	4	Niratyayā
Ga	3	Durlabhā
Gou	3	Durgamā
Ra	2	Durgā
Vā	4	Du:hhahantree
Bha	4	Sukhapradā
Ve	4	Dushţadoorā
Sthoo	7	Durāchārashamanee
Ņa	5	Doshavarjitā
Nga	3	Sarvanjā
Ma	5	Sāndrakaruŋā
Hā	8	Samānādhika Varjitā
Nto	6	Sarvashaktimayee
Dvi	5 x 2	Sarvamangalā, Sadgatipradā
Bha	4	Sarveshvaree
Va	4	Sarvamayee
Dhoo	8	Sarvamantraswroopiŋi
Shi	6	Sarvayantrātmikā
Ta	6	Sarvatantraroopā
Vāk	4	Manonmanee

Chatur:	4 x 4	Māheshvaree, Mahādevee, Mahālakshmee, Mruḍapriyā
Vi	4	Mahāroopā
Bhā	4	Mahāpoojyā
Jo	8	Mahāpātakanāshinee,
Ashţou	4 x 8	Mahāmāyā, Mahāsatvā,
	HELDO	Mahāshakti:, Mahārati:,
	T STATES	Mahābhogā, Mahaishvaryā,
	100	Mahāveeryā, Mahābalā (222)

XIII. BhuviHi Chatur Dehārdham Chatushpadārdham Bhavedavibhou Pādatrāyaguṇado Dvir Gouṇārho Dvir Vibhāgasharaveera:

The 40 names from 223 to 262 are listed below:

Bhu	4	Mahābuddhi: (223)
Vi	4	Mahāsiddhi:
Hi	8	Mahāyogesvareshvaree
Chatur	4 x 4	Mahātantra, Mahāmantra, Mahāyantrā, Mahāsanā
De	8	Mahāyāgakramāyādhyā
Hā	8	Mahābhairavapoojitā
Ardham	16	Maheshvaramahākalpamahātāndavasākshinee
Chatushpada	4 x 8	Mahākāmeshamahishi, Mahātripurasundaree,
A 1		Catushshashţiyupacārādhyā, Catushshashţikalāmayee
Ardham	16	Mahācatushshashţikoţiyogineeganasevitā
Bha	4	Manuvidyā
Ve	. 4	Candravidyā
Da	8	Candramanḍalamadhyagā
Vi	4	Căruroopā
Bhou	4	Cāruhāsā
Pādatrāya	3 x 8	Cărucandrakalādharā, Carācarajagannāthā, Cakrarājaniketanā
Gu	3	Pārvatee
Ŋa	5	Padmanayanā
Do	8	Padmarāgasamaprabhā
Dvi:	2 x 8	Panchapretāsanāseenā, Panchabrahmasvaroopiŋee
Gou	3	Cinmayee
Ŋā	5	Paramānandā
Rho -	8	Vinjānaghanaroopiņee
Dvir	2 x 8	Dhyānadhyātrughyeyaroopā, Dharmādharmavivarjitā

Vi	4	Vishvaroopā	mia .
Bhā	4	Jägarinee	0.5
Ga	3	Svapantee	noth
Sha	5	Taijasātmikā	1163
Ra	2	Suptā	UT T
Vee	4	Pranjātmikā	10
Ra:	2	Turyā (262)	cil I

Divi Bhārata Bhuvitādaghamrudujamgamabhovadārtdhadivā I Vāk Chaturangridvayardhā Tatphala Moolam Tadeva Vādabalam II

The 40 names from 263 to 302 are listed below:

(IV.

Di	8	Sarvāvasthāvivarjitā (263)
Vi	4	Srushţikartree
Bhā	4	Brahmaroopā
Ra	2	Goptree
Та	6	Govindaroopiŋee
Bhu	4	Samhārinee
Vi	4	Rudraroopā
Tā	6	Tirodhānakaree
Da	3	Ishvaree
Gha	4	Sadāshivā
Mru	5	Anugrahadā (special rule 2)
Du	8	Panchakrutyaparāyanā
Jam	8	Bhānumaŋḍalamadhyasthā
Ga	3	Bhairavee
Ma	5	Bhagamālinee
Bho	4	Padmāsanā
Va	4	Bhagavatee
Dā	8	Padmanābhasahodaree
(A)rtdha	16	Unmeshanimishotpannavipannabhuvanāvalee
Di	8	Sahasrasheershavadanā
Vā	4	Sahasrākshee
Vāk	4	Sahasrapāt
Chaturangri	4 x 8	Ābrahmakeeţajananee, Varŋāshramavidhāyinee,
		Nijānjāroopanigamā, Puŋyāpuŋyaphlapradā
Dvayardhā	2 x 16	Srutiseemantasindoorikrutapādābjadhoolikā,
		Sakalāgamasamdohashaktisamputamouktikā
Tat	6	Purushārthapradā

Pha	2	Poorŋā	
La	3	Bhoginee	
Moo	5	Bhuvaneshvaree	TO THE
Lam	3	Ambikā	15/12
Та	6	Anādinidhanā	0
De	8	Haribrahmendrasevitā	
Va	4	Nārāyaŋee	- 50
Vā	4	Nātharoopā	
Da	8	Nāmaroopavivarjitā	HA HALLE
Ва	3	Hreemkāree	OFFI LEVE CENT
Lam	3	Hreematee (302)	

XV. Rājatarekhita Lingaraharattair Dvir Vibhooratou Reta: I Hālāmadabhuvirakto Gunadambhovāji Geernam Dvi: II

The 38 names from 303 to 340 are listed below:

Rā	2	Hrudyā (303)
Ja	8	Heyopādeyavarjitā
Ta	6	Rājarājārchitā
Re	2	Rānjee
Khi	2	Ramyā
Та	6	Rājeevalochanā
Li	3	Ranjanee •
Ngai	3	Ramanee
Ra	2	Rasyā
На	8	Ranatkingkinimekhalā
Ra	2	Ramā
Ttair	6	Rākenduvadanā
Dvir	2 x 4	Ratiroopā, Ratipriyā
Vi	4	Rakshākaree
Bhoo	4	Rākshasaghnee
Ra	2	· Rāmā
Tou	6	Ramanalampaţā
Re	2	Kāmyā
Ta:	6	Kāmakalāroopā
Hā	8	Kadambakusumapriyā
Lā	3	Kalyānee
Ma	5	Jagateekandā
Da	8	Karuŋārasa Sāgarā

Bhu	4	Kalāvatee
Vi	4	Kalālāpā
Ra	2	Kāntā
Kto	6	Kādambareepriyā
Gu	3	Varadā
Ŋa	5	Vāmanayanā
Da	8	Vārunee Madavihvalā
Mbho	4	Vishvādhikā
Vā	4	Vedavedyā
Ji	8	Vindhyāchalanivāsinee
Geer	3	Vidhātree
Ŋam	5	Vedajananee
Dvi:	2 x 4	Vişhŋumāyā, Vilāsinee (340)

XVI. Mrugajo Dvirbāla: Khe Jeevābham Panchapadārdham I Guṇa Bhoovaratejordham RatiguṇaleshoḍahedgaṇamDuritam II

The 38 names from 341 to 378 are listed below:

Mru	5	Kshetrasvaroopā (341)
Ga	3	Kshetreshee
Jo	8	Kshetrakshetranjapālinee
Dvi:	2 x 8	Kshayavruddhivinirmuktā, Kshetrapālasamarchitā
Вā	3	Vijayā
La:	3	Vimalā
Khe	2	Vandyā
Jee	8	Vandārujanavatsalā
Vā	4	Vāgvādinee .
Bham	4	Vāmakeshee
Panchapada	5 x 8	Vahnimaŋdalavāsinee, Bhaktimatkalpalatikā, Pashupāshavimochanee, Samhrutāsheshapāshaŋdā, Sadāchārapravarttikā
Ardham	16	Tāpatrayāgnisantaptasamāhlādanachandrikā
Gu	3	Tarunee
Ŋa	5	Tāpasārādhyā
Bhoo	4	Tanumadhyā
Va	4	Tamopahā
Ra	2	Chiti:
Te	6	Tatpadalakshyārthā ,
Jo	8	Chidekaraṣaroopiŋee
Rdham	16	Svātmānandalavee Bhootabrahmadyānanda Santati

Ra	2	Parā
Ti	6	Pratyakchiteeroopā
Gu	3	Pashyantee
Ŋa	5	Paradevatā
Le	3	Madhyamā
Sho	5	Vaikhareeroopā
Da	8	Bhakta Mānasahamsikā
Не	8	Kāmeshvaraprāŋanādee
Dga	3	Krutanjā
Ŋam	5	Kāmapoojitā
Du	8	Shrungārarasasampoorŋā
Ri	2	Jayā
Tam	6	Jālandharasthitā (378)

.VII. Dvedve Chedvedve Bhavadohada Bhuvilesha Sheela Jalamohai: I Dvyardhachaturbhavagā: Smo Bhuvi Jalashobhā Bhagola: Khe II

The 44 names from 379 to 422 are listed below:

Dve	2 x 8	Odyānapeethanilayā (379), Bindumaŋḍalavāsinee
Dve	2 x 8	Rahoyāgakrmārādhyā, Rahastarpaŋatarpitā
Che	6	Sadya: Prasādinee
Dve	2 x 5	Vishvasākshinee, Sākshivarjitā
Dve	2 x 8	Shadanggadevatāyuktā, Shāḍguŋyaparipooritā
Bha	4	Nityaklinnā
Va	4	Nirupamā
Do	8	Nirvānasukhadāyinee
На	8	Nityāshoḍashikāroopā
Da	8	Shreekanthārdhashareerinee
Bhu	4	Prabhāvatee
Vi	4	Prabhāroopā
Le	3	Prasiddhā
Sha	5	Parameshvaree
Shee	5	Moolaprakruti:
La	3	Avyaktā
Ja	8	Vyaktāvyaktasvaroopiŋee
La	3	Vyāpinee
Мо	5	Vividhākārā
Hai:	8	Vidhyā Vidhyāsvaroopiŋee

Dvyardha	2 x 16	Mahākāmeshanayanakumudāhlādakou Mudee, Bhaktahārdatamobhedabhānumadbhānusantati:
Chatur	4 x 4	Shivadootee, Shivārādhyā, Shivamoortti: Shivamkaree
Bha	4	Shivapriyā
Va	4	Shivaparā
Gā:	3	Shishţeshţā
Smo	5	Shishţapoojitā
Bhu	4	Aprameyā
Vi	4	Svaprakāshā
Ja	8	Manovāchāmagocharā
La	3	Chichchakti:
Sho	5	Chetanāroopā
Bhā	4	Jadashakti:
Bha	4	Jadātmikā
Go	3	Gäyatree
La:	13	Vyāhruti:
Khe	2	Sandhyā (422)

III. Divi Kooţairudite Dve Dvir Dvir Geerŋā Vibhātinadee I Chatvāro Rooḍhaphalam Shambhurbhojo Balee Rājā II

The 36 names from 423 to 458 are listed below:

Di	8	Dvijavrundanishevitā (423)
Vi	4	Tatvāsanā
Koo	1	Tat
Tai	1	Tvam
Ru	2	Aye
Di	8	Panjchakoshāntarasthitā
Те	6	Nisseemamahimā
Dve	2 x 5	Nityayouvanā, Madashālinee
Dvir	2 x 8	Madaghoorŋitaraktākshee, Madapāţalagaŋdabhoo:
Dvir	2 x 8	Chandana Drava Digdhānggee, Chāmpeyakusumapriyā
Gee	3	Kushalā
Rŋā	5	Komalākārā
Vi	4	Kurukullā
Bhā	4	Kuleshvaree
Ti	6	Kulakuŋḍālayā
Na	10	Koulamārgatatparasevitā

Dee	8	Kumāragananāthāmbā	i Burney
Chatvāro	4 x 2	Tushţi:, Pushţi:, Mati:, Dhruti:	
Roo	2	Shānti:	Wite day
Dha	4	Svastimatee	nen
Pha	2	Kānti:	The same of
Lam	3	Nandinee	1801
Sham	5	Vighnanāshinee	CDN2
Bhur	4	Tejovatee	Dist
Bho	4	Trinayanā	
Jo	8	Lolāksheekāmaroopiŋee	
Ва	3	Mālinee	
Lee	3	Hamsinee	0.05
Rā	2	Mātā	AND
Jā	8	Malayāchalavāsinee (458)	1 700

XIX. Galaphapha Shobhāvega: Shambhorvede Chaturhoma: I Bhoordvistādrājako Modāngaņa Vāsato Natihrut II

The 35 names from 459 to 493 are listed below:

Ga	3	Sumukhee (459)
La	3	Nalinee
Pha	2	Subhroo:
Pha	3	Shobhanā (special rule)
Sho	5	Suranāyikā
Bhā	4	Kālakaŋţhee
Ve	4	Kāntimatee
Ga:	3	Kshobhinee
Sham	5	Sookshmaroopinee
Bhor	4	Vajreshvaree
Ve	4	Vāmadevee
De	8	Vayo'vasthāvivarjitā
Chatur	4 x 4	Siddheshvaree, Siddhavidyā, Siddhamātā, Yashasvinee
Но	8	Vishuddhichakra Nilayā
Ma:	5	Araktavarŋā
Bhoor	4	Trilochanā
Dvi	2 x 8	Khaţvānggādipraharanā, Vadanaikasamanvitā
Stād	6	Pāyasānnapriyā

2	Tvaksthā
8	Pashulokabhayangkaree
11	Amrutādimahāshaktisamvrutā
5	<u></u>
8	Anāhatābjanilayā
3	Shyāmābhā
5	Vadanadvayā
4	Damshţrojvalā ·
7	Akshamālādidharā
6	Rudhirasamsthitā
10	Kālarātryādishaktyoughavrutā
6	Snigdoudana Priyā
8	Mahāveerendravaradā (493)
	8 11 5 8 3 5 4 7 6 10 6

XX. Panchapadee: Bhāvichatushpadee Dvicharaŋeeva Shambhorvāk I Chaturanghree Vashe Panchānghri Bhavedvaikam Chatuspadam Cha Mama II

The 39 names from 494 to 532 are listed below:

Panchapadee:	5 x 8	Rākiŋyambāsvaroopiŋee (494),Maŋipoorābjanilayā,
		Vadanatrāyasamyutā, Vajrādikāyudhopetā,
		<u>Dāmaryādibhirāvrutā</u>
Bhā	4	Raktavarŋā
Vi	4	Māmsanishţā
Chatushpadee	4 x 8	Guḍānnapreetamānasā, Samastabhaktasukhadā,
		Lākinyambāsvaroopiŋee, Svādhishţānāmbujagatā
Dvicharanee	2 x 8	Chaturvaktramanoharā, Shoolādhyāyudha Sampannā
Va	4	Peeţavarŋā
Sham	5	Atigarvitā
Bhor	4	Medonishthā
Vāk	4	Madhupreetā
Chaturanghree	4 x 8	Bandhinyādisamanvitā, Dadhyannāsaktahrudayā,
		Kākineeroopadhārinee, Moolādhārāmbujārooḍhā
Va	4	Panchavaktrā
She	5	Asthisamsthitā
Panchānghri	5 x 8	Angkushādipraharanā, Varadādinishevitā,
		Mudgoudanāsaktachittā, Sākinyambāsvaroopiŋee,
		Ānjāchakrabjanilayā
Bha	4	Shuklavarŋā
Ve	4	Shadānanā

Dva	4	Majjāsamsthā
Ikam	12	Hamsavateemukhyashaktisamanvitā
Chatuspadam	4 x 8	Haridrānnaikarasikā, Hākineeroopadhārinee.
		Sahasradalapadmasthā, Sarvavarŋopashobhitā
Cha	6	Sarvāyudhadharā
Ma	5	Shuklasamsthitā
Ma	5	Sarvatomukhee (532)

XXI. Hedārā: Phalarekhārambha Vivāde Tamomshosti I Khedo Dehe Bheeshmo Deve Vātryanghrilinkgapha Le II

The 32 names from 533 to 564 are listed below:

Не	8	Sarvoudanapreetachittā (533)
Dā	8	Yākinyambāsvaroopiŋee
Rā:	2	Svāhā
Pha	2	Svadhā
La	3	Amati:
Re	2	Medhā
Khā	2	Sruti:
Ra	2	Smruti:
Mbha	4	Anuttamā
Vi	4	Puŋyakeertti:
Vā	4	Puŋyalabhyā
De	8	Риŋyashravanakeerttanā
Ta	6	Pulomajārchitā
Mom	5	Bandhamochanee
Sho	5	Bandhurālakā
Sti	6	Vimarsharoopinee
Khe	2	Vidhyā
Do	8	Viyadādijagatprasoo:
De	8	Sarvavyādhiprashamanee
Не	8	Sarvamrutyunivārinee
Bhee	4	Agragaŋyā
Shmo	5	Achintyaroopā
De	8	Kalikalmashanāshinee
Ve	4	Kātyāyanee
Vā	4	Kālahantree

Tryanghri	3 x 8	Kamalāksha Nishevitā, Tāmboolapooritamukhee Dādimeekusumaprabhā
Li	3	Mrugākshee
Nkga	3	Mohinee
Pha	2	Mukhyā
Le	3	Mruḍānee (564)

(XII. Shambhorbhālema Jjajjeevābheedāchchare Triyanghri: l Bhavadrudha Bhaŋḍo Maŋḍo Gouŋārdham Bhooshilāshāḍhe II

The 31 names from 565 to 595 are listed below:

Sham	5	Mitraroopinee (565)
Bhor	4	Nityatruptā
Bhā	4	Bhaktanidhi:
Le	3	Niyantree
Ма	5	Nikhilesvaree
Jja	8	Maitryādivāsanālabhyā
Jjee	8	Mahāpralayasākshinee
Vā	4	Parāshakti:
Bhee	4	Parānishthā
Dā	8	Pranjānaghanaroopiŋee
Chcha	6	Mādhveepānālasā
Re	2	Mattā
Triyanghri:	3 x 8	Mātrukāvarŋaroopiŋee, Mahākailāsanilayā
		Mrunālamrududorlatā
Bha	4	Mahaneeyā
Va	4	Dayāmoorti:
Dru	8	Mahāsāmrājyashālinee
Dha	4	Ātmavidyā
Bhan	4	Mahāvidyā
Do	3	Shreevidyā
Ma	5	Kāmasevitā
Ndo	8	Shreeshodashākshareevidyā
Gou	3	Trikooţā
Ŋa	5	Kāmakoţikā
Ardham	16	Kaţākshakingkaree Bhootakamalāl ţisevitā
Bhoo	4	Shira:sthitā
Shi	5	Chandranibhā

Lā	3	Bhālasthā	MA FINAL HEAV
Shā	6	Indradhanu:Prabhā	
Dhe	4	Hrudayasthā (595)	

KIII. Bhedabhuvi Triyanghri Bhuvo Gunaganajārdham Vibhejerdham I Bhargo Rogenaiko Moolaguror Dandamundashilā II

The 35 names from 596 to 630 are listed below:

Bhe	4	Raviprakhyā (596)
Da	8	Trikonāntaradeepikā
Bhu	4	Dākshāyanee
Vi	4	Daityahantree
Triyanghri	3 x 8	Dakshayanjavināshinee, Darāndolitadeerghākshee, Darahāsojjavalanmukhee
Bhu	4	Gurumoorti:
Vo	4	Guŋanidhi:
Gu	3	Gomātā
Ŋa	5	Guhajanmabhoo:
Ga	3	Deveshee
Ŋa	5	Daŋḍaneetisthā
Ja	8	Daharākāsharoopiŋee
Ardham	16	Pratipanmukhyarākāntatithimaŋḍalapoojitā
Vi	4	Kalātmikā
Bhe	4	Kalānāthā
Ja	8	Kāvyālāpavinodinee
Ardham	16	Sachāmararamāvāneesavyadakshiŋasevitā
Bha	4	Ādishakti:
Rgo	3	Ameyā
Ro	2	Atmā
Ge	3	Paramā
Ŋa	5	Pāvanākruti:
Iko	11	Anekakoţibrahmaŋdajananee
Moo	-5	Divyavigrahā
La .	3	Kleemkäree
Gu	3	Kevalā
Ror	2	Guhyā
Da	8	Kaivalyapadadāyinee

Nda	3	Tripurā
Mu	5	Trijagadvandyā
Nda	3	Trimoortti:
Shi	5	Tridasheshvaree
Lā	3	Tryaksharee (630)

XIV. Maŋḍiracharatām Vibhava: Shaivo Mārgo Mahān Hitoʻnuguŋa: I Gouŋeeleelārdree Bhāvārdhavibhedā Bhavedeva II

The 35 names from 631 to 665 are listed below:

Ма	5	Divyagandhāḍhyā (631)
Ndi	8	Sindooratilakānjchitā
Ra	2	Umā
Cha	6	Shailendratanayā
Ra	2	Gouree
Tām	6	Gandharvasevitā
Vi	4	Vishvagarbhā
Bha	4	Svarŋagarbhā
Va:	4	Avaradā
Shai	5	Vāgadheeshvaree
Vo	4	Dhyānagamyā
Mā	5	Aparicchedyā
Rgo	3	Njānadā
Ма	5	Njānavigrahā
Hān	8	Sarvavedāntasamvedyā
Hi	8	Satyānandasvaroopiŋee
To	6	Lopāmudrārchitā
Anu	10	LeelākluptaBrahmaŋdamaŋdalā(special rule)
Gu	3	Adrushyā
Ŋa	5	Drushyarahitā
Gou	3	Vinjātree
Nee	5	Vedyavarjitā
Lee	3	Yoginee
Lār	3	Yogadā
Dree	2	Yogyā
Bhā	4	Yogānandā
Vā	4	Yugamdharā

Ardha	16	Ichchāshaktinjānashaktikriyāshaktisvaroopiŋee	
Vi	4	Sarvādhārā	
Bhe	4	Supratishţhā	
Dā	8	Sadasadroopadhārinee	
Bha	4	Ashţamoortti:	
Ve	4	Ajājetree	
De	8	Lokayātrāvidhāyinee	(February)
Va	4	Ekākinee (665)	(White

XV. Bhoogeerŋābalakhedālambārambhāvibhorvaded Bhāvam i Hastee Dvirvaikam Vā Bhajate Vātoolamanda Mrugān II

The 34 names from 666 to 699 are listed below:

Bhoo	4	Bhoomaroopā (666)
Geer	3	Nirdvaitā
Ŋā	5	Dvaitavarjitā
Ва	3	Annadā
La	3	Vasudā
Khe	2	Vruddhā
Dā	8	Brahmatmaikyasvaroopiŋee
Lam	3	Bruhatee
Bā	3	Brāhmanee
Ram	2	Brāhmee
Bhā .	4	Brahmanandā
Vi	4	Balipriyā
Bhor	4	Bhāshāroopā
Va	4	Bruhatsenā
De	8	Bhāvābhāvavivarjitā
Dbhā	4	Sukhārādhyā
Vam	4	Shubhakaree
На	8	Shobhanā Sulabhā Gati:
Stee	6	Rājarājeshvaree
Dvir ·	2 x	Rājyadāyinee , Rājyavallabhā (special rule 10 letters as 2
	5	names)
Va	4	Rājatkrupā
(E)Kam	12	Rājapeethaniveshitanijāshritā
Vā	4	Rājyalakshmee:

Bha	4	Koshanāthā
Ja	8	Chaturangabaleshvaree
Te	6	Sāmrājyadāyinee
Vā	4	Satyasandhā
Too	6	Sāgaramekhalā
La	3	Deekshitā
Ма	5	Daityashamanee
Nda	8	Sarvalokavashankaree
Mru	5	Sarvārtthadātree
Gān	3	Sāvitree (699)

XVI. Dehaguŋād Bhavaleshād Dvisteroopam Divābhoori I Vārigaŋe Bhāvi Guŋāstripada Latābhāva Javavādā: II

The 36 names from 700 to 735 are listed below:

De	8	Sachchidānandaroopiŋee (700)
На	8	Deshakālaparichchinnā
Gu	3	Sarvagā
Ŋād	5	Sarvamohinee
Bha	4	Sarasvatee
Va	4	Shāstramayee
Le	3	Guhāmbā
Shād	5	Guhyaroopiŋee
Dvi	2 x 8	Sarvopādhivinirmuktā, Sadāshivapativratā
Ste	6	Sampradāyeshvaree
Roo	2	Sādhu
Pam	1	Ĕ
Di	8	Gurumaŋḍalaroopiŋee
Vā	4	Kulotteernā
Bhoo	4	Bhagārādhyā
Ri	2	Māyā
Vā	4	Madhumatee
Ri	2	Mahee
Ga	3	Gaŋāmbā
Ŋe	5	Guhyakārādhyā

Bhā	4	Komalāngee
Vi	4	Gurupriyā
Gu	3	Svatantra
Ŋās	5	Sarvatantreshee
Tripada	3 x 8	Dakshiŋāmoortiroopiŋee, Sanakādi Samārādhyā, Shivanjnānapradāyinee
La	3	Chitkalā
Tā	6	Anandakalikā
Bhā	5	Premaroopā
Va	5	Priyamkaree
Ja	8	Nāmapārāyaŋapreetā i
Va	4	Nandividyā
Vā	4	Națeshvaree
Dā:	8	Mithyājagadadhishţhānā (735)

VII. Gou:shaive Virate Chaturanghritanurdvichchaturbalam Netu: I Dvirme Gangā Mātā Rajachchaturbhāvajalamadād Bhāvai: II

The 43 names from 736 to 778 are listed below:

Gou:	3	Muktidā (736)
Shai	5	Muktiroopinee
Ve	4	Lāsyapriyā
Vi	4	Layakaree
Ra	2	Lajjā
Те	6	Rambhādi Vanditā
Chaturanghri	4 x 8	Bhavadāvasudhāvrushţi:, Pāpāraŋyadavānalā, Dourbhāgyatoolavātoolā, Jarādhvāntaraviprabhā
Та	6	Bhāgyābdhichandrikā
Nur	10	Bhaktachittakeki Ghanā Ghanā
Dvi	2 x 8	Rogaparvatadambholi:, Mrutyudāruguthārikā
Chchatur	4 x 4	Maheshvaree, Mahākālee, Mahāgrāsā, Mahāshanā
Ва	3	Aparnā
Lam	3	Chaŋḍikā
Ne	10	Chandamundāsuranishoodinee

Tu:	6	Ksharāksharātmikā
Dvir	2 x 5	Sarvalokeshee, Vishvadhārinee
Ме	5	Trivargadhātree
Ga	3	Subhagā
Ngā	3	Tryambakā
Mā	5	Triguŋātmikā
Tā	6	Svargāpavargadā
Ra	2	Shuddhā
Ja	8	Japāpushpa Nibhākruti:
Chchatur	4 x 4	Ojovatee, Dyutidharā, Yanjyaroopā, Priyavratā
Bhā	4	Durārādhyā
Va	4	Durādharshā
Ja	8	Pātaleekusumapriyā
La	3	Mahatee
Ма	5	Merunilayã
Dā	8	Mandārakusumapriyā
Dbhā	4	Veerārādhyā
Vai:	4	Virāḍroopā (778)

VIII. Guŋabhāve Geerŋe Dvichchaturhru Dām Vibhuguŋe Bhāvānga Makhe I Varaguŋa Chaturvibhājām Khala Mada Bhāvāntaranga Khilavaibhavā: II

The 48 names from 779 to 826 are listed below:

Gu	3	Virajā (779)
Ŋa	5	Vishvatomukhee
Bhā	4	Pratyagroopā
Ve	4	Parākāshā
Geer	3	Prāŋadā
Ŋe	5	Prāŋaroopiŋee
Dvi	2 x 8	Mārtānda Bhairavārādhyā, Mantrineenyastarājyadhoo:
Chchatur	4 x 4	Tripureshee, Jayatsenā, Nistraiguŋyā, Parāparā
Hru	8	Satyanjānānandaroopā
Dām	8	Sāmarasyaparāyanā
Vi	4	Kapardinee
Bhu	4	Kalāmālā

Gu	3	Kāmadhuk
Ŋe	5	Kāmaroopiŋee
Bhā .	4	Kalānidhi:
Vā	4	Kāvyakalā
Nga	3	Rasanjā
Ма	5	Rasashevadhi:
Khe	2	Pushţā
Va	4	Purātanā
Ra	2	Poojyā
Gu	3	Pushkarā
Ŋa	5	Pushkarekshanā
Chatur	4 x 4	Paramjyoti:, Parandhāma, Paramānu:, Parātparā
Vi	4	Pāshahastā
Bhā	4	Pāshahantree
Jām	8	Paramantravibhedinee
Kha	2	Moortā
La	3	Amoortā
Ма	5	Anityatruptā
Da	8	Munimānasa Hamsikā
Bhā	4	Satyavratā
Vā	4	Satyaroopā
Nta	6	Sarvāntaryāminee
Ra	2	Satee
Nga	3	Brahmanee
Khi	2	Brahma
La	3	Jananee
Vai	4	Bahuroopā
Bha	4	Budhārchitā
Vā:	4	Prasavitree (826)

XIX. Gurugeerŋe Vibhajachaturguŋadango Mruduchaturmatāmshārdham I Dvirguŋaguŋitām Likhitām Chatu: Khacharatā Dahedruchim Roshāt II

The 49 names from 827 to 875 are listed below:

Gu	3	Prachaŋḍā (827)
Ru	2	Ānjā
Geer	3	Pratishţhā
Ŋe	5	Prakatākruti:

	4	Prāneshvaree
Vi	4	Prāṇadātree
Bha	8	Panjchāshatpeetharoopinee
Ja Chatur	4 x 4	Vishrungkhalā, Viviktasthā, Veeramātā, Viyatprasoo:
Chatur	3	Mukundā
Gu	5	Muktinilayā
Ŋa	8	Moolavigraharoopiŋee
Da	3	Bhāvanjā
Ngo Mru	5	Bhavarogaghnee
Du	8	Bhavachakrapravartinee
Chatur	4 x 4	Chanda:sārā, Shāstrasārā, Mantrasārā, Talodaree
Ma	5	Udārakeerti:
Tām	6	Uddhāma Vaibhavā
Sha	5	Varŋaroopiŋee
Ardham	16	Janma Mrutyajarā Taptajana Vishrāntidāyinee
Dvir `	2 x 8	Sarvopanishadudghushţā, Shāntyateetakalātmikā
	3	Gambheerā
Gu	5	Gaganāntasthā
Ŋa	3	Garvitā
Gu	5	Gānalolupā
Ŋi	6	Kalpanārahitā
Tām Li	2	Väshthä
Likhi: Acc Kāshţhā,	ording to with 2 let	this one name with 3 letters and another with 2 letters. But ters comes first and Akāntā, the name with 3 letters follows. same is not known.
Khi	2	Akāntā
Tām	6	Kāntārdhavigrahā
Chatu:	4 x 8	Kāryakāraŋanirmuktā, Kāmakelitarangitā, Kanatkanakatātangkā, Leelā Vigrahadhārinee
Kha	2	Ajā
Cha	6	Kshayavinirmuktā
Ra	2	Mugdhā
Tā	6	Kshipraprasādinee
Da	8	Antarmukhasamārādhyā
Не	8	Bahirmukhasudurlabhā
Dru	2	Trayee
Chim	6	Trivarganilayā

Tristhā Tripuramālinee (875)

Ro

Shāt

2

6

XXX. ChaturardhabhavoDevo Vadanvibhe Dam Vibhāga Mārgeŋa | Gouŋatarangamati: Khalu Shambhorvādam Charatryanghri: || The 38 names from 876 to 913 are listed below:

Chatur	4 x 4	Nirāmayā (876), Nirālambā, Svātmārāmā, Sudhāsruti:
Ardha	16	Samsāra Pangka Nirmagna Samuddharaŋa Paŋḍitā
Bha	4	Yanjayapriyā
Vo	4	Yanja Kartree
De	8	Yajamānasvaroopiŋee
Vo	4	Dharmādhārā
Va	4	Dhanādhyakshā
Dan	8	Dhanadhānya Vivardhinee
Vi	4	Viprapriyā
Bhe	4	Vipraroopā
Dam	8	Vishvabhramanakārinee
Vi	4	Vishvagrāsā
Bhā	4	Vidrumābhā
Ga	3	Vaişhŋavee
Mār	5	Vişhŋuroopiŋee
Ge	3	Ayoni:
Ŋa	5	Yoninilayā
Gou	3	Kooţasthā
Ŋa	5	Kularoopinee
Ta	6	Veeragoshtheepriyā
Ra	2	Veerā
Nga	3	Naishkarmyā
Ма	5	Nātharoopiŋee
Ti:	6.	Vinjānakalanā
Kha	2	Kalyā
Lu	3	Vidagdhā
Sham	5	Baindavāsanā
Bhor	4	Tatvādhikā
Vā	4	Tatvamayee
Dam	8	Tatvamarthasvaroopinee
Cha	6	Sāmagānapriyā
Ra	2	Somyā(Soumyā)
Tryanghri:	3 x 8	Sadāshivakuţumbinee, Savyāpasavyamārgasthā, Sarvāpadvininārinee (913)

XXXI. Khecharatā Dvirbhavadā Dehe Chaikā BhavedDevee I Bhaghaŋe Chaturguŋā Bhoorbhavabhālashatena Gomedā II The 37 names from 914 to 950 are listed below:

Khe	2	Svasthā (914)
Cha	6	Svabhāvamadhurā
Ra ·	2	Dheerā
Tā	6	Dheerasamarchitā
Dvir	2 x 8	Chaitanyārghyasamāradhyā,
		Chaitanyakusumapriyā
Bha	4	Sadoditā
Va	4	Sadātushţā
Dā	8	Tarunāḍityapātalā
De	8	DakshiŋāDakshiŋārādhyā
Не	8	Darasmeramukhāmbujā
Cha	6	Koulinee Kevalā
Ikā	11	Anarghyakaivalyapadadāyinee
Bha	4	Stotrapriyā
Ve	4	Stutimatee
Dde	8	Srutisamstutavaibhavā
Vee	4	Manasvinee
Bha	4	Mānavatee
Gha	3	Maheshee
Ŋe	5	Manggalākruti:
Chatur	4 x 4	Vishvamātā, Jagaddhātree, Vishālākshee, Virāginee
Gu	. 3	Pragalbhā
Ŋā	5	Paramodārā
Bhoor	4	Parāmodā
Bha	4	Manomayee
Va	4	Vyomakeshee
Bhā	4	Vimānasthā
La	3	Vajrinee
Sha	5	Vāmakeshvaree
Te	6	Panjchayanjapriyā
Na	10	Panjchapretamanjchādhishāyinee
Go	3	Panjchamee
Me	5	Panichabhooteshee
Dã	8	Panjchasangyopachārinee (950)

(XII. Guna Ganaravim Khagesham Chaturharantam Chaturdruḍhā Modam | Guni Hrudi Vibhajabhavād Guruvargam Cha Navacharanam Gadamtamiti ||

The 50 names from 951 to 1000 are listed below:

Gu	3	Shāshvatee (951)
Ŋa	5	Shāshvataishvaryā
Ga	3	Sharmadā
Ŋa	5	Shambhumohinee
Ra	2	Dharā
Vim	4	Dharasutā
Kha	2	Dhanyā
Ge	3	Dharminee
Sham	5	Dharmavardhinee
Chatur	4 x 4	Lokāteetā, Guŋāteetā, Sarvāteetā, Shamātmikā
На	8	Bandhookakusumaprakhyā
Ra	2	Bālā
Ntam	6	Leelāvinodinee
Chatur	4 x 4	Sumangalee, Sukhakaree, Suveshāḍhyā, Suvāsinee
Dru	8	Suvāsinyarchanapreetā
<i>D</i> hā	4	Āshobhanā
Мо	5	Shuddhamānāsā
it is treated as	<i>hobhanā,</i> since a three letter na	the letter \bar{A} is a hidden one, for the sake of tune time, Shuddhamānāsā, has 5 letters and hence
	ed as 8 letter na	me.
Dam	ed as 8 letter na 8	me.
	ed as 8 letter na	me. Bindutarpaŋasantushţā
Dam	ed as 8 letter na 8	me. Bindutarpaŋasantushţā Poorvajā
Dam Gu	ed as 8 letter na 8 3	me. Bindutarpaŋasantushţā Poorvajā Tripurāmbikā
Dam Gu Nji	ed as 8 letter na 8 3 5	me. Bindutarpaŋasantushţā Poorvajā Tripurāmbikā Dashamudrāsamārādhyā
Dam Gu Nji Hru	ed as 8 letter na 8 3 5 8	me. Bindutarpaŋasantushţā Poorvajā Tripurāmbikā Dashamudrāsamārādhyā Tripurāshreevashankaree
Dam Gu Ni Hru Di	ed as 8 letter na 8 3 5 8	me. Bindutarpaŋasantushţā Poorvajā Tripurāmbikā Dashamudrāsamārādhyā Tripurāshreevashankaree Njānamudrā
Dam Gu Ni Hru Di	ed as 8 letter na	me. Bindutarpaŋasantushţā Poorvajā Tripurāmbikā Dashamudrāsamārādhyā Tripurāshreevashankaree Njānamudrā Njānagamyā
Dam Gu Ni Hru Di Vi Bha	ed as 8 letter na	me. Bindutarpaŋasantushţā Poorvajā Tripurāmbikā Dashamudrāsamārādhyā Tripurāshreevashankaree Njānamudrā
Dam Gu Ni Hru Di Vi Bha	ed as 8 letter na	me. Bindutarpaŋasantushţā Poorvajā Tripurāmbikā Dashamudrāsamārādhyā Tripurāshreevashankaree Njānamudrā Njānagamyā Njānanjeyasvaroopiŋee Yonimudrā
Dam Gu Ni Hru Di Vi Bha Ja Bha	ed as 8 letter na	me. Bindutarpaŋasantushţā Poorvajā Tripurāmbikā Dashamudrāsamārādhyā Tripurāshreevashankaree Njānamudrā Njānagamyā Njānanjeyasvaroopiŋee Yonimudrā Trikhaŋḍeshee
Dam Gu Ni Hru Di Vi Bha Ja Bha Vā	ed as 8 letter na	me. Bindutarpaŋasantushţā Poorvajā Tripurāmbikā Dashamudrāsamārādhyā Tripurāshreevashankaree Njānamudrā Njānagamyā Njānanjeyasvaroopiŋee Yonimudrā

Gam	3	Anaghā
Cha	6	Adbhutachāritrā
Navacharaŋam	9 x 8	Vānjchitārthapradāyinee, Abhyāsātishayanjātā, Shaḍadhvāteetaroopiŋee, Avyājakaruŋāmoorti:, Anjānadhvāntadeepikā, Ābālagopaviditā, Sarvānullangghyashāsanā, Shreechakrarājanilayā, Shreematripurasundaree
Ga	3	Shreeshivā
Dam	8	Shivashaktyaikyaroopiŋee
Tam .	6	ŚreeLalitāmbikā (1000)

- i. The letter *Ta* indicates 6 letters. The name *Lalitāmbikā* has only 5 letters and hence *Śree* or *Om* is prefixed to it.
- ii. Iti being the last letter of this verse conveys that thus the 1000 names are completed.
- iii. As mentioned earlier, each verse can also be interpreted as a *stotra* praising the God. The first verse was interpreted in two ways bowing to *Śreedevee*, and explaining the number of letters. In the same manner this verse, in addition to the above numbers for the names, is also being meant as a prayer. (*Śree Bhāskararāya* has not given meaning for other verses as a *stotra* and has mentioned three reasons for the same 1. The book will become a very big volume, 2. any learned person can do it, and 3. not much of use).
- iv. Gunaganaravim equivalent to Sun with a group of characters,
 Khagesham Head of Devas
 Chaturharantam remover of four types of sorrows or four types of births
 Chaturdrudhā Modam bestows four types of happiness
 Guni Hrudi in the heart with good quality
 Iti in the form of these 1000 names
 Gadamtam clearly communicated
 Bhavād to start with Paramashiva
 Guruvargam the lineage of teachers till our teacher
 Vibhaja bow, or meditate upon, or chant.
 - This Paribhāshā verse describing the last 50 names, is in such a way that beginning with <u>Sreenāthātigurutrayeem</u> and ending with <u>Vandegurormandalam</u> explain the entire hymn itself.

- vi. This prayer to the teachers is also mentioned;
 Sadāshivasamārambām Bagavad Pādamadyamām I
 Admadāchārya Paryantām Vande Guruparamparām II
- vii. It is said that in all these names the meanings of mahā statements are hidden. To construe a meaning of a mahā statement, it should have a noun and verb. But, these names are only nouns. Hence it needs a verb. Then only the knowledge can be obtained. Khātyāyana tantra says; Astibavanteepara: Prathama Purushe Aprayujyamnopyasti. Following this rule it has to be interpreted that there is the auspicious Śreemātā (Śreemātā Asti). The other names are also to be considered in the same fashion.
- XIII. Śreemaŋisadreemvividhaguḍadarām Deshaichcha Pushţa Nādāpyām I Nāmasu Shatakārambhā Na Stobho Nāpi Shabdapunarukti: II
 - i. This verse indicates the first letter of every 100th name details given in the table below. Further there is absolutely no filler like or meaningless words like *Cha, Vai, Tu, Hi, Eva*, etc. There is also no duplication of names.

1	Śree	Śreemātā
101	Maŋi	Maŋipoorāntaruditā
201	Sad	Sadgatipradā
301	Hreem	Hreemkäree
401	Vividha	Vividhākārā
501	Guḍa	Guḍānnapreetamānasā
601	Darām	Darāndolitadeerghākshee
701	Desh	Deshakālaparichchinnā
801	Pushţa	`Pushţā
901	Nātha	Nātharoopiŋee

- ii. Out of these 10 words Śree is the first letter of 12 names. However it is apt for the first name Śreemātā in this context. Similarly there are 2 names beginning with Maŋi, two with Hree (301 and 302), but it is only 301 with Hreem. Starting with Da there are 3 names (601, 602 and 924), there is only one with Darām.
- iii. The beginning letters of 100th names are mentioned in *Lalitopākyāna* also. However, the 701st, 801st and 901st names differ. This difference could be due to some other way of splitting the verses. Śree Bhāskararāya's commentaries are based on these ˈParibhāshā verses

- only. He has indicated the other ways of splitting the names as Suvachan (good statement).
- iv. There are more than one name with the same meanings. They cannot be treated as duplication. There is no duplication of names per se.

XXXIV. Mativaradākāntā Dāvakāratohena Raktavarŋātou I Ākārasya Kvachana Tudapayor Togena Bhetayen Nāma II

- i. The duplication is avoided by prefixing A to $Mati\ Varad\bar{a}$ and $K\bar{a}nt\bar{a}$, prefixing \bar{A} to $Raktavar\eta\bar{a}$ and in other places by prefixing suffixing other words/ letters.
- ii. Mati Varadāand Kāntāare seen in two places and hence, in the second time, they are read as Amati Avaradāand Akānta.
 - iii. Similarly Raktavarŋā is read as Āraktavarŋā in the second time.
 - iv. Moorttā, Moorttā and Anityatruptā will be read as Amoorttā and Anityatrupta.
 - v. The name Shobhanā is read Āshobhanā in the second place.
 - vi. The names Shobhanā Sulabhā Gati:,Koulinee Kevalāand Ajājetree are to be treated as combined words.

XXXV. Sādhvee Tatvamayeeti Dvedhā Tredhā Budobidyāt I Hamsavatee Chānarghyetyardhāntādeka Nāmaiva II

- i. The name Sādhvee has to be split into two as Sādhu and Ĕ. Similarly Tatvamayee as three Tat, Tvam and Ayee. Both Hamsavateemukhyashaktisamanvitā and Anargakaivalyapadadāyinee are long and single names. There is no need to mention about them for duplication, but for stressing the correct way of splitting they have been mentioned.
- In the case of duplicate names, whether the first one or the second one have to be prefixed or suffixed is based on Salākshara Sūtras.

XXXVI. Shaktirnishţā Dhāma Jyoti: Parapoorvakam Dvipadam I Shobhana Sulabhā Sutistripadaika Padāni Sheshāŋi II

i. The four names Shakti:,Nishtā, Dhāma and Jyoti: are of two words each by prefixing parā to them. Parā Shakti:,Parā Nishthā,Param Dhāma and Param Jyoti:. The name Shobhanā Sulabhā Gati: is a name with 3 words. All the other names are made of single word.

XXXVII. Nidhirātmā Dambhoļi: Shavdhiriti Nāma Bumlingam I Tatbrahma Dhāma Sādhujyoti: Kleebhe 'Vyayam Svadhāsvāhā II

- i. The four Gunanidhi:,Ātmā, Rogaparvatadambholi: and Mahālāvanyashevadhi: are all masculine names. The five Tat, Brahma, Parandhāma, Sadhu and Pamjyoti are neutral gender. Svadhā and Svāhā are genderless. All the other remaining names are feminine gender.
- ii. These differences in genders are necessary in using these names while worshipping. For instance the masculine name Gunanidhi: is to be used as Gunanidhaye Namahāand Ātmā as Ātmane Namahā, etc. They are to be used with masculine case endings. In the same manner no case endings would be used for the genderless Svadhā and Svāhā names. They are used as they are SvadhāNamahā and Svāhā Namaha. If some other meaning is interpreted for these two names they can be considered as feminine and used as SvadhāyaiNamahā and Svāhāyai Namaha. Though this is perfectly correct as per grammar, they are against these Paribhāsha verses.

(XXVIII. Āvimshatita: Sārdhān Nānāphalasādhanatvokti: I Tasya Krmasho Vivruti: Shatchatvārimshatā Shlokai: II

- i. Henceforth the last part of the hymn is being described. The results or fruits, in general that can be obtained by chanting this hymn are being explained in the first 20.5 verses. Further 46 verses explain the method of chanting this hymn focusing on a particular desire.
- ii. Karma Meemāmsāsāstra says that a result called Apoorvam (rare), not known so far, can be obtained by doing the actions (karmas). Whoever does any action expecting any particular desire would get it that is this apoorva. In this manner singing of Lalitā Sahasranāma acts like this apoorva.
- iii. A special result which the actions do not have can be said as the devotion to *Śreedevee*.

XXXIX. Nāmasraŋāvashyakatokti: Sārdhatrayodashshlokai: I Upsamhāra: Sārdhai: Panchabhirekena Sootokti: II

i. The necessity of singing this hymn has been explained in 13.5 verses and the following 5.5 verses explain the last part called

Upasamhāram. Thus on the whole 85.5 verses were told by Lord Hayagreeva. The last one verse was told by sage Soota.

- ii. The last 5.5 verses beginning with *Iti Tey Kathitam Stotram Rahasyam Kumbha Sambhava* form the closing remarks.
- XL. Iti Paribhāshāmaŋḍalamuditam Narasihma Yajvanā Vidushā I Satsampratāyagamakam Shivabhaktānandanāya Shivam II
 - Thus this Paribhāshāmanḍalam was written by the great scholar Narasimha Yajvā to provide auspicious to the devotees of Kāmeshwara and Kāmeshwaree and also to join them in a good tradition.
 - ii. The word mandalam indicates these Paribhāshā verses.
 - iii. Vidushā indicates the greatness of Śree Narasimhmānanda Nātha.
 - Shivam indicates auspiciousness. These verses end with an auspicious word.

Śree Bhāskararāya explained these 40 verses, which described the Salākshara Sūtras. He ends his commentaries with the below 5 verses.

- Śreevishwāmitravamshya: Shivajanaparo Bhāratee Somapheetee Kāshyām Gambheerarāho Pudhamanirabhavad Bhāskaras Tasya Soonu: I Motachchāyāmitāyām Sharadi Sharadrutāvāshvine Kālayukte Shukle Soumye Navamyāmatanuta Lalitānāma Sāhasrabhāshyam II
 - i. There lived a great scholar by name Gambheerarāja in Banaras, who originated in the Vishwāmitra race (gotra), who involved himself always in the worship of Shiva, who was adorned with Bhāratee as title and also who performed Soma sacrifice. His son called Bhāskara wrote the commentary for Lalitā Sahasranāma on the ninth day of bright lunar fortnight, during Oct-Nov period of 1728 C.E. If the word Motachchāyām is converted into numbers using the Kaṭapayādi method we get 1785 (Vikrama era based year). We saw that this is the method which was used to describe the numbers in these verses.
 - ii. This book was written around 280 years back.
- Srutismrutinyāyapurāŋasūtra KoshāgamaŚreeguru Sampratāyāt I Nishchitya Nimadya Krtāpi Ţeekā Shotyaiva Sadbhir Mayi Hārdvadbhi: II
 - i. Following the tradition recommended by Sruti Smruti Nyāya Purāŋa Sūtra Kosha Āgama and Śreeguru and as a giśt of all these, this

- commentary has been written. Still this is fit for testing and correction by the great scholars who have compassion on me.
- ii. This verse shows the humility of *Śree Bhāskararāya* so simple to that extent that he seeks compassion of the great people for correction of mistakes.
- 3. Pramoto Me 'Vashyam Bhavati Matimāndyādalasata:
 Padārthanyāyānāmapi Duravagāhatva Niyamāt I
 Param Tvanta: Santa: Sadaya Hradayā Nāmamahimā
 Pyabhoorvastasmānme Na Khalu Khalapapobhayabhayam II
 - i. There could definitely be some mistakes (in the book) on account of my lack of knowledge, carelessness and since it was difficult to understand the meaning of the words. The elders who notice this have compassion on me (hence they would forgive my mistakes). The greatness of the names is so wonderful and powerful. Hence, I do not have the fear that on account of the mistakes I would get the sin or flaw.
 - ii. The professed modesty and the confidence on the greatness of the names are seen in this verse.
- 4. Amba Tvatpadayo: Samarpitamidam Bhāshyam Tvayā Kāritam Tvannāmārthavikāsakam Tava Mude Bhooyādatha Tvām Bhajan I Yonainatparshee Layenna Cha Patedya: Pustakasyāpi Vā Sangrāham Na Karoti Tasya Lalite Mābhood Bhavatyām Mati: II
 - i. Oh mother! This commentary was made to be written by you through me. This brings out the philosophies in the names and offered back to your feet. Let this please you. Oh Śree LalitāDevee! The people who worship and do not read this or consider this book or even do not have a copy of this may not focus on the devotion on you.
 - Signed Tvateeyāpir Vāgpir Tava Janani Vāchām Stutiriyam (Soundaryalaharee).
- Nāmaikam Māmanayannāmasaharāmbudhe: Param Pāram I Jalabindhurbhavajaladher Yeshām Te Me Jayanti Guru Charaŋā: II
 - i. The great feet of my teacher, whose one single name brought me to the other shore of this ocean called Sahasranām and a drop of water from whose feet made me cross this ocean of worldly affairs, shines in a great way.

Note: Two instances are given to understand the quality of Salākshara Sūtras – in this context the sūtras can be taken as formulae.

i. First one — the formula Badaŋ comes after the 108th name. To describe this formula there is another formula viz., Putoŋ. According to this Badaŋ becomes Dabada. That is, the letter ba is packed with da on both sides. As per third formula Pheepātprudava:, if bru comes after the letter pheepā, they become da. On the contrary the letter da becomes threefold phee, pā and bru. Based on the other usage yiyutsā:, if e and u are joined it becomes a. Or ā can be split into e and u. Now Pheepātprudava: becomes 7 letters pheepru pipapru peepru.

i.e. badaŋ (बडण)—putoŋ (पुटाण) — dabada(डबड). da (ड) — pheepāpru (प्रिपापु) peepru (पीपु), pipu (पीपु), proo (प्रूः), peeproo (पीप्रः).

In these the consonants indicate the beginning letter of the names and the total number of letters in that name. Again the vowels indicate the number of names. Through this formula 9 names are accounted.

Letter	Consonant	Vowel
Phee	2 names beginning with	ee = 4 - 109 - Mahāsakti: and
	pha	110 - Kunḍalinee
Proo	1 name beginning with pa family.	roo = 8 - 111 - Bisatantutaneeyasee
Pi	1 name beginning with pa family.	e = 3 - 112 –Bhavānee
Pu	1 name beginning with pa family.	u = 5- 113 - Bhāvanāgamyā
Proo	1 name beginning with pa family.	roo = 8 - 114 - Bhavāraŋyakuhārikā
Phee	2 names beginning with pa family.	ee = 4 - 115 – Bhadrapriyā and 116 - Bhadramoortti:
Pru	1 name beginning with pa family.	roo = 8 - 117 Bhaktasoubhāgyadārinee

ii. Second instance:

Iroo yā yoo thā too khroo ree droo ki ko ree yroo phee
As mentioned in the previous formula, here also the consonant indicates
the number of the name and the vowel indicates the number of letters in
that name.

Letter	Consonant	Vowel
Iroo -	la = 3, 3 names with 8	roo = 8, 911 - Sadāshivakuţumbinee
	letters	912 - Savyāpasavyamārgasthā
	and the state of t	913 - Sarvāpadvininārinee
yā	ya = 1	$\bar{a} = 2 - 914 - Svasth\bar{a}$
yoo	ya = 1	oo = 6 – 915 - Svabhāvamadhurā
Thā	tha = 2	ā = 2 - 916 – Dheerā
too	ta = 1	oo = 6 – 917 - Dheerasamarchitā
khroo	kh = 2	roo = 8
	the true but the Walls	918 – Chaitanyārghyasamārādhyā
		919 - Chaitanyakusumapriyā
Ree	ra = 2	ee = 4 – 920 – Sadoditā
nadmum.	\$ #5000pg 45#67.#62 (0.65)	921 –Sadātushţā
droo	da = 3,	roo = 8 – 922 – Tarunāģityapātalā
	This was been at a	923 – DakshiŋāDakshiŋārādhyā
		924 - Darasmeramukhāmbujā
ki	ka = 1,	e = 3 - 925 - Koulinee
ko	ka = 1,	o = 13 - 926 - Kevalānarghya kaivalya
353	1000年中国中国中国的中国中国第一名中国中国中国中国中国中国中国中国中国中国中国中国中国中国中国中国中国中国中国	padadāyinee
Accordin	g to <i>Paribhāsha</i> verses this na	ame has been split into two
Ree	ra = 2,	ee = 4 - 927 - Stotrapriya
		928 –Stutimatee
Yroo	ya = 1,	roo = 8 – 929 - Srutisamstutavaibhavā
phee	pha = 2	ee = 4 – 930 - Manasvinee
The sale		931 –Mānavatee

Thus this verse accounts for 21 names.

iii. Now it would have been very clear to all that what would be the position if there are no paribhāshā verses.

<u>Śree Lalitā Sahasranāmam</u> पूर्व भाग: *Poorva Bhāga*: (Beginning part)

<u>Śree Gurubyo Nama:</u> <u>Śree Lalitā Mahathripurasundaryai Nama:</u>

Section 1: TapineeKalā

- Sage Agastya says;
 Ashvānāna Mahābuddhe Sarvashāstravishārada I Kathitam Lalitādevyā: Charitam Paramātbhutam IÍ 1
- 2. Sage Agastya says to Śree Hayagreeva: "Oh horse faced! Oh great intellect and learned in all scriptures! The wonderful and surprising story of Śree LalitāDevee was told by you.
- 3. These Lalitā Sahasranāma (hymns) verses find a place in the Brahmanda Purāna in the form of a conversation between Śree Hayagreeva and Agastya. This (above number 1) is the first verse of that conversation.

Agastya's birth;

There are several stories about Agastya in our purāŋas. The word Agastya means, one who made the mountain stay stable. One story relates to Śree Agastya stabilising the Vindhyā Mountain, which was going on growing in height. Moreover, it has been stated that Mitrā and Varuŋā, the two Vedic gods were so be witched by the beauty of the heavenly damsel Oorvashi that their semen spilled and a part of it fell in a pot (kumbha) and Agastya born out of it. Hence he is variously called as Kumbhajanma, Ghadodbhava, Kumbhayoni, Kalasodbhava, etc. His height was only that of a thumb, but there was none equal to him in knowledge and power of penance. He was foremost amongst the worshippers of Śreevidya. Among the worshippers of Śreedevee, 12 are prominently mentioned. They are; Manu, Moon, Kubera, Lopamudra, Cupid, Agastya, Fire, Sun, Indra, Skanda, Shiva and Krodha Bhatṭāraka.

Agastya addresses Hayagreeva as Ashvānana. Both words mean 4. horse faced. Hayagreeva is Lord Vişhnu himself. The story how he acquired horse face has been mentioned in Vedas and Puranas. This finds a place in the Madhuvidyā of Brahadāranya Upanishad in the Shukla Yajur Veda. A sage called Tatyannātarvaŋa teaches Madhuvidyā to Indra. After this Indra ordered the sage that he should not teach this to anyone else and if he breaches this condition his head would be chopped off. Ashwini Devas requested Tatyannātarvaņa to teach them Madhuvidva. The sage told them about the order of Indra. Ashwini Devas told him that they would replace his human head with that of a horse and he can teach them with the horse's head (Hayagreeva) Accordingly, the sage taught them the Madhuvidya. Immediately Indra cut off his head (horse's head). Ashwini Devas replaced the original human head on the sage's body. Thus Madhuvidyā was taught by Hayaareeva. This Vidyā contains the word "Prāyateemuvācha". The secret is letter 'E' in this is the Kāmakalā Beeja (seed), which is the pranavā of Śree Vidya. By this Vedic episode, Hayagreeva is established as the authority of this mantra. Consequently the Veda authority for Śree Vidyā is also established.

> Tāmeekāroksharātdhārām Sārātsārām Parātparām I Pranamāmi Mahādeveem Paramā Nandaroopiŋeem II

This verse also indicates this *Beeja* letter. However, there seems to be no relationship between the *Hayagreeva* mentioned in the *Vedas* and the *Hayagreeva*, an aspect of *Vişhŋu*, who taught *Śree Lalitā Sahasranāma*.

In the Purāŋas, the story of Hayagreeva is narrated in the first Skānda of Śreedevee Bhāgavatam. Once upon a time, after accomplishing great tasks like protection of sacrifices, Śree Viṣhŋu was tired and went to sleep keeping his strung bow as a head rest. At that time, the Dēvas led by Brahma had to wake up Viṣhŋu. They sought the help of Vamri (a sought of termite) for this purpose. In return the Vamris demanded a share in the sacrificial offerings due to the Devas. The Devas agreed to this demand and the termite cut the string of the bow. The impact of this was so severe that the bow sprang back with tre-

mendous force and cut off *Vişhŋu's* head and threw it to a long distance. Even after vigorous search, the *Devas* could not find the head. They prayed to *Śreedevee*. She asked them to fetch a horse's head and fix it to the body of *Vişhŋu*. Thus he got the name *Hayagreeva*. Lord *Hayagreevā* was directly taught by *Śreedevee* about all the *mantras* relating to *ŚreeVidyā* and he became an authority on all aspects of *ŚreeVidya*. Both in *Śreevidyā* and *Vaishnavā* traditions, he is considered as the foundation of all knowledge. He is the teacher of *Agastya*. That is why *Agastya* calls him "great intellect" and "expert in all *Sāstras*" and not just by way of respect. In the daily *Sandhyāvandhanamantra*, in the *Punarmārjanamantra* beginning with *Dadhigrāvnno*, the words "*Jishnorashvasya Vājina*:", denotes *Hayagreeva*.

- 5. "Oh! Expert in all Sāstras, great intellectual, Hayagreeva! You have told me the wonderful story of ŚreeLalitā Devee". Paramadbhuta also means 'very great', or 'unheard of' or 'uncomparable'. The word Lalitā is derived from 'Lalānam', that is one who is always engaged in playing games, one who plays with all creatures with motherly affection.
- 6. Poorvam Prādhurbhavo Mātastata: Pattābhishechanam I Bhandāsuravadhachchaiva Vistarena Tvayodita: II 2

The story of Śreedevee's appearance earlier, Her coronation and Her killing of Bhandāsura was extensively narrated by you. Seven types of strings of events are indicated by the word 'charita'. Prāthurbha means appearance. It does not mean that She appeared at a particular time and was non-existent before. She had always existed and appeared in a particular form for a specific purpose. Saptashatee also says; Utpanneti Tathā Loke Sā Nityāpyabhidheeyate.

- 7. Varŋitam Śreepuranchāpi Mahāvibhava Vistaram I Śreematpanchadashāksharyā MahimāVarŋitastathā II
 - Podā Nyāsādayo Nyāsā Nyāsakhande Sameeritā: I Antaryāmakrmashchaiva Bahiryāgakrmastathā II 4

Mahāyāgakramashchāpi Poojākhande Prakeertitā: I	
Purashcharaŋakhande Tu JapaLakshaŋameeritam II	5
Homakhande Tvayā Prokto Homadravyavidhikrama: I	
Chakrarājasya Vidhyāyā: Śreedevyā Deshikātmano: IÌ	6
Rahasyakhande Tādātmyam Parasparamudeeritam I	
Stotrakhande Bahuvidhā: Stutaya: Parikeerititā: II	7

- Śreedevee's residence, Śreepurā, was described with all its glory 8. and grandeur and the greatness of Sree Panchadasāksharee mantra as well. In the chapter on Nyāsā (assignment of the various parts of the body to different deities), the sixteen Nyāsās were detailed. In the chapter on Pooja (method of worship), Antaryagakrama (mental and internal worshipping method), Bahiryāgakrama (external worshipping method) and Mahāyāgakrama (a special procedure in Śree Vidyā tradition) were all described. In the chapter on Purashcharana (the rites to be performed for completion of the process of initiation of a mantra) and the procedure for doing a japa (chanting of a mantra) were explained. In the chapter on Homa (sacrificial fire) the procedure to be ollowed and the materials to be used were detailed. In the chapter illed Rahasya (secret) Kānda the mutual integrity (non-differentiation) etween self, Śree Chakra, ŚreeVidyā, Śreedevee and the teacher was xplained. In the Stotra Kānda chapter many hymns were stated.
- 9. In these six verses, whatever has been explained by Śree Haya-greeva to Agastya has been catalogued;
- i. <u>Śreedevee's residence:</u> This is called *Śreepuram*. It is *Puram* (city), because it has as its characteristic properties (*Dharma*) both active worldly actions (*Pravritti*) as well as abstention from actions (*Nivrutti*). It is *Śreepuram* because it is greater than all other cities. It is believed to be situated in three different places. One outside the universe, with twenty five peripheries and extending over many square *yojanās* (a measure of length). The second on top of Mount *Meru*. The third in the midst of the ocean of milk. Each of them has six gardens and nine peripheries. The details of these are listed in the names 55 to 61 of this *Sahasranāma*.

- ii. <u>Śreemad Panchadasāksharee</u>: This means Panchadasākshareemantra with the beeja letter Śree prefixed. Panchadasāksharee may be either kādi Vidyā (the mantra beginning with the syllable ka) or hādi Vidyā (the mantra beginning with the syllable ha). In some schools it is considered that prefixing the beeja letter Śree is in accordance with the vedic text; Chatvāra Ĕm Pipratikshemayanta:.According to other schools consider it as if Śree is prefixed to the fifteen letters, it becomes Shodasāksharee (sixteen letters). Without giving room for such difference of opinion Śreemad should be interpreted to mean great or auspicious and not the beeja letter Śree.
- iii. <u>Nyāsa Kanda</u>: In the next part called *Nyāsa Kanda*, different *nyāsās* are described. *Nyāsā* means assignment of the various parts of the body to different deities. By doing so, the whole body becomes the form of Śreedevee. Shoḍanyāsa is of two kinds laghu (simple) and mahā (great). In the laghunyāsā, Śreedevee is assigned to different parts of the body in different forms viz., Ganesha, planets, stars, yoginis, constellations and *Peeţas*. Similarly in the mahā pattern, the six different forms are universe, earth, form, mantra, deity and letters these are the Mahāshoḍā Nyāsās. Besides chakra nyāsā was also described.
- iv. <u>Pooja Kanda</u>: In the next part called *Pooja Kanda*, three types of procedures for worship were mentioned viz., *Antaryāga*, *Bahiryāga* and *Mahāyāga*. *Antaryāga* is the method by which *Śreedevee* is worshipped mentally in the *Ādhārās* without any material. *Bahiryāga* is the method of worship starting from setting up of the materials till the recitation of concluding verses. *Mahāyāga* is the enlarged form of *Bahiryāga* with the addition of eight types of worship (*ashṭaga*).
- v. <u>Homa Kanda</u>: In this chapter, the procedures for conducting sacrificial rites (using fire) and the materials to be used are described.
- vi. <u>PurascharanaKanda</u>: In this chapter, the method of doing meditation/ chanting and the process of completion of initiation and making the mantras effective are described. The process of completion of the initiation consists of five steps viz.,
 - a. After the teacher instructs the disciple about the mantra, the disciple should chant the mantra as many lakhs (hundred thousand) of times as the number of syllables in the mantra.
 - b. One tenth of the number of times the mantra is chant as

homa(offering in the sacrificial fire).

- c. One tenth of the number of times the offerings are made in the homa so many number of Brahmins are to be fed.
- d. One tenth of the number Brahmins are fed, is the number of times for which the *Tarpaŋa* (presenting liberations of water) is to be offered.
- e. One tenth of the number of *Tarpaŋas* made is the number of times for which the *Mārjana* (sprinkling of holy water with the blade of *Kusa* grass).

The mantra becomes effective after performing Purascharana with the teacher's blessings.

- vii. <u>Rahasya Kanda</u>: The mutual identify (status of non-differentiation) between self, Śree Chakra, mantra, Śree Vidyā, Śreedevee and the teacher is explained.
- viii. Stotra Kanda: Many hymns like Panchamee Stavarājam are stated.
 - 10. Mantriŋeeḍanḍineedevyo: ProkteNāmasahasrakam I Na Tu Śreelalitādevyā: Proktam Nāmasaharakam II

The sahasranāmams (thousand names) of Mantrinee and Dandinee were told by you, but not that of Lalitā yet.

8

- 11. Empress LalitāDevee has two ministers Mantrinee and Dandinee. They are known in the tantra texts as Rājashyāmalā and Vārāhee. The sahasranāmams of these two were told by you, but not that of Lalitā Devee. The use of the word 'tu' indicates that what ought to have been told has not been told.
- 12. Mantrinee has got another name as Rajashyāmala. She has the following sixteen names: Sangeeta Yoginee, Shyāmā, Shyāmalā, Mantranāyikā, Mantrinee, Sachivesānee, Pradhāneshee, Sukhapriyā, Veenāvatee, Vainikeecha, Mudrinee, Priyakapriyā, Neepapriyā, Katampeshee, Kadambavanavāsinee and Sadāmada.
- 13. Dandinee Devee, also called as Vārāhi, is the commander-inchief of Rāja Rajeshwari. She has twelve other names: Panchamee, Dandanāthā, Sankeetā, Vārāhee, Pothrinee, Shivā, Vārttālee, Mahāsenā, Āgnachakreshwaree, and Arighnee.

- 14. These two *Devees* are considered next *Śreedevee* and in the order of worship also they are worshipped after **Her**.
- 15. Although Śree Hayagreeva has told so many things to Agastya, the latter through the power of his penance, realised the existence of the most sacred Sahasranāma of ŚreeLalitā and asked Śree Hayagreeva, why he has not been taught the same so far.
- 16. Tatra Me Samshayo Jāto Hayagreeva Dayānidhe I Kim Vā Tvayā Vismrutam Tajgnātvā Vā Samupekshitam II 9

Mama Vā Yogyatā Nāsti Srotum Nāmasahasrakam I Kimartham Bhavatā Noktam Tatra Me Kāraŋam Vada II 10

- 17. Oh *Hayagreevā*! Treasure of kindness! I have a doubt. Have you forgot to teach that *Sahasranāma* to me? Or did you consider that it was not necessary and hence you were careless? Or am I not competent to receive instructions of this *Sahasranāma*? Kindly tell me the reason for not teaching me this *Sahasranāma*.
- 18. Agastya suggests three reasons for not teaching the Lalitā Sahasranāma to him. Forgetting is one reason. However, as Śree Hayagreeva is all-knowing, this possibility is ruled out and he goes to the next reason negligence or indifference. For a worthy and great disciple like Agastya, this possibility is also ruled out byŚree Hayagreeva, who is a treasure-house of kindness. The third reason suggested is his own incompetency to receive the instructions. Just the way the Sun makes the Lotus bed blossom with his rays, the teacher makes his disciple's knowledge blossom and makes him a worthy disciple, by his grace and kindness. Hence the reason of incompetency also does not fit in. Therefore Agastya asks Śree Hayagreeva himself to tell the reason.
- 19. Sootā said:

According to our *Purāŋas*, all of which were narrated by *Soota* to *Saunaka* and other sages assembled at *Naimisāraŋya* (*Naimisa* forest) at the time of *Satrayāga.BrahmānḍaPurāŋa* is also one such and hence the statement. "*Sootha* further said":

20. Iti Prushto Hayagreevo Muninā Kumbhajanmanā l Prhrushto Vachanam Prāha Tāpasam Kumbhasambhavam ll

11

Thus asked by Agastya, Śree Hayagreevā was pleased and replied. Śree Hayagreevāwasvery happy as Agastya asked him about the Sahasranāma. It has been mentioned in Mahābhārata as follows;

Nāprushta: Kasyachit Broopiyāt Iti Vedānushāsanam I Aprushtastasyatat Brooyāt Yasyanechchetparābavam II

That is, you should not tell anything to a disciple without being asked, but you can tell them to a disciple, who is sincere and interested, even if he is not competent. If a student is qualified and interested, the teacher should teach him, even if it does not occur to the student to ask the question or is not competent to raise the question. In the case of Agastya, Śree Hayagreeva was pleased and is keen to teach him. In this connection, it is worth recalling the story in Mahābhāratā about Vişhnu Sahasranāma. Yudhistira asked six questions and Vişhnu Sahasranāma was given as a reply by Bheeshma.

- 21. The word *Tāpasam* indicates *Agastya's* competence, which he has acquired by performing various penances and getting rid of all sins and is filled with the desire to acquire knowledge. By calling him *Kumbhasambhava*, the story of *Agastya's* birth is recalled and another qualification is also indicated that his expertise in *Kumbhakā*, the process of breath control while doing *Pranāyāma*.
- 22. Śree Hayagreeva said:
 Lopāmudrāpate-agastya Sāvadhānamanā: Shrunu I
 Nāmnām Sahasram Yannoktam Kāraŋam Tadvadāmi Te II 12

Oh husband of *Lopāmudrā*!listen to me attentively. I will tell you the reason why I have not told you the *Sahasranāma* so far.

23. Agastya's wife Lopāmudrā is one of the twelve most important worshippers of Śreedevee. She is considered as a sage, who discovered the Hādi version of the Panchadassksharee mantra. Śreedevee's affec-

tion towards Lopāmudrā is stated in the preface of Trishatee also. Agastya's competence is increased just because he is the husband of Lopāmudra. "You have given three reasons. I shall add a fourth one, please listen".

24. Rahasyamiti Matvāham Noktavāmste Na Chānyathā I Punashcha Pruchchate Bhaktyā Tasmāttatte Vamāmyaham II 13

I have not told you as this is very secretive and not for any other reasons. However, since you are asking again and again out of devotion, I shall tell you.

25. Brooyāchchishyāya Bhaktāya Rahasyamapi Deshika: I Bhavatā Na Pradeyam Syādabhaktāya Kadāchana II 14

Na Jhatāya Na Dushtāya Nāvishvāsāya Hahimchit II 15

A teacher can teach a devoted student even if it is secret. Therefore, this should never be taught by you to someone, who is not devoted. Nor to a deceitful, wicked or non-believer. The use of the singular word student (shishyāya) denotes that the teacher and student should be alone at the time of giving instructions and that no instruction should be given in front of others, even to one's own disciples. The use of the phrase Shishyāya Bhaktāya indicates that instruction can be given only to a devoted student. By way of explanation of the term Abhaktāya, Śree Hayagreeva adopts the words from Vedas like Satāya, Dushtāya and Avisvāsāya.

Vidyā Ha Vai Brāhmanam Ājagāma, Gopāya Mā Chavatishte Ahamasme I Assoyakāya Anrujave-yathāya Namābrooyā Veeryavteesyām II

Vidyā (the knowledge of Vedas) approached the Brahmin and requested him saying "keep me secret and protect me. I shall be a treasure and can give you anything. Do not give me (do not teach Vedas) to any jealous, untruthful or insincere person. Only then only I can keep my potency".

26. Śree Mātrubhaktiyuttāya Śreevidyārājavedine I Upāsakāya Shuddhāya Deyam Nāmasahasrakam II

16

This Sahasranāma can be told only to a worshipper of Śreedevee, who is properly initiated by a teacher with Panchadasāksharee mantra, who is pure and is devoted to Śreedevee.

In the previous verse, it was explained as to whom this should <u>not</u> be told. Here the person to whom this can be told is being described. He should be one with unstinted devotion towards *Śreedevee*. He should be a sincere worshipper who should have been initiated by a teacher with the *Panchadasāksharee mantra*. He should be pure without any bad qualities. The need for so many restrictions is explained in the following verses.

27. Yāni Nāmasahasrāni Sadhya: Siddhipradāni Vai I Tantreshu Lalitā Deveeyāsteshu Mukhyamidam Mune II

17

The tantra sāstras list the Sahasranāmams which give immediate fruits, out of which this Sahasranāma of Lalitā is the foremost. Oh sage Agastya! In the later phalaśruti (fruits/ benefits derived by chanting this Sahasranāma) part of this hymn, it has been stated that there are one crore Sahasranāmās attributed to Śreedevee. Ten out of these are very important viz., Gan, Ga, Syā, La, Kā, Bā, La, Rā, Sa and Bha. These denote Gangā, Gāyatree, Shyāmalā, Lakshmee, Kālee, Bālā, Lalitā, Rājarājeshwaree, Saraswatee and Bhavānee. The most superior among them is Lalita.

28. Śreevidyāiva Tu Mantranām Tatra Kādirthathā Parā I Purāŋām Śreepuramiva Shakteenām Lalitā Yathā II

18

Śreevidyopāsakānām Cha Yathā Deva: Para: Shiva: I Tathā Nāmasahasreshu Parametatprakeertitam II

19

Just as Śreevidyā is the prime among all the mantras, Kādividyā among other Śreevidyāmantras, Śreepuram (Śreedevee's abode) among all cities, ŚreeLalitā Devee among all Shaktis, Shiva among all worshippers of Śreevidyā, so is this Lalitā Sahasranāmam among all Sahasranāmams.

29. Yathāsya Patanāddhevee Preeyate Lalitāmbikā I Anyanāmasahasrasya Pādānna Preyate Tathā I Śreemātu: Preeyate Tasmādanisham Keertayedidam II

20

Śreedevee does not get pleased with any other Sahasranāmā, as much as **She** does with this one. Therefore this Sahasranāmā should always be sung to please **Her**. Two types have been indicated here, namely padanam (reading) and keertanam (singing). Śreedevee is pleased either by verbal utterance or meditation. The word Anisam should be interpreted to mean "so long as one is alive".

30. Bilavapatraishchakrarāje Yorchayellalitāmbikām I Padmairvā Tulaseepushpairebhirnāmasahasrakai:II

21

Sadhya: Prasādam Kurute Tasya Simhāsaneshvaree II

22

If the Śree Chakra is worshipped with this Sahasranāma using lotus flower or basil leaves or crataaeva (religiosa) leaves, Śree Simhāsaneshwaree bestows her grace immediately. The previous verses talk about recitation and the forthcoming ones talk about worshipping and archana (bowing with the names). The use of basil leaves or cratāeva (religiosa) leaves is generally prohibited in Śree Chakra worship, but Lalitā Sahasranāma is an exception.

31. Chakradhirājamabhyarchya Japtvā panchadashākshareem l Japānte Keertayennityamidam Nāmasaharakam ll 23

Daily after worshipping Śree Chakra and chanting Panchadasāksharee mantra, this Sahasranāmā should be recited.

32. Japapoojādhyashaktaschetpatennāmasahasrakam l Sāngārchane Sāngajape Yatphalam Tadavāpnuyāt ll 24

Eyen if one is unable to perform chanting of mantra (japa) or doing pooja, full benefits of pooja, ārādhanā or japa can be derived by the recitation of this Sahasranāma. Only in case of disability to perform pooja, etc., the recitation of Sahasranāmā as a substitute is prescribed,

not in case of laziness or carelessness. Poojā also includes nyāsa.

33. Upāsane Stuteeranyā: Patedabhyudayo Hi Sa: I Idam Nāma Sahasram Tu Keertayennityakarmavat II 25

In the worship of Śreedevee, many other prayer verses may also be recited, as a daily ritual. Recital of other prayers increases the benefits of worship. But non-recital will not reduce its merit. The use of the term nityakarmavat indicates that the recital of this Sahasranāma is like Sandhyavandanam, non-performance of which would be a sin. In the worship of Śreedevee, Śree Chakra Pooja, Śreevidyā japa and recital of Sahasranāmā are the three important components. Performance of archana (with flowers or vermillion) with this Sahasranāmā or Trishatee (three hundred names) can be done if time permits and may be dispensed with if there is no time. But the recital of this Sahasranāmā verses is mandatory and therefore it is treated as a nityakarma (daily routine).

34. Chakrarājārchanam Devyā Japo Nāmnām Cha Keertanam I Bhaktasya Krutyametāvadanyadabhyudayam Vidu: II 26

Śreedevee's Śree Chakra Pooja, Japa and recital of this Sahasranāmā need to be performed. Others will confer additional benefits.

35. Bhaktasyāvashyakamidam Nāmasāhasrakeertanam l Tatrahetum Pravakshyāmi Shrunu Tvam Kumbhasambhava ll 27

The recital of this $Sahasran\bar{a}m\bar{a}$ is essential for all devotees. I will tell you the reason Oh Aqastya!

- 36. The term āvashyaka indicates that it is more important than meditation or pooja. Their benefits will also be derived by this recitation. The reasons are elaborated by Śree Hayagreeva.
- 37. PurāŚreeLalitā Devee Bhaktānām Hitakāmyayā \
 Vāgdeveevashineemukhyā: Samāhuyetamabraveet \(\text{II} \) 28

Once upon a time Śreedevee, desirous of bestowing grace on her devotees, called Vasinee and other Vāgdevees and told them as: There are

eight Vāgdevees viz., Vasinee, Kāmeshvaree, Moodhinee, Vimalā, Aruŋā, Jayinee, Sarveshvaree and Koulinee. Although Śreedevee is devoid of all desires (all desires having been fulfilled), the desire to confer benefits to devotees is still there.

38. Vägdevyä Vashinyādhyā: Shrunudvam Vachanam Mamal

Oh Vasinee and other Vāgdevees! Listen to my words. (Śreedevee herself explains in the next verse about how they acquired their verbal competence).

39. Bhavatyo Matprasādena Prollasadvāgvibhootaya: I Madbhaktānām Vāgvibhootipradāne Viniyojitā: II 29

All eight of you have acquired this verbal competence with my blessings. You have been nominated by me to bestow the same verbal competence to my devotees. Among Śreedevee's team of servants, Nakkuli and Vāgeesvaree also possess verbal competence, but they have not been empowered to transmit the same to the devotees.

40. Machchakrasya Rahasyagnā Mama Nāmaparāyanā: l Mama Stotra Vidhānāya Tasmādāgnāpayāmi Va: ll 30

In order to emphasise the earlier statement, Śreedevee reiterates the reasons for asking to Vāgdevees to compose a new verse. "You know the secrets of my Śree Chakra and always recite my name with sincerity. Hence I order you to compose a new hymn about me".

- 41. The details of Śree Chakra are stated in different parts of Veda like Aruŋopanishad, Guhyopanishad, Tripuropanishad, Śree Chakropanishad, etc. Śreedevee's command to Vāgdevees is to make these as a subject matter of a string of names for the convenience of devotes. Moreover it is Śreedevee's desire to make these things known even to those who are not competent to learn Vedas. Hence this new hymn.
- 42. Five reasons have been quoted as to why only the *Vāgdevees* can compose such a great hymn;

43.

- a. Vasinee and other Vāgdevees are masters of word power.
- b. Their great word power was obtained due to the blessings of *Śreedevee*.
- c. They were nominated by Śreedevee to bestow this mastery over their words on **Her** devotees.
- d. They were fully conversant with the secrets of Śree Chakra .
- e. They were always immersed in the names of *Śreedevee*, which themselves are the embodiment of *Śreedevee*'s mantras.
- 44. Kurudhvamankitam Stotram Mama Nāmasahasrakai: I Yena Bhaktai: Stutāyā Me Sadhya: Preeti: Parā Bhavet II 31

Compose a hymn by the recital of which, I will be pleased, consisting of one thousand names, which will be the embodiment of my own self. Śreedevee's commandment to Vasinees and others were:

- The hymn you compose should have my name as its insignia.
- It should consist of one thousand names.
- The recital of this hymn by my devotees should give me complete satisfaction.

The last name of this hymn Lalitāmbikā, is its insignia. Although there are one thousand names in this hymn itself, Lalitā is the greatest of them all and an extraordinary one. Every name individually is beautiful and meaningful and makes both the reciter and the listener happy, because Śreedevee herself is immensely pleased by its recital.

45. Śree Hayagreeva said; Śree Hayagreeva continues after completing Śreedevee's utterances:

Ityāgyaptāstato Devya: ŚreedevyāLalitāmbayā | Rahasyairnāmabhirdivyaishchakru: Stotramanuttamam || 32

So ordered by Śreedevee, the Vāgdevees composed a great hymn consisting of divine and secret hymns. Since it contains secrets about Śree Chakra andinherent meanings of mantras, the term Rahasyair:

Nāmabhi: was used.

46. Rahasyanāmasāhasramiti Tadvisrutam Param 1 33

Therefore this hymn became famous as the thousand secret names.

47. Tata: Kadāchitsadasi Sthitvā Simhāsane-ambikā I Svasevāvasaram Prādātsarveshām Kumbhasambhava II 34

Oh Agastya! Thereafter once Śreedevee was sitting on Her throne in the hall and gave an opportunity to Her devotees to have a sight (darshan) of Her. Since Śreedevee was an empress, She sits on the throne and looks after administrative matters and many people came to seek Herdarshan (just see her).

48. Sevārthamāgatāstatra Brahmanibrahmakotaya: I
Lakshmeenārāyanānām Cha Kotaya: Samupāgatā: I
Gowreekoţisametānām Rudranāmapi Kotaya: II 35

In order to have just a look at Śreedevee, crores of Brahmas with their consorts Brahmanis, Nārāyaŋās with Lakshmees and Rudras with Gowrees had visited the hall.

- 49. Brahma Vedas, Anati one who makes them vibrate. Brahma's consort Brahmani or Anayati Brahmani is one who enables Brahma to survive (Saraswatee). Crores of such Brahmas with Saraswatees, Nārāyanās with Lakshmees and Rudras with Gowrees had visited. The purpose of assembling such a large gathering was to spread Śree Lalitā Sahasranāma simultaneously in the entire universe.
- 50. Mantriŋeeḍanḍineemukhyā: Sevārtham Yāssamāgatā: l Shakthayo Vividhākārāstāsām Samkhyā Na Vidyāte II 36

Numerous Shaktis (Devees) assuming various forms like Mantrinee (minister), Dandinee (commander) and others had come to see Her. They were countless in number, because the number of universes is countless and the Shaktis in each of the universe is too countless.

51. Divyoughā Mānavoughāshcha Siddhoughāshcha Samagatā: I Tatra ŚreeLalitā Devee Sarveshām Darshanam Dadou II 37

Hordes of divinities (divyanghās) who dwell in heaven, humans who have accumulated good deeds (Mānavanghās) and Yogis had all assembled there. Śreedevee gave darshan (opportunity to have a look at Her) to all of them. Divya, Manava and Siddha respectively mean people who dwell in heaven, earth and those who have achieved mystic powers. The word Ogha means a horde and also those who have been duly initiated as per tradition. It indicates the lineage of teacherss. Under the Kādi tradition, Divya Ongha refers to the seven paramagurus (chief teachers) led by Paraprakāsānandanātha, Mānava Ongha refers to the eight parāpara teachers led by GaganānandaNāthar and the Siddha Ongha refers to the four teachers led by Bhogānandanātha. These teacher traditions and lineages are to be learnt from the appropriate teachers following the prescribed processes.

52. Teshu Drushtopavishteshu Sve Sve Sthäne Yathäkramam I

After having the *darshan* of *Śreedevee*, these crores of devotees occupied their respective seats, which were prescribed like a protocol for seating in government assembly and armed forces hierarchy.

53.	Tata: ŚreeLalitā DeveeKaţākshakshepachoditā: II	38
	Utthāya Vashineemukhyā Baddhānjaliputāstadā l	
	Astuvannāmasāhasrai: Svakrutailalitāmbikām II	39

There, signaled by a glace from Śreedevee, Vasinee and other Vāgdevees stood up and sang the hymn (this sahasranāma) composed by them with folded hands.

54. Srutvā Stavam Prasannābhoollalitā Parameshvaree I Te Sarve Vismayam Jagmurye Tatra Sadasi Sthitā: II 40

Śree Lalitā Parameshwaree was immensely pleased on hearing the hymn. All those assembled in the hall were awestruck on seeing this.

55. The reasons for happiness and wonder are:

In this hymn, words, their meanings, phraseology and idioms are all beautifully mixed. There is a not a single defect. There are no filler words like *cha*, *vai*, *tu*, *hi*, *eva*, etc. There are exactly one thousand names and there is no duplication of a word or a name. In the 927th name, *Storapriyā*, six characteristics of good hymn are described. All those six characteristics are found in this hymn is a reason for happiness and awe.

56. Tata: Provācha Lalitā SadasyāndevatāGaņān I Mamāgnayaiva Vāgdevyashchakru: Stotramanuttamam II 41

Ankitam Nāmabhirdivyairmama Preetividāyakai: I 42

At that time Śree Lalitā informed the assembled groups of divinities that the Vāgdevees had composed this unequalled hymn without a parallel incorporating Hernames andgiving Her full satisfaction, only at Her command and hence it is no wonder that they are so.

57. Tatpatadhvam Sadā Yooyam Stotram Matpreetivruddhaye I Pravartayadhvam Bhakteshu Mama Nāmasahasrakam II 43

Therefore you will recite this hymn for my pleasure, and spread the same among devotees.

Recital of this *Sahasranāmā* pleases *Śreedevee* and spreading this among devotees is an important part of *Śree Vidyā* tradition and hence it should be a continuous process.

58. Idam Nāmasahasram me Yo Bhakta: Padate Sakrut I Sa Me Priyatamo Gyeyastasmai Kāmān Dadāmyaham II 44

A devotee who recites this *Sahasranāmā* even once becomes my beloved, and I will fulfill all his desires. *Prāyatamo* means the most liked. *Sakrut* here means once and *Asakrut* means many times.

59. Śreechakre Mām Samabhyarchya Japtvā Panchadashākshareem

Pashchānnāmasāharam Me Keertayenmama Tushţaye II 45
After worshipping me in the Śree Chakra and meditating Śree
Panchadasā-ksharee, this Sahasranāmā should be recited for my pleasure. What has been stated earlier that this is like a daily ritual is reiterated here.

60. Māmarchayatu Vā Mā Vāvidyām Japatu Vā Na Vā I Keertayennāmasāhasramidam Matpreetaye Sadā II 46

Even if Śree Chakra worship and meditation of Śreevidyā is not done, recite this Sahasranāmā for my pleasure. This is an elaboration of what was already stated in verses 24 and 25. This recital is not for getting any desire fulfilled, but is a mandatory daily ritual to be performed without any specific desire. By implication, it means that the devotee will achieve salvation by the recital, and also will get his desires fulfilled without asking for.

61. Matpreetyä Sakalänkämänllabhate Nätra Samshaya: I Tasmännämasaharam Me Keertayadhvam Sadādarāt II 47

Because of my satisfaction on hearing the recitation of this *Sahasranāmā*, the devotee gets all his wishes fulfilled. There is no doubt about it. Therefore recite this *Sahasranāmā* of mine with sincerity and devotion.

62. Śree Hayagreeva said: After stating what Śreedevee said above, Śree Hayagreeva continues:

Iti Śreelaliteshāni Shāsti Devānsahānugān II

Thus Śreedevee, ordered the assembled deities with their entourage. Lalitā + Esānee = Lalithesānee. She is the empress of the entire universe and hence commands — Shāsti. The use of the present tense 'commands' instead of the past tense indicates that Her command extends not only to the deities assembled there but also to the future generations.

63. Tadāgyayā Tadārabhya BrahamaVişhŋumahesvarā: I Shaktayo Mantriŋeemukhyā Idam Nāmasaharakam II

48

Patanti Bhaktyā Satatam Lalitāparidushţaye I 49
From that time onwards Brahma, Vişhŋu, Maheshvara, Mantrinee and other deities started reciting this Sahasranāmā for the pleasure of Śree Lalita. Here again the present tense patanti (recite) is being used.

64. Tasmādavashyam Bhaktena Keertaneyamidam Mune II

Hence, Oh Agastya! Every devotee must recite this Sahasranāma.

65. Āvashyakatve Hetuste Māyā Prokto Muneeshvara I Idāneem Nāmasāhasram Vakshyāmi Shraddhayā Shrunu II 50

I have told you the necessity and the reason for reciting this Sahasranāma. Now, Oh Agastya! I shall recite that Sahasranāmā – listen with sincerity.

66. Before starting recitation of this *Sahasranāmā* of great virtue, Śree Hayagreevā by way of a preface, narrated the story of its composition and the reason therefore and then proceeds to recite the hymn.

Thus ends the prelude (poorva bhāga) in the form of a conversation between sage Agastya and Śree Hayagreeva forming part of the Brahmānda Purāŋa.

The recital of the Sahasranāma should be commenced only after reciting the above prelude.

Since this is a meditation of a mantra, if should be done in the traditionally prescribed method. This method or procedure is explained in the following paragraphs.

Thus ends the first Kalā, called Tapinee.

SECTION 1A ŚREE LALITĀ SAHASRANĀMA JAPA VIDHĀNAM (Method of meditation)

Nyāsa – Assignment of the various parts of the body to different deities and corresponding gesticulations.

- 1. Asya Śree Lalitā Sahasranāma Stotra MālāMantrasya Vasinyādi Vāgdevata Rshaya: I AnushţupdChanda: I Śree Lalitā Mahā Tripurasundaree Devatā I Om Im Beejam, Om Sou: Shakti: Om Kleem Keelakam Śree Lalitā Mahā Tripurasundaree Prasāda Siddhyartte Sahasranāma Pārāyane Viniyoga:
- 2. For this great Lalitā Sahasranāmamantra (a garland of letters) Vasinee and other eight Vāgdevees are the sages (the sage who first initiated the mantra). The metre is Anushţup. (every verse has 32 syllables). The presiding deity is Śree Lalitā Mahā-tripurasundaree.
- 3. Sages are those who first discovered any *mantra*. Hence before commencing the meditation or recitation of that *mantra*, by way of obeisance to that sage, who gave us that *mantra*, we touch our head with our right hand uttering his name. Next, by way of paying respect to the metre in which the *mantra* is set, we symbolically touch our lips with the right hand only symbolic because, physical contact with the lips will make the hand impure. Next we touch our heart to pay respect to the presiding deity of the *mantra*.
- 4. Then the three areas of the mantra viz., beejam, Shakti and keelakam, are indicated. The mantras include, within self, everything seen in this world like the seeds of a banyan tree. Hence the first part is beejam (seed). This seed or the potency contained in the seed is called shakti (energy), the second part. The third one Keelakam means a nail or peg. It makes the energy of the mantras to concentrate in one place instead of unnecessarily getting wasted everywhere. In practice, any mantra is split into three the first one is called beejam, the third –

keelakam and the second shakti. The worshipper has to imagine that these three parts are stabilised in those specific organs of the body by touching the corresponding organs. This is called Beejanyāsam, Shaktinyāsam and Keelakanyāsam.

- 5. For Lalitā Sahasranāmā, these three i.e. Beeja, Shakti and Keelaka are indicated in different methods as explained below;
- a. The 15 letters of *Panchadasākshari mantra* is split into three groups viz., *Vāgbhava, Kāmarāja* and *Shakti*. Imagining these three groups as *Beeja, Shakti* and *Keelaka* is one method. To protect its secrecy the *mantra* cannot be explicitly mentioned here.
- b. The next method is splitting the *mantra* into 5, 6 and 4 letters and using the same explicitly as *Beeja*, *Shakti* and *Keelaka*.
- c. Imagining the three letters of *Bālāmantra* as *Beeja, Shakti* and *Keelaka* individually.
- d. Śree Bhāskara Rāyasays that the first letters of the three groups viz., Ka, Ha and Sa of Panchadasākshareemantra can be treated as Beeja, Shakti and Keelaka.
- 6. Since this is *nyāsam*, any of the above four methods should be followed as initiated by the teacher. There are different ways in which the organs of the body are to be touched;
- a. Beeja naval button, Shakti the secret organ and Keelakam the feet.
- b. Beeja right shulder, Shakti left shoulder and Keelakam the secret organ.
- c. Beeja the secret organ, Shakti the feet and Keelakam the naval.

Traditionally whatever is taught by the teacher has to be followed.

- 7. The aim, goal or purpose of the recital follows next. This is called as *viniyoga nyāsa*. By touching all the organs with the right hand. It is believed that *Śreedevee* will accept the recital and will bless the recitor with what is sought for. If any particular wish or requirement is aimed at, that will be fulfilled with her blessings. Thus *viniyoga* is done.
- 8. Some notably worthy points about what we discussed above;
- a. Vasinee and other Vāgdevees are those who did this hymn. Hence, it

was mentioned that they are treated as the sages of this Sahasranāma and they are worshipped by touching the head. This is a common rule for chanting of any mantra. The concerned sage of the relevant mantra has to be thought of. In addition there is a special reason in the case of this Sahasranāma.Śree Ādi Śaņkara, in his Soundaryalaharee (17th verse) mentions that whenever Śree Lalitā is thought of, it should be alongwith Vasinee and other Vāgdevees;

Savithreebhirvāchām Chashimaŋishilābhangaĸuchibhir Vashinyādhyābhistvām Saha Janani Samchintayati Ya: I

- b.These eight *Vāgdevees* are worshipped in the eighth hall of *Śree Chakra* called *Sarvarokahara Chakra*; their names are *Vasinee*, *Kāmeshvaree*, *Moodhinee*, *Vimalā*, *Aruŋā*, *Jayinee*, *Sarveshvaree* and *Koulinee*.
- c. These eight *Devees* are being worshipped in one other method also. To worship in the four places alongwith *Bhuvaneshwaree*, the mother of the world - the first four in the triangle and the *bindu* and the second four in the eight corners, internal ten corners and the external ten corners.
- d.lt was earlier mentioned that the metre of this hymn has to be worshipped as Anushţup. According to mantrasāstra,

The mantra having one letter is called as -

Two letters
Three to ten letters
Ten to twenty letters
More than twenty letters

Karthree Beejam Mantra Mālāmantra

Pindam

In this Sahasranāmā, each of the verses contains 32 letters — i.e. each quarter verse has 8 letters and this metre is called Anushţup. Hence we call this as Anushţupmetre. If the entire Sahasranāma is considered, it can be treated as Mālāmantra.

Karashadanganyāsās (six nyāsās in hands)

9. The karanyāsam (nyāsā of hands) is being done, to sanctify the hands and the fingers, which do many pure and impure actions and hence are not clean. As mentioned earlier the mantra to be chant has to be split into six or three parts. With that respectively, the thumbs, forefingers, middle-fingers, ring-fingers, little-fingers and the palm and its back are to be cleaned by touching them with the each part of six parts or twice the three parts of the mantra. This is called karanyāsam.

Nyāsās of Six organs

10. Like *karanyāsā* the *mantra* has to be split into six or three parts. The organs where the *nyāsā* has to be done are heart, head, the hair knot at the back of the head, *kavacha* (shield), eyes and *astra*. The below table details these;

The organ to be touched	The offering mantra	The hand to be used	Finger(s) to be used
Heart	Hrudayāya Nama:	Right	Ring, middle and fore-fingers
Head	Sirase Svāhā	Right	Middle and ring fingers
The hair knot at the back of the head or its place, if it is not there.	Shikāyai Vashat	Right	Thumb
Shoulders – both right and left	Kavachāyahoom	Both the hands at a time	All the five fingers
Two eyes and the middle of the eye brows	Netratrayāya Voushat	Right	Ring, middle and fore-fingers (at a time to be touched)

The organ to be touched	The offering mantra	The hand to be used	Finger(s) to be used
Left Palm	Astrāyapaţ	Right	Middle and fore-fingers
Around the head from right to left	Bhoo: Bhuva:Suva:	Right	By knuckling middle and fore- fingers.

11. The goal of these nyāsās:

Heart – the place where the presiding deity has to be focused. Hence this place has to be sanctified and bowed.

Head - the important place of the body where the intellect originates.

Shikā – when the kunḍalinee energy traverses to and fro Moolādhāra till Sahasrārā, it dwells in this place.

Kavacha – a shield to keep off the evil energies without the affecting the worshiper.

Eyes – to purify the eyes, which have to identify the deity. (It is assumed that all of us have three eyes – the third one being hidden between the eye-brows).

Astrāyapaţ - Like Kavacha, to keep off the evil energies around the head – the vyāhruti mantraBhoo: Bhuva: Suva: is used to bind all the directions.

If this $ny\bar{a}s\bar{a}$ is done in a concentrated manner before start of the chanting, it is definite that the body of the worshipper itself become the form of energy.

Meditation Verses

- 12: Sindoorārunavigrahām Trinayanām Maŋikya Moulispurat
 Tārānāyakasekarām Smitamukheem Āpeenavakshoruhām I
 Panibhyāmalipoorŋaratnachashakamraktotpalam Vibhrateem
 Soumyām Ratna Gadastta Rakta Charaŋām Dhyāyet Parām Ambikām II
- 13. The meaning of the meditation verse is:\(\ll \text{meditate upon } \) \(\frac{\subseteq}{\text{reedevee}}, \text{ who is called as } \) \(Par\bar{a}: \)
- One whose form is in crimson colour like Sindoorā
- One who has three eyes
- One who wears the shining Moon as a jewel in her crown which is studded with rubies
- One who shines with a smiling face
- · One who is with big breasts
- One who has in her one hand a cup studded with precious stones filled with honey (which is being surrounded by bees) and in the other hand a red lotus flower
- One whose red feet are kept on a pot studded with precious stones and
- · Who is so sweet to look at
- 14. The aim of meditation is:

The universal absolute, which does not have any form has to imagined with a form to be kept in mind to facilitate worshipping frequently. Vichekshena Kruhyate — Since the worshipped deity is imagined in the mind with some identification characters it is called as Vigraham (idol).

- The word Sindoorā means, the red kumkum that ladies wear on the forehead and at starting place of hair in the forehead. The red colour of Śreedevee is compared to this. Or since the red is repeated (sindoora and aruna) it can be construed thatHer form is in dark red.
- 15. **She** is three eyed. According to our tradition, forms of almost all deities are indicated with three eyes. The reason for this is the words

deva or devata originate from the root verb Div. The meaning of this word is 'to shine'. That is, self illuminating form. To indicate this, the three shining bodies of the world are compared viz., Sun, Moon and fire – these three form the three eyes.

- 16. Tārānāyakan means the head of all stars viz., the Moon. She wears the Moon in her crown in the head.
- Smita Mukheem one who has a smiling face. This is an impor-18 tant characteristic. Śreedevee is an integrated form of all the beauties. There is nothing else more beautiful than Her. This is indicated by 48th -Mahālāvanyashevadhi: and other names also. That is Śreedevee's form is full of beauty. In the same way, She is the supreme absolute (brahmam) and hence in the form full of bliss. That is the form full of bliss and beauty. How is this possible? Beauty relates to body whereas bliss relates to mind. When the mind is full of bliss, it vents through the face as a smile. The worshipper is shown a little of beauty and bliss. Śreedevee's smile is mentioned in many places in this hymn itself. In Navāvarna Pooja also, in the 64 offerings - bath, silk attire, jewels, flowers, etc., are offered one by one to Śreedevee and the 54th offering is Änantollāsa Vilāsa Hāsam Kalpayāmi - i.e. Śreedevee is pleased with our offerings and seated in the lap of Sree Maheshwara with an attractive and mild smile in her face, to make us happy.
- 19. In describing the form of Śreedevee, it has been mentioned that **She** has only two hands. In other meditation verses and in the names it has been mentioned that. **She** has four hands and the weapons in the hands are also detailed. Why this distinction? In Śreemad Bhagavad Geeta, ŚreeKrishna showed his huge form (vishva roopā) to Arjuna. Arjuna was scared on seeing this and requested Krishna to hide the huge form and be in the normal form;

Kireetinam Katinam Chakrahastam Ichchāmi Tvām Trashţu Maham Tataiva l Tenaiva Roopeŋa Chaturbujena Sahasra Bāho Bhavavishva Moorttee ll

Accordingly ŚreeKrişhŋa first appeared with four hands. Imme-

diately he becomes two-handed, like an ordinary man (like all of us). Arjuna being scared of the huge form, after seeing the four-handed form also requested form also requested form, to show the pleasing human form. That is, instead of un-humanly form, the human form like us is considered to be befitting one for worshipping. This meditation verse indicates freedevee as pleasing (soumyām) - the form which is so sweet for the mind and make us to look at **Her**again when once seen.

- 20. Ali means honey, beetle or alcohol. The precious cup in the hands of Śreedevee is filled with honey and hence surrounded by beetles. In some of the secret worships alcohol is also being used. But this method is not recommended. Hence it is apt that we consider the meaning as honey and/ or beetle.
- 21. In another hand She has red Lily or Water Lily or Lotus flower.
- 22. Since it has been mentioned as *Ratna Ghata* a pot filled with nine types of wealth (nine gems) and **She** has **Her** feet on it.
- 23. Raktacharanām Śreedevee's feet are red in colour could be due to the decoration with red cotton paste or mehandi or henna.
- 24. Parām Ambikām The word parai means greater than everything else nothing else is greater Śreedevee is such an Ambika.
- 25. As per Brahmaŋda Purāŋa there is only one meditation verse for this hymn. Śree Narasimhmanādar, in his paribhāshā verses, mentions as; Dyānam Ekena. However three more verses are in vogue.
- 26. In this single verse there are six words indicating the red colour: Sindoorāruŋa Vigrahām, Maŋikya Mouli, Ratnachashakam, Raktotpalam, Ratna Gaṭastta and Rakta Charaŋām. In the case of Śreedevee everything is red. Pāvanopanishad says; Louhitya Metasya Savasyavimarsha:.
- 27. Now let us consider the remaining three meditation verses. Second verse:

Aruŋām Karuŋātarangitāksheem Dhrutapāshānkushapushpabānachāpām I Aŋimātibhirāvrutām Mayookhairahamityeva Vibhāvaye Bhavāneem II

I meditate upon Bhavānee in my mind:

- · Who is red in colour
- Who has compassion moving like waves in the eyes
- Who carries Pasa (Noose), Ankusa (goad), sugarcane bow and flower arrows in hand and
- Who is surrounded by Aŋimā and other shaktis.

28. Third verse:

Dhyāyeet Padmāsanastthām Vikasitavaḍanām Padmapatrāyatāksheem Hemābhām Peetavastrām Karakalitalasaddhemapadmām Varāngeem I Sarvālankārayuktām Satatamabhayadām Bhaktanamrām Bhavāneem Śreevidyām Shāntamoorttim Sakalasuranutām Sarvasampatpradātreem II

I meditate upon Śreedevee:

- · Who is seated on a Lotus flower
- Who shines with a bright face
- Who has long eyes like the petals of a Lotus flower
- Whose form is gold in colour
- Who wears yellow silk cloth
- Who has a golden lotus in her hand
- Whose form is so beautiful
- Who always blesses the fearless
- Who blesses by lowering her head to hear the issues of the devotees
- Who is the consort of Bhavan
- Who is in the form of Śreevidyāmantra
- Whose form is so peaceful
- Who is worshipped by all the Devas and
- Who bestows all the wealth

29. Fourth verse:

Sakunkumavilepaŋāmalikachumbikastoorikām
Samandahasitekshanām Sacharachāpapāshānkushām I
Asheshajanamohineemaruŋamālyabhooyāmbarām
Japākusumabhāsurām Japavidhou Smaredambikām II
In thought of my mind, during chanting of mantra, upon Ambikā:

- Who has applied a gel made of European saffron
- Who is decorated by a musk dot, made from musk deer, on her forehead
- Who has smiling eyes
- Who carries Pasa (Noose), Ankusa (goad), bow and arrows in hand
- Who attracts all human being towards her
- Who is adorned with red coloured garland and jewels and
- Whose lustre shines like the hibiscus flower

This fourth verse is found in Śree Ādi Śaņkara's hymn called *Tripurasundaree Ashţakam*.

Thus the form of *Śreedevee* has to be strongly imagined in the mind during chanting. Before that five offerings have to be made to the form imagined in the mind. These offerings are only imaginative in mind. The 64 offerings and/ or 16 offerings are two types of worship to be done directly. The same is abridged into 5 and done as a sample. Everything used during worship is made with one of the basic five elements. Indicating the same:

- The fragrant sandal is for Śreedevee who is in the form earth tatva.
- The flower given by ether is for Śreedevee who is in the form of ether.
- The fragrant smoke is for Sreedevee who is in the form of air.
- The light is for Śreedevee who is in the form of fire.
- The food is for *Śreedevee* who is in the form of water.

Śreedevee herself and the things used in her worship are all related to the five basic elements. While (mentally) doing this worship, the beejas of the five basic elements viz., Lam, Ham, Yam, Ram and Vam are to be prefixed.

- 31. The method of worship and the *nyāsās* mentioned might have given an idea. However, this has to be followed as taught by the teacher.
- 32. At the end of the chanting the same has to be submitted to Śreedevee by keeping her form in mind, after again doing Karashadanganyāsās, reading the meditation verses and doing the five pooja as above. Since the presiding deity is a lady, the submission has to be done in the left hand. We did the prayers to the directions from right to left at the beginning of the chanting. Now it has to be undone from left to right as direction vimocham.
- 33. When archana is done with the names mentioned here Nama: (I bow) has to be suffixed and the pranava mantra (Om) has to be used as a prefix and a suffix as well. For instance the first name has to be sued as Om Śreemātre Nama: Om.

Section 2: TāpineeKalā

Śreemātā - श्रीमाता

- i. The supreme mother
 - When we are in deep trouble, the first word uttered by us involuntarily is Ma. Human beings are afflicted by three kinds of Tapas(difficulties), which cannot be solved by the mother in her human form. The possession of the power to resolve these difficulties makes Her the "Superior Mother". Worshipping Her, who has given birth to the whole world, will prevent birth again in this world from the mother's womb. (353rd name can be compared). The best of love is mother's affection. Hence to contemplate and worship Her as the mother will give us proximity to Her.
- ii. Śree means Lakshmee (goddess of wealth). Hence Śreemātā meansLakshmee's mother. Śreealso means Saraswathi (goddess of learning). She is mother of both Lakshmee and Saraswathi.
- iii. Mā means 'to measure'. Śreemātā therefore means that **She** is capable of measuring wealth. One that measures is superior to the one that is measured. Ma also be interpreted to mean one who 'distributes' or 'classifies'. She is the one who classified the Vedas. From this angle, Śreedevee can also be indicated as Brahma and/ or Vyasa. "Richo Yajumshi Sāmāni Sāhi Srihi Amrtā Sadām" when interpreted in the manner this name is masculine.
- iv. Śreemeans venom. One who held the venom in her throat (Māthi). Lord Parameshwarā is called Srikantā because he retained the Hālahāla venom in his throat. The feminine form which is part of Him is also called by this same name.
- v. The prefix Śree is used to refer respectable men or objects for instanceŚree Chakra 'ŚreeVidyā, ŚreeSailam, etc. Thus **She** is aptly called as Śreemātā, as she is the mother of the whole world. Moreover, the word Śreeis itself auspicious. Is it not, hence appropriate to commence this series of thousand names with Śree?
- vi. This hymn of thousand names was first recited by the eight Vāgdevatā's led by Vaśini. They appeared from the word power of Śreedevee herself. They were ordained to perform this holy task of reciting this hymn at her behest. They, in turn, selected and dedicated these thousand names out of millions of powerful names, and, by way

- of reminiscing the **mother**'s boundless love and compassion bestowed on them, start this series with the name Śreemātā (Mother).
- vii. Merging the three letters of *Bāla Mantra* to the six consonants *ha*, *sa*, *ka*, *la*, *ra* and *ta*, we derive a three-part *Mantra*, which is indicated as *Mātha*. This is contained in this name. This secret *Mantra* has to be learnt through an appropriate teacher, in a proper way.
- viii. There is a poem (Slŏkā) called "Matā Kundalini Kriya Madhumathee" in the book "Laghustuthi" written by a great Devee Upāsakar, "LaghuBhattarakar". The word Mātā mentioned here also has a special cryptic meaning. This name is an indication of that special meaning.
 - ix. Mother here also indicates that **She** has given birth to the entire universe. It indicates one of the three main functions of the Supreme Being viz. creation. *Vedās* also reflect the same sense in *Yathoo Vālmanī Bhoothānī Jāyanthee*.
 - 2. Śreemahārājnee श्रीमहाराज्ञी
 - (i) The great empress (that is the protector of the whole world); the second of the three functions of the Supreme Beingviz. Protection is indicated in this place. The *Vedas* state the same thought as *Yena Jātānee Jeevantee*.
 - (ii) Three secret syllables of ŚreeVidyāare hidden in this name. They are to be learnt through an appropriate teacher, in a proper way.
 - (iii) Any king's wife is called queen. A queen is called as *Rājnee* in Samskrit. The wife of an emperor is Empress Śreemahārājnee. It is not that Śreedeveeishonoured because **Her**consort is an emperor. **She** on her own carries out the function of governance and hence **She** is *Mahārājnee*.
 - 3. Śreematsimhāsaneshwari श्रीमत्सिंहासनेश्वरी
 - (i) She controls and rules the world seated on a great grand throne.
 - (ii) The seat of a king is a throne Simhāsana. The seat of kings is designed as if the ruler is seated on a lion, because the lionis the king of animals. By virtue of Herposition as a controller and ruler of World Empire, She is the lord of Simhāsan, symbolises the wealth (Lakshmee) of the empire of the Universe and seated in this throne.
 - (iii) She herself rides on a lion and uses it as a seat. It also means that She is Simhavāhinee — one who rides on a lion. According to DeveePurāŋam, the demon Mahishan was killed by Śreedeveeriding

- on a lion. **She** thus acquired the names of *Mahishagni* (killer of *Mahishan*) and *Simhāsaneshwari*.
- (iv) The word Simhā is derived from the verb Himsa.Simhā is the corrupted form of Himsa.Thus Himsāsaneshwarimeans, one who has the powerto destroy the whole world the third function of the Supreme Being, viz. to destroy, is indicated here. The Vedas refer to this as Yathprāyanthyapi Samvisanthi.
- (v) The previous name was Śreemahārājnèe the empress; it is therefore appropriate that she is seated on a Simhāsana and is called Śreematsimhāsaneshwaree.
- (vi) At the end of the Devee Navāvarņa Pooja, a throne (Simhāsana) with five steps is contemplated on the Bindu. Five forms of Śreedeveeare imagined on each of these five steps in the four directions north-west, north-east, south-west, and south-east and in the centre. This worship is called Pancha Panchika. In the first step are seated the five Lakshmees viz. ŚreeVidyā Lakshmee, Lakshmee-Lakshmee, Mahālakshmee-Lakshmee, Trisakthi Lakshmee, and Sarvasāmrājya Lakshmee. Since the throne on which Śreedevee is seated has these five Lakshmees, She is referred to as Śreematsimhāsaneshwari.
- (vii) There are also *Mantras* which carry the name *Simhāsana*. These are to becontemplated on the four sides and in the centre of the *Bindu* as described below:
- Three in the East viz. Bālā, Chaitanya, Bhairavi and Sampathpradā Bhairavi.
- Five in the South viz. Kāmeshwari, Rakthanetrā, Shatkūta Bhairavi, Aghora Bhairavi and Sampathpradā Bhairavi.
- Seven in the West viz. Sanjeevani, Mrithyunjayā, Amruta Sanjeevani Bhairavi, Vajreshwari, Tripura Bhairavi, Bhayahārini, and Sampathpradā Bhairavi
- Four in the North viz. DāmarEshwari, Bhayadwamsini Bhairavi, Aghora Bhairavi and Sampathpradā Bhairavi.
- Five in the Centre viz. Prathama Sundaree, Dwitheeya Sundaree, Tritheeya Sundaree, Chaturtha Sundaree and Panchama Sundaree.

The Mantras of these 24 Devatās are called Simhāsana Mantras. Śreedevee is the lord (Ĕshwari) of these Mantras.

Thus, by the first three names, the three functions of creation, protection and destruction are indicated. Śreedevee has the name Panchakrityaparāyanā (274thname) – one who carries out five functions. The remaining two functions viz. Thirodhāna and Anugrahā willbe dealt with later.

4. Chidagnikundasambhootā-चिदग्निकुण्डसंभूता

- (i) One, who emerged from the sacrificial fire of knowledge.
- (ii) The word *Chit* means flawless *Brahmam*. It is called *Chidagni* as it is the enemy of the darkness of ignorance. *Śreedevee* emerged from the fire of *Chit that* is knowledge. In other words, *Śreedevee*'s real form emerges from the sacrificial fire of knowledge for the purpose of annihilating ignorance.
- (iii) That knowledge as fire is mentioned in several places in Vedic and other spiritual literatures. For instance Gnānāgni: Sarvakarmāni Bhasmasāt kurutee tathā (ŚreemadBhagavat GeetālV-37).
- (iv) The legend of Bhandāsūrā occurs in the same Brahmānda Pūrānā where this Sahasranāmamis also recited. Indrāand other Devās performed a sacrifice to propitiate Śreedeveein order to destroy Bhandāsūrā, who was harassing them. The sacrificial fire raised by them was called Chidagnikunda. Once the Devās started offering organs of their own bodies in the sacrificial fire, Śreedevee emerged from that pit (Kundā). The illusory 'l' related to the physical and causal bodies, which are the root cause of self-esteem and arrogance (the false notions of 'l') was thrown into the fire by the Devās and Śreedevee, who is the real 'l' emerged.
- (v) There is one method of worship of Śreedevee called Rahooyāga. The fire of knowledge, which burns on its own without any fuel, is enhanced by adding the fuel of Vāsanās.
 - Attributes arising out of previous thoughts and actions and when the fire is aglow, all the good deeds, sins, thoughts, actions and duties are offered therein and the soul assumes the form of pure light, which is Śreedevee. (Refer 381st name—Rahoyāgakramārādyā). Antar nirantara nirindana medamānee moohāndhakāra paribandhini samvidagnow— this is the Mantrachant and the special argya is poured in the Samayika pooja after Tatvasodanam. This is the meaning of this name.

5. Devakāryasamudyatā-देवकार्यसमुद्यता

- (i) One, who came forward to service Devas.
- (ii) Why should *Śreedevee*, who is of eternal existence incarnate or take a particular form? The purpose is to help the *Devas* achieve their objectives.

Devānām Kāryasidhyartham Āvirbhavati Sā Yadā

Utpanneetitadā Lookee Sā Nithyāpyabhidheeyathee(Saptashatee)
The objective of the Devas is to annihilate the demons like Bhanḍāsurā,
Mahishāsurā, etc. Although She is eternal, She takes an incarnation
every time to remove the grievances of the Devas.

(iii) Demons like *Bhanḍāsurā* are monsters bound by ignorance. Actions arising out of ignorance with selfish goals, take the form of Devils. *Śreedevee* takes different incarnations to release the *Devas* from the bondage of ignorance so that they can carry out their respective divine functions. The 4thand 5thnames describe *Śreedevee's Chit* (*Prakāsa*) form. The description of the *Vimarsa* form follows.

6. Udyadbhānusahasrābhā-उद्यद्धानुसहस्राभा

- (i) Her lustre is equal to thousands of rising Suns. The word Sahasram also means infinite.
- (ii) Herlustre is equal to infinite (thousands) rays of rising Suns.
- (iii) The word Sahasram can be attributed to 'Sun' or its 'rays'. In that case Her splendor can be equated to countless (thousands) number of rising Suns or countless number of rays of a rising Sun.
- (iv) The word Ābhā can be interpreted as 'lustre' or 'colour'. Śreedevee is famous both for her lustre as well as her Crimson colour. In the morning, the rising Sun graciously reduces his intensity of the heat emanating from his light, just for us to see his cherry coloured rays. Similarly Śreedevee is also of Crimson colour. (This colour itself is called Aruŋa colour, one of the names of the Sun himself.
- (v) Every mood or character has a colour. The colour of kindness or graciousness is Crimson.
- (vi) In most of the places the Supreme Being is referred to as a column of light in scriptures:
- a. Na Tatra SūryooBhāti Na Chandra Tārakam
- b. Jyootirmayam (Sakthi Mahimnā Stooram)
- c. Jyotirmayee (Laghustutī)
- d. Many a place in Bhagavat Geetā

e. Vidyutdhāmasamaprabhām (Dyāna Sloka of Sapta Sathī)

The Prakasa and Vimarsa forms Śreedevee have been described so far. The forthcoming names seek to detail three more forms viz. the Stūla, Sūkshma and Param forms. The Stūla form is the one with human physical organs like hands, feet, etc. The Sūkshma is in the form of Mantras. The Param is in the form of Vāsanās. The Stūla form is taken up first.

7. Chaturbāhusamanvitā -चतुर्बाहु समन्विता

- (i) One with four hands.
- (ii) Śreedevee has four hands two from each shoulder in front and back. The Four hands only have been indicated in the forms usually contemplated duringmeditation. Hands come first and foremost whenever we try to concentrate on the form mentioned in the Dhyāna Slokā (meditation verse).
- (iii) The four *Devees* who are the commandants of *Śreedevee*'s army viz. *Ashwārūdā*, *Sampatkaree*, *Mantrinee* and *Vārāhee*, may be deemed to be the four hands of *Śreedevee*.
- (iv) The *Mantās* pertaining to the above four *Devees* are indicated by this name.
- (v) The *Dhyāna* verseof this *Sahasranāmam* mentions only two hands for *Śreedevee*. Preceding part may be referred for the meaning of the *Dhyāna Slokā* (meditation verse).

Mention was made about the four hands and followed by the weapons carried in these four hands.

Rāgasvaroopapāshāḍhyā -रागस्वरूपपाञाढ्या

- (i) One who carries the weapon of desire in the form of a noose.
- (ii) A noose is a rope thrown to tie and drag something. Śreedevee is holding both the ends of the noose in one hand. It is in the Stūla form in her rear left arm. The presiding deity is Ashwārūda.
- (iii) Rāgā and Anurāgā are the two features of mind wish and desire. This is the Vāsanā form of the weapon noose. This form has the twin opposite characters viz. love and hatred. Vāsanā is the effect of the deeds of previous births of Jeeva. In the hands of Śreedevee these take the form of Icchā Saktī and Gnāna Saktī.
- (iv) The noose helps us to round up and drag a distant object to oneself. We will be able to do this only if both the ends of the noose are under our control. Śreedevee holds both the ends of the noose in

her hand. This indicates that "our wishes will get fulfilled automatically by **Her** grace.

9. Krodhākārāngkushojvalā -क्रोधाकाराङ्करोाज्वला

- (i) Her lustre is enhanced by holding the goad symbolising anger.
- (ii) Goad is a pointed weapon used by a mahout to control an elephant. It has a sharp edge. Elephant is one of the biggest and strongest among all animals. It is extremely difficult to control a rogue elephant. Goad is the only weapon which can control it. In the hands of *Śreedevee* it is in a *Stūla* form.
- (iii) Its Vāsanā form is anger. If the mind is not able to get what it wants or does not derive the satisfaction expected out of it the mental reaction is anger. It is symbolised by the lustrous goad worn by Śreedevee.
- (iv) Krodhākārāngkushamcan be interpreted in two ways (1) Goad in the form of anger or (2)Anger and $\bar{A}k\bar{a}r\bar{a}$ (knowledge). How is $\bar{A}k\bar{a}r\bar{a}$ interpreted as knowledge? When we see an object through our eyes, our mind recognises and takes the 'form' (photo print) of that object that is $\bar{A}k\bar{a}ra$. If we see a book, our mind recognises the form of the book and becomes that form $(\bar{A}k\bar{a}r\bar{a})$ itself. Then only we understand that what we see is a book or have the knowledge that it is a book. Recognition of all the objects by the mind taking the form $(\bar{A}k\bar{a}r\bar{a})$ of that object. Hence the word $\bar{A}k\bar{a}r\bar{a}$ gives the meaning as knowledge.
- (v) Anger is a state of mind arising out of the knowledge of an object. Śreedeveeadorns the goad that controls anger. Knowledge about an object is destroyed in order to annihilate anger.
- (vi) A weapon will act as intended by the person who takes aim. Here these weapons will act as per the wish of *Śreedevee*. For worshippers of *Śreedevee*, **She** will make the 'desire' and 'hatred' act according to the wishes of the devotees and ultimately raise them to **Her** level.

10. Manoroopekshukodanda -मनोरुपेक्षुकोदण्डा

- (i) She dons a bow made of sugarcane the physical form of 'mind'.
- (ii) Śreedevee has in her left forearm a bow made of sugarcane. Its symbolic form is the mind. Its presiding deity is Mantrinī.
- (iii) The action of the mind executed through the five organs is to take the form of the object seen and realise that "I see the object", "This

can give me pleasure", "I desire to get this object", "This gives me sorrow and hence I should avoid it" and the like. This is called Sankalpa.

- At the same time the thought "Is this object suitable for me or not", "Should I try to get it or not", and the like are called *Vikalpa*. The action of the mind is of these two types. This mind takes the form of sugarcane bow in the hands of *Śreedevee*.
- (iv) In general a bow is made up of completely dry bamboo slats and is capable of being bent and unbent. Sugarcane is full of moisture; Sugarcane bow is a weapon, though it is sweet; again it is sweet, though it is a weapon. It shows that Śreedevee's mind is full of benignity. Is it not Her mind full of sweetness and graciousness?

11. Panchatanmātrasāyakā-पञ्चतन्मात्रसायका

- (i) One who has five characteristics as arrows.
- (ii) In her physical form, Śreedevee has five flowers as arrows in her right forearm viz. Lotus, Red Lotus, Red Lily, Red Jasmine and Mango flower. The characteristics of these arrows are the effect they make on the objects attacked by them viz. to induce happiness, to give taste, to enthrall, to dry out and to kill. The presiding deity of these arrows is Vārāhi also known as Dandanātha.
- (iii) The secret form of these arrows is the five self-characteristics (*Tanmātrās*). These characteristics are the unique features of the five elements, which constitute the physical earth.

Elements (Bhūtās)	Self-Characteristics (Tanmātrās)
Space (Ākāśā)	Sound (Shabdā)
Wind/ Air (Vāyu)	Sense of touch (Sparsa)
Fire (Agnī)	Form/ Colour (Rūpa)
Water (Jala)	Taste (Rasa) .
Earth (Prithvi)	Odour (Gandha)

These characteristics stand alone only in the very intricate and atomic state of the elements. The Universe, we perceive is the composite form of these elements and hence each element cannot be perceived separately.

Before the evolution of the universe, from the Absolute

(Mūlaprakritī), i.e. when matter and energy are in a state ofindistinguishable union, the elements could be identified by their individual characteristics-space by sound, air by sense of touch and so on. In this state these are called Tanmātrās.

- (iv) The arrows hit their targets and give their desired effect, as intended by the person who aims them. A sincere devotee targeted by Śreedevee's arrow will experience the good and pleasurable effects of these characteristics. If the devotee is insincere (bad in intention), the arrows also will give only undesirable effects such as agitation or disturbance, maddening or intoxication, etc.
- (v) These arrows have three forms in three different states in the physical (Stūla) state, they take the form of flowers; in the secret (Sūkshma) state, they are Mantras; and in the Vāsanā state they take the form of Para, a form of sound.
- (vi) Śreedevee also has weapons Sugarcane as bow and flowers as arrow, like Cupid (Manmathā). Hence She is called as Lalitā or Kāmeshwari. As the emotion of love (Sringāra rasa) is important to Her, She is endowed with beautiful things as weapons.
- (vii) The presiding deity of sugarcane bow is *Mantrinī* representing the power of intellect (*Buddhi Saktī*) and the presiding deity of arrows is *Danḍanātha* commander-in-chief representing the physical power. The *Vāg Devees* symbolically emphasise that intellect and power should act in unison.
- (viii) Mantras of the weapons described are encompassed in these names 8 to 11. These are so secret that they should be learntthrough a proper teacher.

12. Nijāruŋaprabhāpooramajjadbrahmaŋḍamaŋḍalā निजारुणप्रभापूरमज्जद्ब्रह्माण्डमण्डला

- (i) One who immerses the zones of galaxy by the flow of her lustre.
- (ii) Our Earth, space and the stellar zone constitute one galaxy (Brahmānḍam). Universe (Brahmānḍamanḍalam) consists of millions of such galaxies. Śreedevee sinks this entire universe in Her red lustre. Again the red lustre alone shines immersing them all.
- (iii) The physical form of *Śreedevee*'s red lustre is described in the ensuing names. This description starts from **Her** hair and ends in **Her** feet.
- 13. Champakāshokapunnāgasougandhikalasatkachā-

चम्पकाशोकपुन्नागसौगन्धिकलसत्कचा

- (i) One who has beautiful hair studded with Magnolia, Asoka, Rhizophora mucronata (*Punnāga*) and Red Lotus flowers.
- (ii) It is Śreedevee's hair bedecked, with flowers, which emerges first out of the sacrificial fire; hence the description of the Śreedevee's physical form commences with the hair.
- (iii) The first part of **Her**mantra is equated with **Her** face. Hence the description starts with the hair. (for instance85thname –Śreemad Vāgbhava Kooṭaikaswarūpa Mukapankajā)

14. Kuruvindamanishreeneekanatkoteeramanditā कुरुविन्दमणिश्रेणीकनत्कोटीरमण्डिता

- (i) Kuruvindamani is the precious stone Ruby. Śreedevee's crown is studded with a string of Rubies.
- (ii) Adorning of rubies will result in fulfillment of desires. Attachment will be created to good things; desire, affection, welfare and devotion to ŚreeVişhnu also.
- (iii) Śreedevee's crown is of Koteerā model. This is a particular design, which does not hide beauty of the hair as well as the flowers adorned. The crowns worn by men will hide the hair and is called Makuţā, Mukuţāor Kireeţa.
- (iv) The red rubies match the red lustre of Śreedevee's body.
- (v) Meditation of Śreedevee's face with the crown will increase the devotion.

15. Ashṭameechandra Vibhrājadalikasthala Shobhitā— अष्टमीचन्द्र विभ्राजदलिकस्थल शोभिता

- (i) One whose forehead shines like the Moon on the eighth day of lunar half month.
- (ii) Of the fifteen phases of the moon, on the eighth day of bright lunar half month the eighth phase will be seen. Or reduced upto eight phases on the eighth day of the lunar dark half month and moon will be visible as a semicircle. In the emerging form of Śreedevee from the sacrificial fire, the crown, hair and flowers come out one after the other and the forehead emerges as an inverted semicircle resembling the eighth day moon, with flawless cool light.
- (iii) This can be compared to 46thverse of Soundaryalahareestarting withLalāṭam Lāvaŋyadvithi Vimalamābhati.

16. Mukhachandrakalangkābhamruganābhiviseshakā— मुखचन्द्रकलन्ङ्काभमृगनाभिविशेषका

- (i) The bindi (musk dot) on the forehead of ŚREEDEVEE resembles the black spot on the surface of the Moon and it further beautifies the face.
- (ii) It is a literary tradition to consider the black spot on the moon as a stain on the life of the Moon god. The Moon is sometimes described as Mrugānka, as the stain looks like a deer and as Śasānka as the stain also looks like a rabbit. When Śreedevee's forehead is described as a semicircular Moon (crescent), there is no stain, but the musk spot beautifies the face.

17. Vadanasmaramāngalyagruhatoraŋachillikā-वदनस्मरमाङ्गल्यगृहतोरणचिल्लिका

- (i) One whose eyebrows look like festoons in front of Cupid's house which is Śreedevee's face.
- (ii) The roof at the entrance of the houses will be constructed in a raised manner so that the house is not affected by rain or Sunshine. This is called festoon. Śreedevee's face is so beautiful as to infatuate ŚreeKāmeshwara. Hence Cupid uses this face as an office for his auspicious activities. The eyebrows look like beautiful festoons in front of this house (office).

18. VaktralakshmeePareevāhachalanmeenābhalochanā— वक्त्रलक्ष्मी परीवाहचलन्मीनाभलोचना

- (i) One whose eyes look like fish swimming in the stream of beauty of Śreedevee's face.
- (ii) The beauty of Śreedevee's face undergoes momentary changes and this continuous change looks like a steady and slow stream. The motion of Śreedevee's two eyes is compared to the fast movement of fish in this stream, which increases its beauty.
- (iii) Fish are not mammals but lay eggs. It is believed that fish nurse their offspring just by affectionate looks. Similarly, Śreedevee's eyes, which are compared to fish swimming in the stream of beauty uplifts Her devotees just by a gracious look. She is therefore called Meenākshi, here referred to as Meenābhalochana.

Navachampakapushpābhanāsādandavirājitā— नवचम्पकपुष्पाभनासादण्डविराजिता

(i) One whose nose is like a fresh Champaka flower.

(ii) Nava can be interpreted as 'new' or 'partly blossomed'. A partly blossomedChampaka bud generates a pleasant aroma.

20. Tārākāntitiraskāri Nāsābharaŋabhāsurā ताराकान्तितिरस्कारि नासाभरणभासुरा

- (i) One whose nose ring challenges the lustre of the stars.
- (ii) Tārā can also be interpreted to mean the two Devees Mangalā and Suklā or the Devatā Tāraka.
- (iii) Śreedevee's nose rings are made of Ruby and Pearl.

21. Kadambamanjareekluptakarŋapooramanoharā कदम्बमंजरीक्ॡप्तकर्णपूरमनोहरा

- (i) One who wears a bunch of *Kadamba* flowers in **Her** ears and steals the heart with **Her** beauty.
- (ii) Wearing a bunch of flowers in the earlobes increases the beauty. Kadamba flower is suitable for such adornment.
- (iii) A garden of Kadamba trees is situated outside the Chintamani Graha, the abode of Śreedevee, in Śreepura. Śreedevee wears the flowers plucked from those trees to adorn Her ear.

22. Tāṭankayugaleebhootatapanodupamanḍalā ताटङ्कयुगलीभूततपनोडुपमण्डला

- (i) One who wears the Sun and Moon as two large earrings.
- (ii) One type of ornament worn by ladies in their ears is called Tāţanka (palm-leaf). The Sun and the Moon take the form of theseTāţanka s to beautifyŚreedevee's face.
- (iii) The Sun and the Moon have the fortune to become *Śreedevee*'s eyes, earrings and **Her** breasts.
- (iv) Tāṭanka is considered to be an auspicious ornament for Sumangalis(ladies living with their husbands). ŚreeĀdi Śaņkara, in hisSoundaryalaharee, describes with awe that ŚreeParameshwarā could survive, even after consuming the Halāhala (poison), only by the power of Śreedevee's Tāṭankas (28thverse of Soundaryalaharee).

23. Padmarāgashilādarshaparibhāvikapolabhoo:-पद्मरागशिलादर्शपरिभाविकपोलभूः

- (i) One whose cheeks are most wonderful than a glass made of Padmarāgā(Sapphire).
- (ii) Śreedevee's cheeks are smooth and reflect like a mirror. Since it also seems to be red on account of Her complexion, the cheeks seem to be superior to a glass made of Sapphire.

24. Navavidrūmabimba Shreenyakkāridashanacchadā-नवविद्रमबिम्बश्रीन्यक्कारिदशनच्छदा

- (i) One whose (gorgeous) lips challenge the lustre of fresh Corals and the *Bimba* fruit (a fruit of a creeper, which when ripe is Red).
- (ii) Śreedevee's lips are Red in colour, by nature. Coral and the Bimba fruit are the two usually referred to for comparing lustrous Red objects. Śreedevee's Rosy lips surpassthese two objects.
- (iii) Radanacchada is another version and the meaning is the same.

25. Shuddhavidyāngkurākāradvijapanktidwayoojjwalā— शुद्धविद्याङ्कराकारद्विजपैक्तिद्वयोज्ज्वला

- (i) One whoserows of teeth shine like sprouts of Shuddha Vidya.
- (ii) The word *Dvijā* means twice born. This term is used to describe three different things:
- Brahmin First birth from the mother and the second when the Upanayanam is performed (when the sacred thread is first worn)
- Birds First birth as egg and the second when the chick comes out of the egg
- c. Tooth First as milk teeth and second when the tooth sprouts in place of fallen teeth.
- (iii) Shuddha Vidyā refers to the superior Shoḍasāksharī Mantra. It consists of 16 letters or beejās. Beejās also mean seeds. The teeth look like the two sprouts from the seeds the upper and lower rows.
- (iv) Dattātreya Samhitā and other texts state that Shuddha Vidyā is the same as ŚreeVidya. Hence the 16 letters of Shodasī Vidyā are hidden in this name.
- (v) Brahmins learn and propagate *Vedas*. Hence they are called *Vidyānkurās* that is sprout of *Vidya.Śreedevee*'s two rows of teeth are compared to two rows of Brahmins, the sprout of *Vidya*.
- (vi) In the Tantra text 32 types of initiations are mentioned starting

from Shuddha Vidyā, Bālā, Dwādasārthā, Matangin and ending with Anutthara. These 32 types form the two rows of teeth of Śreedevee – another interpretation of this name.

(vii) It is indicated only the *Dvijās* (*Brahmins*) purified by these 32 initiations can reach *Śreedevee*'s feet.

- (viii) Śreedevee's Triakshari Mantra is also called as Shuddha Vidya. One becomes eligible for the 32 initiations (Deekshās) only after he is inducted into Triaksharī. Shuddha Vidyā is the base for the two rows of teeth which sprout from Shuddha Vidya.
 - (ix) In the Paribhāshā Slookās in the Nāma Vibhagā part of this book, it is stated that the 1000 names begin only with 32 letters out of 51 letters in the Samskrit alphabet, omitting 19 letters. It is also indicated that entire Sahasranāma Stoorā is structured on these 32 letters.

26. Karpooraveeţikāmodasamākarshidigantarā— कर्पूरवीटिकामोदसमाकर्षिदिगन्तरा

- (i) One who attracts the four directions towards **Her** by the pleasant aroma of the betel (*tāmboola*) emanating from **Her**lotus like mouth, or one who spreads that aroma in all directions.
 - Veetikā is a small pack (folded inside a betel leaf) with proper mixture of aromatic spices such as camphor, cardamom, cloves, musk, saffron, nutmeg, betelnut, lime, etc. The aroma emanating from Śreedevee's mouth when **She** chews the Veetikā spreads in all directions. It is symbolically described as if the directions compete with each other in surrounding Śreedevee to have a scent of this aroma. Dikrefers to the four directions and Digambarāis the intervening space between the four directions such as Southeast, Southwest, etc.
- (ii) In the latter part of this *Stotrā*, there is another name *Tāmboolapooritamukhi* (559th name), which describes *Śreedevee* chewing betel leaves.
- (iii) Thename Samākarshadigantarā is also mentioned as Samākarshidigantarā in some editions. There is no difference in meaning between these two versions.
- (iv) The 14th name in ŚreeLalitā Trishatī, namely, Karpooraveeţisaurabhya Kallolitakagupthatā also states the same idea. Śree Ādi Śaņkara in his commentary has stated that the whole

- world is drenched with this aroma emanating from *Śreedevee*'s mouth and *Śreedevee* is thus *Maharājabhogavathi* (one who enjoys the comforts of an empress).
- (v) It is told that there were legendary poets, who were *Upāsakās* of *Śreedevee*, viz. *Kalidāsa* and *Mooka Kavi*, got their excellent capacity to write poems by consuming the juice of *Śreedevee*'s *tāmboola*.
- (vi) It is implied that the *Dikpālās* the regents of the eight cardinal points encircle *Śreedevee* to offer their prayers.

27. Nijasallāpamādhuryavinirbhartsitakacchapee-निजसल्लापमाधुर्यविनिर्भर्त्सितकच्छपी

- (i) One whose sweet voice humbles the *Veena* (a string instrument) called *Kacchapi* in the hands of *ŚreeSaraswathi* (goddess of learning).
- (ii) Kacchapi is the name of ŚreeSaraswathi's Veena. Normally, in any string instrument like Veena, only the musical notes will be heard and not the lyrics of a song. But since ŚreeSaraswathi is the embodiment of sound and music, the musical notes as well as the words in the lyrics are heard from her Veena. However, the words would not be explicit, but resemble the utterances of parrot and infants. Śreedevee's voice is so sweet, that it wins over the sweetness of ŚreeSaraswathi's Veena
- (iii) There is one verse in Soundaryalaharee(66th verse beginning with Vipanchyā Gāyanthi). It is stated that when ŚreeSaraswathi played her Veena in the presence of Śreedevee, **She** admired its sweetness and uttered the word 'awesome'. On hearing this ŚreeSaraswathi was ashamed by the sweetness of Śreedevee's voice which surpassed the sound of her Veena and kept it inside its cover.

28. Mandasmitaprabhāpooramajjatkāmeshamānasā— मन्दस्मितप्रभापूरमज्जत्कामेशमानसा

- (i) One who overwhelms ŚreeKāmeshwara's mind in the inundate of Her smile.
- (ii) Smita means smile without the teeth being visible. Especially Mandasmita means a very soft smile.
- (iii) Majjat means sinking. ŚreeKāmeshwara does not want to come out of the flood of light that is Śreedevee's smile. At the same time Hedoes not want to miss the opportunity of enjoying the beauty of

- the other parts; hence the use of the expression 'sinking'.
- (iv) In Kāmakalā, Kāma means bindu. Kalā means Sun, Moon and fire. Bindu denotes ahankāra. Kāma and kalā denote Kāmakala. Kāmeshwara means both Rājarāj Eshwara and the embodiment of Kāmakala.
- (v) When Śreedevee emerged out of the fire of knowledge (Chidagnikuŋda), before crowning Heras empress, the question arose as who can be made as Her consort. The only eligible candidate was ŚreeKāmeshwara. But the Devas were perplexed as His physical appearance —with knotted locks, covered with an elephant skin or wearing nothing at all, with snakes as jewels and with ash smeared all over the body was in no way a match to Her bewitching beauty. Immediately ŚreeParameshwara took a beautiful form of Kāmeshwara. Śreedevee swung a garland declaring that he on whose neck the garland falls would be Her consort; it fell on ŚreeKāmeshwara's neck and brought forth a smile in Śreedevee's lips. ŚreeKāmeshwara was drowned in the beauty of Her smile. This is narrated in ŚreeLalithopakhyana.

29. Anākalitasādrushyachibukashreevirājitā— अनाकलितसादृश्यचिबुकश्रीविराजिता

- (i) One who shines by virtue of the incomparable beauty of Her chin.
- (ii) Even the Vāgdevatās (the goddess of words) could not find similes to describe the beauty of **Her** chin.
- (iii) ŚreeĀdi Śaņkaraalso opines the same, in hisSoundaryalaharee, as Kathankāram Bhruma; tavasubukam oupamya rahitam (67thverse).
- (iv) Chubuka or Chibuka mean the same.
- v) The 85th name Śreemadvāgbhava Kooṭaika Swrūpa Mukha Pankajā, states the part of Śreedevee's body above the neck denotes the first part of ŚreeVidyā Panchadasākshareemantra viz. Vāgbhavakooṭa.The description of this part of the body starts from the 13th name, Champakāshokapunnāga-sougandhikalasatkachā and ends here.

30. Kāmeshabaddhamāngalyasootrashobhitakandharā-कामेशबद्धमाङ्गल्यसूत्रशोभितकन्धरा

- (i) One whose neck is so beautiful by the auspicious string tied by ŚreeKāmeshwara at the time of wedding.
- (ii) Śreedevee is a Nitya Sumangali, who is always a Sumangali, wearing

- the mangala Sūtra. Although **She** emerged out of *Chidagni Kunda*, already wearing the mangala Sūtra, the Devās wanted to see the wedding ceremony of the Holy couple and made **Him** tie the string again on Śreedevee.
- (iii) Śree Parameshwara acquired the name Kāmāri after he reduced Cupid to ashes. Yet on seeing Śreedevee, it appears that He gave life to Cupid and subjected Himself as the aim for the arrows by Cupid so that love would arise in HimuponŚreedevee, that too through the grace ofŚreedevee. (84th name Haranetrāgni Sandagdha Kāma sanjīvanoushadhi may be compared). Hence He becomes the lord of Cupid Kāmeeśan.
- (iv) Induced by His desire to marry *Śreedevee*, *Eshwara* made friendship with Cupid and was worshipped by him as "Thou art my Lord".
- (v) This mangala Sūtratied by Kāmeesha showered blessings to the entire world. The first such beneficiary of this shower was Rathi-Manmatha (Cupid) couple and that too for the upliftment of the whole world.

31. Kanakāngadakeyūrakamanīyabhujānvit कनकाङ्गदकेयूरकमनीयभुजान्विता

- (i) One whose shoulders are adorned by golden shoulder bangles.
- (ii) Angadā and Keyūrā are the two ornaments worn the hands. Keyūrā is for beautification whereas Angadā acts as a shield for shoulders and arms of warriors. As Śreedevee is a queen, She wears both the ornaments.

32. Ratnagraiveyachintākalolamuktāphalānvitā— रत्नग्रैवेयचिन्ताकलोलमुक्ताफलान्विता

- (i) One who wears a necklace with a pendant studded with gemstones and garland of Pearls.
- (ii) Grivā means neck. Graiveya means the pendant in the necklace which adorns the neck and the string of Pearls aligning the necklace.
- (iii) The necklace, the pendant and the sting of pearls represent the three types of devotees. Some will be chanting the names of *Śreedevee* (doing Japa), but their minds will be wandering somewhere else. Their thoughts of *Śreedevee* stop with the neck. They are Graiveya Chintākas, limiting their thought of *Śreedevee* above the neck. They hang and swing from the necklace of *Śreedevee*,

hence they are called *Loolās*. For some others, the thoughts and actions will be oscillating between *Śreedevee* and other extraneous thoughts, like a pendant hanging from the necklace. The third type is the *Muktās* – the detached. They have got rid of their extraneous thoughts and action and think of *Śreedevee* only. Thus, this name classifies the devotees into three types.

(iv) The fruits of actions of these three types of devotees are also different. For the Graiveya Chintāka and Loolā the benefits are few – Ā-phala. For the MuktāsĀ-phalām – full benefits. Two meanings are indicated for Ā-phalā – few and full. For those who just utter the names (of Śreedevee) without concentration of mind, the benefits are few. For those whose minds oscillate between material things (Loolās) the benefits are still less. Those whose mind, word and action act in unison derive full benefits. All the three types of devotees are blessed with the gems like benefits they deserve.

33. Kāmeeshvarapreemaratnamaniprathipanastanee – कामेश्वरप्रेमरत्नमणिप्रथिपणस्तनी

- (i) One who offers Her breasts as price (or in exchange) for the gem of love of ŚreeKāmeshwara.
- (ii) Śreedeveehas purchased ŚreeKāmeshwara's invaluable love for Her, with her breasts.
- (iii) Śreedeveehas offeredtwice the price or price like (two jewels of breasts) for a single jewel of ŚreeKāmeshwara's love. (Refer 4thverse of Soundaryalaharee- Phalamapicha Vānchāsamadhikam)

34. Nābhyālavālaromālilatāphalakuchadvayee — नाभ्यालवालरोमालिलताफलकुचद्वयी

- (i) *Śreedevee*'s two breasts are like fruits in a creeper (line of hair) climbing from the trench (the naval).
- (ii) Thedeep naval is like a trench. The narrow line of hair grown upwards from the naval is like a creeper. The two breasts appear as if they are hanging from the creeper (an excellent metaphor).
- (iii) 78thverse of Soundaryalahareemay be referred;Stanamukúla Romāvalilata.

35. Lakshyaromalatādhāratāsamunneyamadhyamā-लक्ष्यरोमलताधारतासमुन्नेयमध्यमा

(i) One for whom, the existence of a waist base for the climbing

creeper of line of hair is to be presumed.

- (ii) The creeper of hair line mentioned in the previous name is visible. But the base where the root of the creeper is located is not to be seen. The existence of a limb as waist is to be presumed.
- (iii) As per Sāmudrika Sāstrā, the waist of upper classes of women will be so small as to be presumed as non-existent.

36. Stanabhāradalanmadhyapaṭṭabandhavalitrayā— स्तनभारदलन्मध्यपट्टबन्धवलित्रया

- (i) One whose three folds in the abdominal area appear to be three bandages worn on the waist to prevent it from breaking due to the weight of the breasts.
- (ii) Sāmudrika Sāstrā specifies that higher class men and women will have three lines (folds) on their forehead, neck and abdomen. They are signs of extremely good fortune.
- (iii) Refer 80thverse of *Soundaryalaharee Thridhanaddham Deveethrivalee lavaleevalleebhiriva*.

37. Aruŋāruŋakousumbhavastrabhāsvatkaṭeetaṭee — अरुणारुणकौसुम्भवस्त्रभास्वत्कटीतटी

- (i) One whose waist shines with the crimson silk worn on it.
- (ii) The dual expression Aruna-Aruna means dark red or Crimson.
- (iii) TheRed here is like that of *Aruna*, the charioteer of the Sun God, who rises before Sun rises.
- (iv) Kausumbha Vastrā means Red silk cloth. The juice of Kausumbha herb is used to dye cloths in Red; hence Kausumbha Vastra.
- (v) Śreedevee has worn Kausumbha Vastrā on Her waist.
- i) It appears as though Aruna Vāgdevee's name is indirectly stated here.

38. Ratnakinkinjikāramyarashanādāmabhooshitā— रत्निकंकिणिकारम्यरञ्जादामभूषिता

- (i) One who wears a girdle string (Meekalā Sūtra) lined with tinkling gems.
- (ii) The golden girdle string is line with small tinkle bells. The small gems inside the bells make a soft pleasant sound.
- (iii) The part of Śreedevee's body below the neck and above the thigh represents the central portion of Pancha Dasāksharee Mantra consisting of six letters. These are indirectly stated from 30th till 38th

names.

39. Kāmeshaavātasoubhāgyamārdavorudvayānvitā— ंकामेशजातसौभाग्यमार्दवोरुद्वयान्विता

- (i) One who has two beautiful and soft thighs known only to ŚreeKāmeshwara.
- (ii) The softness and the smoothness of **Her** thighs are known only to ŚreeKāmeshwara.
- (iii) Soubhāgyā here means exquisiteness or beauty.

40. Māŋikyamukuṭākārajānudvayavirājitā माणिक्यमुकुटाकारजानुद्वयविराजिता

- (i) One whose knees resemble hard, Red caps made of rubies.
- (ii) The knees are so Red and seem to be like a hard cap.
- (iii) The softness of the thighs mentioned in the previous name is contrasted with the hardness of the knees.
- (iv) The reason for hardness of *Śreedevee*'s knees is stated in the 82nd verse of *Soundaryalaharee*.
- (v) Mukuţa and Makuţa both have the same meaning.

41. Indragopaparikshiptasmaratoonābhajanghikā — इन्द्रगोपपरिक्षिप्तस्मरतूणाभजङ्घिका

- (i) One whose shank resembles Cupid's quiver surrounded by fireflies.
- (ii) A quiver is a case for carrying arrows, carried by the warriors, with a broad mouth and tapered at the bottom.
 - (iii) The two shanks of *Śreedevee* are firm and reddish. This resembles Cupid's quiver surrounded by insects sparkling at night. The brightness of the ankles is enhanced by the sparkling insects. The reddish legs are glowing naturally, but as a metaphor this is compared to the fireflies shining in the night.
 - (iv) ŚreeĀdi Śaņkara says in 83rdverse of Soundaryalaharee, that Cupid, who was burnt down by Lord Shiva was waiting for an opportunity to seek revenge on Him, and when He was attracted by Śreedevee's beauty, Cupid made Śreedevee's shanks his quiver and Her toes his arrows;

Parājethum RudhramdhviguŋaCharagarbhau Girisute Nishangou Janghete Vishama Vichikho Badhamakrta

42. Goodhagulphā - गूढगुल्फा

(i) One whose shanks are covered by firm muscles.

(ii) Gulphā refers to the calf muscles above the ankles; it means firm and beautiful ankles.

43. Koormaprushṭhajayishŋuprapadānvitā कूर्मपृष्ठजयिष्णुप्रपदान्विता

- (i) One whose foot resembles a turtle's back.
- (ii) The back of the feet of higher class women would be pyramid like. In the absence of any other suitable comparison, turtle's back (though of an inferior class) is used as a simile.
- (iii) The 88thverse of *Soundaryalaharee* also explicitly states that this simile is not the most appropriate one;

 Padam Tekeertteenām Prapadam Apadam Devee Vipadām

Ktham Neetam Sadbhi: Katina Khamateekarppara Tulām

44. NakhadeedhitisanchannanamajjanaTamogunā-नखदीधितिसंछन्ननमज्जन तमोगुणा

- (i) One who removes the darkness of ignorance of those who prostate (*Tamo Guna*) before **Her** by the lustre of **Her** toe nails.
- (ii) When Brahma, Vişhnu and other Devas prostate before Śreedevee's feet, the lustre of their crown face the lustre of Śreedevee's toe nails, and unable to stand, their brightness go back inside them and remove the darkness of ignorance.
- (iii) Or, just by contact, the lustre of the toe nails removes the darkness of ignorance.
- (iv) Not only for the *Devas*, but also for all those who worship *Śreedevee*, the same benefit i.e. the removal of ignorance is obtained.

45. Padadvayaprabhājālaparākrutasaroruhā पदद्वयप्रभाजालपराकृतसरोरुहा

- (i) One who won over the lotus flower by the lustre of Her two feet.
- (ii) Generally, it is a literary tradition to take the lotus flower for comparison with the face, feet and eyes of beautiful men and women. Lustre, softness, beautiful structure and a lovely appearance are the special features of a lotus. In the case of Śreedevee's feet, there is one more special characteristic. Lotus will blossom and shrivel on the same day, whereas Śreedevee's feet remain permanently lustrous, and thus they win over lotus.

46. SinjānamanimanjeeramanditaŚreepadāmbujā— सिञ्जानमणिमंजीरमण्डितश्रीपदांबुजा

- (i) One whose Lotus feet are decorated with anklets with tinkling bells.
- (ii) The anklets worn on Śreedevee's feet have bells fixed with gems. They make a sweet and soft jingle while oscillating. They add Śreeto Her lotus feet. (Śreeis one word which cannot be translated into any other language, to bring forth its entire meaning). Broadly it means "all that is good".
- (iii) Chinjāna is another expression in some texts. The meaning is the same.

47. Marāleemandagamanā - मरालीमन्दगमना

- (i) One whose gait is slow and beautiful like a female swan.
- (ii) The gait of a swan is always soft and beautiful. The gait of a female swan is all the more graceful. Hence the female swan is compared.
- (iii) Everyonestands spellbound by the beauty of *Śreedevee* coming out of the sacrificial fire.
- (iv) The same idea is expressed in *Soundaryalaharee* and *Mooka Panchasati*. The swans in *Śreedevee*'s palace try to learn and copy the gait of *Śreedevee*. The soft sound of *Śreedevee*'s anklets seem to teach lessons to the swans.

Refer: Padanyāsa Kridā Parichaya Mivānabdhu Manasa:

Skhalantaste Khelam Bhavanakalahamsā Na Jahati

Athastheeshām Shikshaām Subhagamani Manjīra Ranita-

Chaladachakshānām Charanakamalam Charucharitee

(91st verse of Soundaryalaharee)

Marālīnām Yāmābhyasanakalanā Moolaguravee

(Mookapanchasati - Pādāravinda Satakam - 3)

(v) That part of Śreedevee's body below the waist represents the Shaktikūta of Śreedevee's Mantra consisting of four syllables.

48. Mahālāvaŋyashevadhi: - महालावण्यशेवधि:

- (i) She is a repository or container of all beauty.
- (ii) *Śreedevee*'s divine beauty is unparalleled. Her face is described as a container gathering all the beauty. The below 12th verse of *Soundaryalaharee*may also be referred.

Tvadīyam Soundaryam Tuhinagirikanyee Tulayitum Kaveendrā: Kalpante Kathamapi Virinchi-Prabhrutaya:

49. Sarvārunā - सर्वारुणा

- (i) Her body, garments, jewels, flower and lustre are all Red.
- (ii) It was not just because She emerged from the sacrificial fire, but it was natural to Her.
- (iii) Lauhityametasya Sarvasya Vimarsah Pāvanopanishad(29) may also be referred.
- (iv) This name occurs as the 138th name in *Lalitā Trishati* . In his commentary, ŚreeĀdi Śaņkara quotes the *Vedic* text *Asau Yastāmroo Aruŋah*.

50. Anavadyangee - अनवद्याङ्गी

- (i) One who has a flawless body structure.
- (ii) Her flawless body looked at from foot to head or from head to foot bestows bliss on those who are blessed to have a vision.

51. Sarvābharanabhooshitā - सर्वाभरणभूषिता

- (i) One who is adorned with all ornaments.
- (ii) The jewels worn by Śreedevee (from the Choodamani worn on the head to the toe ring) are described in the KalpaSūtra, Kālikā Purānā, etc. For one who has a flawless body structure as stated in the previous name, all the jewels try to add to Her beauty, but fail in their attempts. On the other hand, the elegance of the jewels is enhanced by their presence on Śreedevee's body. (The list of jewels is given under the 235th name Chatushshashţi Upachārādyā).
- (iii) Completely decorated with all the ornaments. It can also be interpreted to mean that *Śreedevee* is the one who endows the status of ornaments on the jewels worn by **Her**.
- (iv) The same name occurs as the 140th one in *Lalitā Trishati* asSarvābharaŋabhooshitā or Sarvābhooshaŋabhooshita.
- (v) After describing the physical form of Śreedevee from head to foot, the Sahasranāmā proceeds to describe Śreedevee's dwelling place.

52. Shivakāmeshvarāngkasthā - शिवकामेश्वराङ्कस्था

- (i) One who sits on the left lap of Her consort ŚreeShivakāmeeśhwara.
- (ii) Kāmā means a beautiful person. Sivā means the auspicious one. Iśwarā is the one who controls (rules over) the actions of others according to his wish. Hence Shivakāmeeśhwara.
- (iii) Kāmeeśhwarā is one who is capable of taking any form of his choice. It also means that he is more handsome than Kāmā (the God

- of love) Cupid, hence Kāmeeshwara.
- (iv) According to Sruti (Vedas), Pragnana is Kāmeeśhwara.
- (v) Brihadāraŋya Upanishad (1-4-17) states that the Iśhwarā who wished to create the world was called Kāma. (Atmaivedamagra Asiteekaeeva Sookāmayata)
- (vi) The term *Shivakāmeeśhwarā* has not been used in the sense *Sādārana Rudra* or *Manmatha*. What is referred to here is the *Icchāshakti*of the Supreme Being.
- (vii) Śreedevee is Shivakāmeeśhwarī, as **She** sits on the left lap of Shivakāmeeśhwara. All the explanations given above are equally applicable to **Her**.

53. Shivā - शिवा

- (i) Shiva's consort, and hence Shiva inseparable from Shiva.
- (ii) Embodiment of auspiciousness, bestower of auspiciousness The *Icchāshakti*of the Supreme Being -Liberation personified.
- (iii) Everything ultimately rests with Śreedevee. Hence Shiva.
- (iv) Parameeśhwarā has eight forms, viz. Earth, Water, Fire, Wind, Space, Sun, Moon and Jeeva. Shiva in the form wind is called *Īsāna*. **His**consort is Shiva.
- (v) The statement in the *Vedas Yāthee Rudra Sivāthanooh*may be referred.

54. Svädheenavallabhä - स्वाधीनवल्लभा

- (i) One who has a loving and amenable consort.
- (ii) Shiva's sakthi (energy) is Devee. Energy is a characteristic feature, which cannot exist on its own, but always exists with matter. Thus it means that Sakthi lives with Shiva and is obedient to Her. But in factShiva is controlled by Sakthi and always seeks Her help in all his actions.
- (iii) The 1stverse of Soundaryalaharee Shivasakthyā Yuktā Yadibhavati Saktahprabhavitum Nacheedevam Devo Na Kahlu Kusataspaŋḍitu mapi may be referred.
- (iv) In practice, if anybody is idle he is referred as Shivanee.
- (v) One by whose grace women got their husbands. Sukanya wed Chyavana, SachiDevee wed Indra and Rukmani wed Krişhna by worshipping Śreedevee and by her blessings.
- (vi) Although **She**is independent and not under the control of Parameeśhwarā, **She**is his beloved. Swādhīna – independent;

Vallabhā - beloved.

(vii) When VāgDeveesstarted to explain the dwelling of Śreedevee, they first talk about the lap of Shivaand then continue to describe other dwellings.

55. Sumerumadhyasrungasthā - सुमेरुमध्यश्रुङ्गस्था

- (i) One who dwells in the central peak of mount Meru.
- (ii) Sumeru is a golden mountain which supports the Earth as its base. There are three peaks located triangularly in the centre of the mountain, and there is another fourth and higher peak at the centre of the triangle. The Śreenagaram where Śreedevee dwells is in this fourth peak. These details are beautifully described in Lalitāstavarāja written by sage Durvāsa.

56. Śreemannagaranāyikā - श्रीमन्नगरनायिका

- (i) The head of (nāyikā) Śreenagaram.
- (ii) Śreenagaram is always known as Śreemad Lakshmee Vidyā Nagaram and Śreedevee is its head of state.
- (iii) This city (nagara) is said to be in two locations; one is as stated in Lalitāstavarāja. The other is the centre of Sudhāsamudrā as told in Rudryāmala.
- (iv) Śreemannagaram may also be understood to mean Śree Chakra m and hence Śree Chakra nayika. This has also been stated in Goudapā Sutrās.

57. Chintāmanjgruhāntasthā - चिन्तामणिगृहान्तस्था

- (i) One who dwells in a house constructed of Chintāmaŋi.
- (ii) Chintāmaniis a gem stone which bestows all the desires of the mind. Chintāmanigraha isa palace built with Chintāmanigems. She dwells in it.
- (iii) The syllables in Śreedevee's mantra are also capable of bestowing what the mind desires and hence referred to as Chintāmani. Śreedeveedwells in those syllables (BĪjāksharās).

58. Panchabrahmasanasthitā - पञ्चब्रह्मासनस्थिता

- (i) One who sits on a seat made of five Brahmams.
- (ii) Śreedevee sits, besides Kāmeeśhwarā, on a seat (cot) whose four legs are Brahma, Vişhŋu, Rudra&Īsāna, and the sitting plank is Sadāśiva. When Parabrahmam desires to evolve this world, these five Brahmams help to materialise this desire by carrying out the

five functions of creation (*Srishti*), sustenance (*Sthithi*), destruction (*Samhāra*), screaming from the impacts of material pleasure & displeasure (*Tirodhāna*) and blessings (*Anugraha*) to bring about the changes. These *Brahmams* respectively are the legs on Southeast, Southwest, Northwest and Northeast directions and the sitting plank.

- (iii) Since all the five are constantly in meditation, with their eyes closed, contemplating on Śreedevee, they are called Panchabrahmams. Since all these five emerge from and ultimately converge in the same Parabrahmam, they are also referred to as Brahmams. Sometimes Śreedevee absorbs in herself the energies of these five Brahmams like creation, etc. In those situations these five Brahmams are called Panchapretās. Consequently, Śreedevee is referred to as Panchapretās anāseenā (249th name) and Panchapretāmanjādhisāyini (947th name).
- (iv) The reason for these *Brahmams* being the legs of the cot is their desire to be of faithful service to *Śreedevee* in close proximity.

59. Mahāpadmāṭaveesamsthā - महापद्माटवीसंस्था

- (i) One who lives in a big Lotus jungle. This jungle is in the centre of *Chintāmanjigraha*.
- (ii) One who lives in the *Brahmarandhrā*, below the skull, in a Lotus with thousand (countless) petals.
- (iii) Mahāpadmā is a superior species of elephants. The forest, inhabited by such elephants is Gajāranyā, also known as Tiruvānaikā (a temple near Tiruchirappalli, in Tamilnadu). The presiding deity of this temple is ŚreeAkilāndeśwarí).

60. Kadambavanavāsinee - कदंबवनवासिनी

- (i) One who lives in Kadambawoods.
- (ii) Chintāmanigraha is a palace of gems surrounded by a jungle of Kadamba trees. Śreedevee dwells in this jungle.
- (iii) Śreepura is surrounded by 25 walls made of metals and gems representing 25 concepts (*Tatvas*). The *Kadamba* jungle is located between the gold and silver walls.
- (iv) Madurai (a holy city in Tamilnadu) is also known as Kadambavana. Śreedevee is the presiding deity here with the name Meenakshee.

61. Sudhāsāgaramadhyasthā- सुधासागरमध्यस्था

- (i) One who lives in the centre of the ocean of nectar.
- (ii) The location of this ocean of nectar is given differently in various sources. According to *Rudryāmalā*, the *Chintāmanjgraha* is located in this ocean.
- (iii) The Vedas say Yoovaithām Brahmaŋoovedam Amrithenāvratam Purim (City surrounded by nectar) Aruŋa Praśnā 27.116.
- (iv) The Bindusthānā in the Chandramandala, in the Lotus with thousand petals, below our skull is referred to as Sudhāsindhu (Ocean of nectar).
- (v) According to Chāndogya Upanishad, this ocean is located in the city of Aparājitā, which can be reached by worshipping a god with attributes (Saguŋopāsanā). Aparājitā for Śreedevee worshippers is like Kailas for Shiva worshippers and ŚreeVaikuŋtam for Vishŋu's worshippers. There are two tanks in this city called Āram and Nyam, which are referred to as Sudhā Sagara.
- (vi) In the commentary on the *Brahma Sūtra,Anāvrttih Sabdāh* (IV 4-22), these oceans of nectar are referred to.
- (vii) The 8th verse of Soundaryalaharee, starting with Sudhasindhoora madhyā, also talks of Sudhā Sagara.

62. Kāmāksnee- कामाक्षी

- (i) One with beautiful eyes.
- (ii) One who has (beloved) Kāmeshwara as her eyes.
- (iii) One who bestows all desires of Her devotees by Her eyes.
- (iv) One who has Saraswathi (Kā) and Lakshmee (Mā) as Her eyes.
- (v) Kancheepuram is one of the 51 Sakthi Pitams, where Śreedevee's waist (the place where the waist band, Kānchi, is worn) fell. Brahma performed a sacrifice in this place seeking the powers of creation. Śreedevee was called Kāmākshee as she fulfilled Brahma's desires.
- (vi) Kāma (Cupid) was destroyed by Paramashiva's third eye and restored to life by Śreedevee's vision. Hence Kāmākshee.

63. Kāmadāyinee- कामदायिनी

- (i) One who fulfills Her devotees desires.
- (ii) Dāyini one who gives to Her devotees, Kāma Kāmeshwara, that is, one who leads Her devotees to Kāmeshwara and become one with Him.

- (iii) Kāmada means Shiva that is one who destroyed Cupid. Ayini means auspiciously united. Kāmadayini means, one who is auspiciously united with the destroyer of Kāma.
- (iv) Hereditary property is called Dāyam. Śreedevee has Kāma as Dāyam. Her association with Kāma is timeless.
- (v) 989thname–*Vānchithārthapradiyini*and*Trishati* 43rdname *Īpsithārthapradiyini*may be referred.
- (vi) Names 61, 62 and 63 were separately considered above. Even if read together, it forms a complete sentence i.e. Sudhāsāgara madhyasthā KāmāksheeKāmadāyinee- Kāmākshee, dwelling in the centre of the ocean of nectar, bestows all that the devotees desire.

64. Devarshiganasanghātastooyamānātmavaibhavā— देवर्षिगणसंघातस्तूयमानात्मवैभवा

- (i) One whom groups of *devas* and *rishis* (gods and sages) pray to, and celebrate.
- (ii) Vibhu means omnipresent. Vaibhava is omnipresence. Śreedevee is omnipresent so that She can bestow Her devotees' desires everywhere and immediately.
- (iii) Sanghātasthooyamāna means, one whom groups of devas and sagespray to. Sanghāta also means variously. Devas and sages pray to Her in various forms.
- (iv) Sanghāta also means a kind of hell. Devas and sages pray to Śreedevee to get released from this hell.
- (v) If interpreted as Samyak-ghāta means totally annihilated. The annihilation of Bhandāsura to be referred to in the next name is indicated here.
- (vi) One to whom *Devas* (*Brahma* and others), sages (*Vasishta* and others), *Devarishis* (*Narada* and others) and *Gaŋas* (*Āditya* and others) pray.
- (vii) Atma is the dynamic form of Śreedevee omnipresent, omnipotent, love in all forms (Sat, chit and ānanda that is existence, knowledge and bliss). It is in this form to whom groups of devas and sages pray. This Ātma is the undivided form of Śreedevee. Refer: Sadānanda poorŋa: Svātmaiva Paradevatā Lalitā (Bhavanopanishad 28). In this name Śreedevee's (as Atma) omnipresence, omnipotence and boundless energy are indicated.

65. Bhanḍāsuravadhodyuktashaktisenāsamanvitā— भण्डासुरवधोद्युक्तशक्तिसेनासमन्विता

- (i) One who is leading an army of Shakt is intent on destroying the demon called Bhanda.
- (ii) The objective of *devas* referred to earlier (in name 5) that is destruction of *Bhandasura*, is indicated here. She stands prepared to achieve that objective with an army of *Shaktis* in different forms created by Her.
- (iii) One with whom the several form of Shakti is an integral part.
- (iv) One who has the power or is capable of destroying ego of which Bhandasura is embodied.
- (v) When Manmatha (Cupid) was reduced to ashes by the fire of Shiva's third eye, Lord Ganapathy collected the ashes and made a male figure out of them. It came alive, did penance and obtained many boons from Shiva. Brahma acclaimed this achievement saying Bhand, Bhand (good, good) and hence he got the name Bhandasura. His cruel (demonist) character was the result of his emergence from the ashes arising out of the fire of anger of Shiva. Śreedevee came with the army of Shaktis to destroy him.
- (vi) Bhanda was bound by his own ignorance, and lived with the thought that sensual pleasures are supreme (Asushu Mamthee Asurah). He was ignorant of his Atmaswarūpa (soul). It was necessary to destroy his cruel (demonistic) character. What was needed was effort (Udyama); when effort was mobilised, the power required to destroy this cruel character would be generated to help him. The power of soul (atma), hidden in a state of ignorance, when emerges by a process of knowledge, evolves as various forms of Shakti. The real concept (tatvārtha) is that, the power of soul, hitherto hidden from Jeevā by ignorance, comes out as powerful Shaktis when effort is made to achieve self realisation.
- (vii) Goudapāda Sūtra(16) states Bhandasura Hananārtham Eeka Eeva Aneeka.

66. Sampatkareesamārooḍhasindhuravrajasevitā— सम्पत्करीसमारूढसिन्धुख्रजसेविता

(i) One who is worshipped by the elephant brigade commanded by Sampatkari.

- (ii) Sampatkari is the commander of Śreedevee'selephant brigade. Sindhura means an elephant. This commander is mounted on an elephant called Ranakoolahala. She emerged out of the elephant goad in the hands of Śreedevee and commanded the elephant brigade of thousands of elephants.
- (iii) Sampatkari Vidyāis a powerful mantra. It finds a place in the Swatantra Tantra and consists of three syllables (beejāksharās).
- (iv) The mental state which is full of the wealth pleasure is called Sampatkari. This mental state is founded on the objects of senses like sound. These objects are equated with elephants. Hence Śreedevee is said to be worshipped by Sampatkari elephant.
- (v) The knowledge which enables one to identify the knower, the knowledge and the object of knowledge separately and their correlation is known as *Sampatkari*.

67. Ashvārooḍhādhishţitāshvakoţikoţibhirāvrutā — अश्वारूढाधिष्टिताश्वकोटिकोटिभिरावृता

- (i) One who is surrounded by crores of horses commanded by Ashvāroodha.
 - The commander of Śreedevee's horse brigade is Ashvāroodhā, who emerged out of Śreedevee's noose and is mounted always on a horse called Aparājita.
 - The five sources of knowledge are equated to horses on which is mounted the mind. Hence the mind is Ashvāroodha. It is only through the senses (instruments of knowledge and action) that the mind carries out its activities of resolution and implementation. ŚreeDevee is surrounded by horses symbolising senses controlled by the mind. She is the master and controller of the senses.

Durga Saptashatee (5.77)may be referred;

Indriyaŋām Adhishṭātri Bhūtānām Chakilishuya Bhūteshu Satatam Tasyai Vyāptyai Devyai Namoo Nama:

(iv) Ashvārooḍhā Devee's Mantra consists of 13 syllables.

68. Chakrarājarathārooḍhasarvāyudhaparishkrutā चक्रराजरथारूढसर्वायुधपरिष्कृता

- (i) One who is mounted on the Śree Chakra chariot surrounded by all kinds of weapons.
- (ii) Sree Chakra is considered as the king of all Chakras (Yantras of gods)

- and hence is called *Śree Chakrarāja*. *Śreedevee* is always present in this, and this is also the chariot of *Śreedevee*. The nine *āvaraŋās* of *Śree Chakra* are the nine tiers of the chariot. The area of *Śree Chakra* is 4 *yojanās* and the height 10 *yojanās*.
- (iii) The Sarvānandamaya Chakra in the centre of the Śree Chakra shines as the flag on the top of the chariot. It is called Ānandadwaja (flag of bliss).
- (iv) The four weapons of *Śreedevee*, namely, *Pasa* (Noose), *Ankusa*(goad), sugarcane bow and flower arrows mount the chariot before *Śreedevee* enters and take their positions around **Her** seat, assuming the form of *Shaktis*. Similarly all the other weapons also mounted the chariot assuming their respective forms of *Shaktis*. Normally a soldier mounts the chariot carrying all the weapons, but here the weapons assume the forms of *Shaktis* and mount the chariot on their own (that is the meaning of the word *aroodha*).
- (v) These weapons are the means for achieving self realisation.
- (vi) The *chakrarāja* chariot has the six wheels as the base, or the means for controlling or breaking through the six *chakras* take the form of the weapons (meaning *suddha Vidyā Śreedevee* is adorned by these weapons.

69. Geyachakrarathārooḍhamantriŋeeparisevitā गेयचक्ररथारूढमन्त्रिणीपरिसेविता

- (i) One who is worshipped by Mantrini Devee who rides the Geya Chakra.
- (ii) Shyamala is a Shakti created by Śreedevee out of her sugarcane bow as an embodiment of mind energy. Her complexion is that of raincloud, and her knowledge of music is profound. She has a Veena in one hand and a parrot in another. She is capable of bestowing on her devotees, sweet voice, knowledge of music and power to attract the mind. She has taken charge of administrative functions of Śreedevee's kingdom. [Refer 786th name Mantrineeyastha Rajyadhooh].
- (iii) InŚreedevee's army, Mantrinee occupies a position next to Her. In statecraft, the king/ queen may have to have consultations on many matters without other's knowledge. This process is known mantralochana. Just as mantras are said to be secret, matters in statecraft are also referred to by the same name. One who renders

such advise is called Mantree/ Mantrinee.

- (iv) The name of her chariot is *Geyachakra*. *Geya* means famous. It has seven tiers. When it moves, the sound it makes is like musical notes, and that is another reason, why it is called *Geya* (musical) chariot. *Yoginis* occupy the seven tiers of this chariot.
- (v) Geya important; Chakraratha Devee mounted on a circular chariot; ārooḍha one who contemplates on; Mantrini one who is worshiped by those initiated into the mantra.
- (vi) The concept, of contemplating Śreedevee and self as one and the same, is explained in the tantrarāja. This has to be learnt only through a proper teacher.
- (vii) Mantrinee was once born as the daughter of sage Matanga and was thus known as Mātangee. Typical of women living in jungles, she wears earrings made of palm leaf, and headgear made of wild flowers. The very sound of the Veena in her hands killed her enemies. The parrot in her hand was Veda personified. Dhanurveda, which is a part of the Vedas, was made into bow (called Chitrajeeva) and arrows and given to Śreedevee. The Veena and the parrot in the hands of Shyamala became the Shaktis known as Yantrini and Tantrinee.
- (viii) If the mantras are contemplated with controlled mind and clear intellect, they convert the mind into Śreedevee's form. This is mantrasiddhi (fruition of the power of mantra). One who attains that status is Mantree.

70. Kirichakrarathārooḍhadaŋḍanāthāpuraskrutā — किरिचक्रस्थारूढदण्डनाथाप्रस्कृता

- (i) One who is piloted by Dandanātha riding the chariot called Kirichakra.
- (ii) Kiri (kiti) means a Varāha (Boar). Dandanātha's chariot is in the shape of a Boar.
- (iii) Dandanātha is also known as Vārāhi. She was created by Śreedevee from her five arrows. She is the commander-in-chief of Śreedevee's army. Head of Dandanātha army knight. She carries a weapon called Dandāyutha in her hand. She has a very strong physique like a wild boar and hence Vārāhi.
- (iv) She is shrewd enough to act as per Śreedevee's will and hence known as Sankeeta.

- (v) Āgnachakreshwari one who is responsible for carrying our Śreedevee's orders.
- (vi) One who resides in the Agnachakrain the human body.
- (vii) The Kirichakra has five tiers, which are occupied by Yoginis.
- (viii) Kiri also means the cycle of creation, sustenance and destruction; Dandanātha is mounted on the chariot symbolising this cycle. Even then Dandanatha – Apuraskrita - one who does not come under the control of Yama (Lord of death). The purport of this is that Yama will not approach those who concentrate on Śreedevee in their mind.

71. Jwālāmālinikākshiptavahniprākāramadhyagā — ज्वालामालिनिकाक्षिप्तविह्नप्राकारमध्यगा

- (i) One who dwells in the centre of the fort of fire built by Jwālāmālini.
- (ii) In the Śree Chakra, there are fifteen Nitya Devees seated, five each on the three sides of the triangle around the Bindhu. They are immortal and symbolising the time. They are respectively, Kāmeshwari, Bhagamālini, Nityaklinna, Bherundā, Vahnivāsini, MahāvajrEshwari, Shivadūti, Twarita, Kulasundaree, Nithya, Neelapathāka, Vijayā, Sarvamangalā, Jwālāmālini and Chitra. In the centre ŚreedeveeHerself occupies the Bindusthana as the 16thMahānitya. In the bright half of the lunar month (Suklapaksha), they are worshipped starting from Kāmeshwari and ending with Chitrā, and in the dark half of the lunar month (Krişhŋapaksha) starting from Chitrā and ending with Kāmeshwari, in the reverse order. Jwālāmālini is worshipped on the fourteenth day of bright half and on the second day of the dark half.
- (iii) According to Lalithopākyānā, in the course of the battle with Bhandāsurā, in order to protect the army, Śreedevee instructed Jwālāmālini to build a fort of fire with 100 yojana area and 30 yojana height, in the centre of which **She** staged with **Her** army.
- (iv) Jwālāmālini represents the five triangles of Shakti and Vahniprākāra represents the four triangles of Shiva (in the form of fire); Akshipta—integral, that is all the nine triangles are integrated in the centre of which (Bindusthana) is Śreedevee.
- (v) As mentioned in the previous name, although She is the cause of three functions viz. creation, sustenance and destruction, She is not affected or does not undergo any change on account these acts. She is surrounded by Jwālamālās (sparks of fire) and yet remains

unaffected.

72. Bhandasainyavadhodyuktashaktivikramaharshitā — भण्डसैन्यवधोद्युक्तशक्तिविक्रमहर्षिता

- (i) One who is pleased with the valour of the Shaktis, engaged in destroying Bhanda's army.
- (ii) Śreedevee created an army of Shaktis out of her own self to destroy Bhanda's army and She was pleased when Her army achieved that objective.
- (iii) Bhandasura did not realise his self due to his ignorance. He had created his army out of his own mental aberrations, which was the result of his mental differentiation. To counter this Śreedevee herself took various forms of Shaktis and destroyed that ignorance.

 She was pleased with the gradual destruction of ignorance and emergence of knowledge.

73. Nityāparākramāţopanireekshaŋasamutsukā — नित्यापराक्रमाटोपनिरीक्षणसमुत्सुका

- (i) One who was enthused by the *Nitya Devee*'s celebrating the invasion of the enemy's army.
- (ii) Bhandasura sent his 15 generals to the war. The 15 Nityas of Śreedevee's army faced and won over those generals.
- (iii) Once in the course of the battle with *Bhandasura*, two of his generals *Damanaka* and *Chitragupta* surrounded the *ŚreeChakrarāja* chariot and started waging a war by unfair means; at that time the 15 *Thithinityas* proved their prowess by destroying them in front of *Śreedevee*, much to **Her** delight.
- (iv) Because of their permanence (immortality), the Atma Shaktis (the soul) are called Nityās. Parākramātopa growing due to inward self realisation. One who is pleased with that. A person attains external bliss when the immortal soul power wins over the demonic forces, which raise their head from time to time within the mind.

74. Bhandaputravadhodyuktabālāvikramananditā — भण्डपुत्रवधोद्युक्तबालाविक्रमनन्दिता

- (i) One who was pleased with the valour of Bāla, who ventured to destroy Bhanda's sons.
- (ii) When Bhanda saw the destruction of his soldiers, he sent his 30 sons, starting from Chaturbāhu ending with Upmāya, etc., to

continue the battle. They were killed by Bālā Tirupurasundaree, ŚreeDevee's daughter. Bālā was a child who was always 9 years old. She wore an armour which emerged our of Śreedevee's armour, and fought with Bhanḍa's sons riding a small chariot called Karniratha. Śreedevee was delighted with Bālā's fighting skills.

- (iii) Śreedevee's mantra is Panchadasākshari. It consists of three groups of 5, 6 and 4 syllables. These groups are respectively called Vākbhavam, Kāmarājam and Shakti. The Bāla mantra has three syllables viz., Im, Kleem and Sowh. Each one of these syllables belongs to each one of the above groups. The three groups of Panchadasākshari andthree syllablesof Bāla mantra are in no way different in fame or energy. Hence Bāla mantra is called as Laghu ŚreeVidya. Before ŚreeVidyāDeeksha is initiated on any one, Bāla mantra is first taught.
- (iv) There are three types of sins viz. arrogance, illusion and ignorance. These sins tie the soul to this world (by repeated birth) (names 133 to 135). Each of these sins seen through each of the 10 organs in the body is indicated as 30 sons *Bhanda*. *Bala Mantra* destroys these.

75. Mantrinyambāvirachitavishangavadhatoshitā — मन्त्रिण्यम्बाविरचितविषङ्गवधतोषिता

- (i) One who was pleased by the killing of the demon Vishāngan by MantrineeDevee (Shyāmalā).
- (ii) The demon Bhandan did penance to Lord Rudra and got the power to create demons as per his will. Accordingly he created the demon called Visukran from his right shoulder and the demon called Vishangan from his left shoulder. He treated both of them as his brothers. He appointed Vishangan as his minister and Visukran as his commander-in-chief. Shyamala, the Mantrini Devee, killed Vishangan. Śreedevee was pleased by seeing this.
- (iii) Shangam means interest. Vi means wrongful. Hence Vishangan means wrongful attraction. That is, indulging into wrongful acts by the organs. Mantrini in the form Mantra Sakthi of Śreedevee destroyed this wrongful attraction.

76. Vishukraprāŋaharaŋavārāheeveeryananditā— विशुक्रप्राणहरणवाराहीवीर्यनंदिता

(i) One who was pleased by the prowess of Varāhi while killing the

- demon Visukran.
- (ii) Visukran was the commander-in-chief of Bhandan. Varāhi, the commander-in-chief of Śreedevee killed him. Śreedevee was happy to see this.
- (iii) Vi hostile. Sukram light or strength. Hence Visukran means one who spends all his energy against the Atma Shakti. Or: Vi – excess, Suk – sorrow, Ra – one who brings. That is one who brings excess sorrow. He was killed by Varāhi, the Kriyā Shakti of Śreedevee.
- (iv) In Lalithopakyana, it is mentioned as Varāhi killed Vishangan and Mantrini killed Visukran. However, the version given in Lalitā Sahasranāmam seems to be appropriate.
- (v) Śreedeveein the form of Bala Devee destroys the three sins and makes the Atma Tatva to glow. Be our side in the form of Mantrini, helps focus the oscillating mind and soul. In the form of Dandanātha make the soul dedicated to LordĚshwara and gives energy to do all the karmas (routines) with determination. It is worth noting that these three names, mantras, their meanings and structure, are all easily understandable.

77. Kāmeshwaramukhālokakalpitaśreegaŋeshvarā कामेश्वरमुखालोककल्पितश्रीगणेश्वरा

- (i) One who created ŚreeGaŋeshwara just by looking at the face of ŚreeKāmeshwara.
- (ii) By seeing the destruction of his army, Bhandan ordered Visukran to set the Vighnayantram. Made by illusion of demons, this yantram was kept in the midst of the army of Śreedevee. On account of this, the army of Śreedevee was affected by the following eight feelings laziness, disinterest in fighting, an inferiority complex that we cannot do it, fatigue, feeling sleepy, unconsciousness, lack of motivation like cowards and loss of self respect. Mantrinee complained to Śreedevee about this. She just made a glimpse at ŚreeKāmeshwara, who was seated by Her side. The two sights merged with smile and affection. Resultantly ŚreeGanapathy emerged with elephant face hugging Siddha Lakshmee called Vallabha. He had in his ten hands pomegranate, mace, sugarcane bow, spear, wheel (chakram), conch, noose, Lily flower, paddy crops and one of his own tusks. In his eleventhhand, the trunk, he carried a sacred pot (kalasam) made of gems.

- (iii) There are obstacles like lazyness in functioning of the intellect. The yoga energy is the only tool that can enable remove such obstacles and make the mind focus on required things. Sree Ganesha is the god who provides such energy. Hence he is treated as provider of clear mind by removing all obstacles. The word kalpitaindicates the beauty of the Ganesha incarnation.
- (iv) Kāmeshwara is the form of Shiva without any qualities. Its mukhāloka by reaching that experience, kalpita created, Śreegaŋeshvarā She is with that Eshvarā alongwith Puryashṭaka.
- (v) Puryashtaka is the control of the below and reaching the status of Eshvarā:
 - a) Five sense organs
 - b) Five organs for actions
 - c) Mind, intellect, egoism and concentration,
 - d) Five breaths
 - e) Five basic elements
 - f) Desires
 - g) Actions
 - h) Ignorance.

78. Mahāganeshanirbhinnavighnayantrapraharshitā— महागणेशनिर्भिन्नविध्नयन्त्रप्रहर्षिता

- (i) One who rejoiced when *Maha Gaŋesha* destroyed the magical Devices called *Vighnayantra*.
- (ii) It is nice to understand the meanings combining the names 77 and 78.

79. Bhanḍāsurendranirmuktashastrapratyastravarshiŋee— भण्डासुरेन्द्रनिर्मुक्तशस्त्रप्रत्यस्त्रवर्षिणी

- (i) One who directs counter missiles to destroy the armaments of Bhandasuran.
- (ii) The weapons used in the war are of two types -
 - Armaments that are held in the hand like sword, mace, spear, etc. They are used to fight with the nearby enemies.
 - Missiles which are aimed at enemies in a distance.
- (iii) Bhandasuraattacks Śreedevee, near him, with his armaments. However, Śreedeveeat the same time counters his attacks with missiles from a distance.
- (iv) If anyone thinks that Śreedevee is near him or attracted towards

him, for him **She**will be in a very long distance. One who longs for **Her**, feeling **Her** at a distance, **She** will emerge very close by. She plays this game for *Bhanda*.

(v) The thoughts of God will destroy, from a distance itself, the demonic character of ignorance which attacks the self character.

80. Karāngulinakhotpannanārāyaŋadashākruti: -करांगुलिनखोत्पन्ननारायणदशाकृतिः

(i) One who is alongwith the 10 forms of ŚreeNārāyaŋa who emerged from the 10 fingers.

(ii) Bhandasuran created with his missile called Sarvasurasthram, the demons Somakan, Ravanan and Hiranyakshan. They started to fight with Śreedevee. In a second, She made the ten forms of ŚreeNārāyaŋan emerge from Her 10 finger nails. Each of them fought with each of the demons respectively and killed them.

(iii) The word Nārāyaŋa will indicate both Jeevan and Eshwaran. The word Dashakruti means the muscles (dasa) of Jeevan and the work (kruti) of Ĕshwaran. This has to be added relevant to the meaning of the word Nārāyaŋa. There are five states of the Jeevā – awaken(Jāgrath), dream(Swapna), deep sleep(Sushupti), swoon (Thureeyam) and transcendental (Thureeyatheetham). There are five works of Nārāyaŋa - creation (Srishti), sustenance (Sthithi), destruction (Samhāra), screaming from the impacts of material pleasure & displeasure (Tiroḍhāna) and blessings (Anugraha). She does all these through Her ten finger nails without any effort.

81. Mahāpāshupatāstrāgninirdhagdhāsurasainikā— महापाञ्जूपतास्त्राग्निनिर्धग्धासुरसैनिका

(i) One who burned to death the army of the demons with the fire of the missile called Mahāpāsupatham.

(ii) The missile *Pāsupatham*itself is capable of burning the entire world. The presiding God of this is *Paramashiva* called *Pasupathi*. (In *Mahabharatha*, *Arjuna* fought with lord *Paramashiva* and got this missile). *Pasupathi* is a form of all the three *Gunas* (characters). The missile *Mahāpāsupatham* is more powerful than *Pāsupatham*. The presiding god of this is *Sadāshivan*, who is beyond the three characters. The army of *Bhandan* was burnt by the missile *Mahāpāsupatham*.

- (iii) The missile *Mahāpāsupatham* through the astonishment of practice, the *Advaita*grows more and more by. The fire from these missiles burns the army of demons ignorance.
- (iv) The difference between *Eshwaran* and *Sadāshivan* is explained in names 271 and 272.
- (v) The mantra for Pāsupatham has 6 letters. The mantra for Mahāpāsupatham is different from this.

82. Kāmeshwarāstranirdagdhasabhandāsurashoonyakā— कामेश्वरास्त्रनिर्दग्धसभण्डासुरज्ञून्यका

- (i) One who burnt *Bhandasura* and his city *Sūnyaka* using the flames from the missile *Kāmeshwara*.
- (ii) Bhandasura built Sonitha and Sūnyaka exclusively for his capital cities. The missile MahāKāmeshwarais still powerful than Mahāpāsupatham. This missile completely cleared Bhandasura and his two cities. Soonyam means 'Nil'. Typical of the name, the city has become 'Nil'.
- (iii) Sonitha means blood. The blood is the one which strengthens arrogance in human mind. Because it was as red as blood, it was called Sonitha. Sunyaka zero. It is an illusion that there is something available. In this battle the remainders were Bhanda and his two cities. They were also made to ashes without even a symptom by Kāmeshastra.
- (iv) The names so far explained how the Jeevā matures to liberation to reach liberation (moksha). This name explains that nothing remains

 only the sūnya remains.
- (v) Kāmeshwara is the form of Atma self. Ātmana kāmāya sarvam priyam bhavathi that means likes everything and liked by everything and hence the Chit Atma is Kāmeshwara. Bhandasura has mental differentiation and hence has Dwaita in his mind. This mental aberration has been burnt in the chit blaze of Kāmeshwara. Hence Jeevā has merged with chitatma self. The balance is only a 'null' The form of Chinmaya.

83. Bramopendramahendradidevasamstutavaibhavā-ब्रमोपेन्द्रमहेन्द्रदिदेवसंस्तृतवैभवा

(i) One who has the pride of being praised by Brahma, Vişhnu, Indra

and other Devas.

- (ii) The mother of *Indra* is *Athithi*. *Nārāyaŋa* was born as *Vamana* to *Athithi* and hence becomes younger brother of *Indra*. Hence he attains the name *Upendra*. (57th name of *Vişhŋu Sahasranāmam*, may be referred).
- (iii) The festival of inwardly looking and recognising **Her** by *Brahma* and *devas* is called *Vibhutvam* i.e. *Sarvātmathvam*. One who was praised by recognising the feeling of omnipotence.
- (iv) All the names so far explained the purpose and completion of emergence of *Śreedevee* to complete the *deva*'s wishes.

84. Haranetrāgnisandagdhakāmasanjeevanoushadhi: - हरनेत्राग्निसंदग्धकामसंजीवनौषधि:

- (i) One who gave the herb Sanjeevi that revived Cupid's life after he was burnt by flame from the eyes of Haran.
- (ii) Sanjeevini is a herb. It has the capacity to revive a dead person. Jeevathu is another name for this.
- (iii) It is stated in the story that after killing of *Bhandasura*, *Śreedevee* revived the life of Cupid as per the requests of all the *Devas* starting from *Brahma*.
- (iv) A child punished by the father goes to the mother for support. In the same fashion, Cupid, who was burnt by the father *Paramashiva*, got back his life from mother *Śreedevee*.
- (v) As per the saying Harourushtegurusthratha Gurouruchenakacchana – When Haranis angry the teacher will support, but when the teacher himself is angry there is no one to support. The word Guru instead of teacher, can mean Śreedevee. (Refer 603rd name Guru Moorthy).
- (vi) The word Hara means plucking of self embodiment guiding to do this - netha - i.e. AVidyā or cause as ignorance - Since it is pervaded in all places like a fire, it is called as Haranethragni. By this ignorance,

Samdakta - completely burnt out,

Kāma - by the feeling of the soul in form of Kāmeshwara

Sam – utterly: i.e. by completely destroying all the root cause, ignorance

Jeevā - a herb to reach the reality of God

She is the herb to make the ignorant reach the reality of God by

- destroying all the root causes. It is mentioned that by praying to *śreedevee* in the form of *Vidhya*, the ignorance is removed, one can reach the actual and real self and the liberation.
- (vii) Haran, who does the job of destruction is Virakthar does not have interest or feeling in any of the worldly affairs. Hence he burnt Cupid (attachment). Śreedevee attracted the same Haran towards Her and made Him, Eshwaran for Cupid also Kāmeshwaran. The eyes of Haran were filled with anger. When Kāmeshwaran's sight merged with that of Kāmeshwari, it became the herb to give rebirth to Cupid.
- (viii) The Brahmam, which got the power from Haran, destroyed the whole world. Eshwaran made this as raw material and merged again with Brahmam. Again, Sreedevee, by the sight of Kāmeshwaran resolved to create the world. She became a Brahmam called Sadāshivan and started to create the world. She is the one who desired to recreate the world (names 264 to 274 may be referred).
- (ix) Going ahead the subtle form of Śreedevee is described. That is in three forms viz., subtle, subtler and subtlest: Panchadasee Vidyāswaroopa — subtlest; Kāmakalakshararoopa — subtler: kundalineeroopa — subtle. Out of these, first, subtle is explained in the next 3 names.

85. Śreemadvāgbhavakooṭaikasvaroopamukhapankajā — श्रीमद्वाग्भवकूटैकस्वरूपमुखपंकजा

- (i) One who is the Vāgbhava group (having 5 syllables), which is the first group in Panchadashi, as Her lotus face.
- (ii) ŚreeVidyā mantra has 15 syllables. It is in 3 groups. The first group called Vāgbhaya has 5 syllables.
- (iii) The Vāgbhava group has the specialty of providing the knowledge and hence it is prefixed with Śreemad.
- (iv) Śreedevee, when emerged from the sacrificial fire, the first sighted was **Her** face. Most of the organs used by the human mind to go out are all in the face. This group, with 5 syllables, forms the facein Śreedevee's figure, in the form of mantra, with the speech as the main one.
- 86. Kanţhādha:kaţiparyantamadhyakootasvaroopinee— कण्ठाध:कटिपर्यन्तमध्यकूटस्वरूपिणी

- (i) One who shines with Kāmarāja group (Kūta) as middle region below the neck and upto the waist.
- (ii) The second part of *Panchadashi* is called *Madhya Kuta* or *Kāmarāja Kooṭa*. This has six syllables.
- (iii) In the figure of Śreedevee, in the form Mantra, the central portion is below the neck and above the hip. The wishes and desires are expressed through this part of the body. Hence this is in the form Icchāshakti.

87. Shaktikooṭaikatāpannakaṭyadhobhāgadhāriŋee— शक्तिक्टैकतापन्नकट्यधोभागधारिणी

- (i) One who has the part beneath the waist as Shaktikūta.
- (ii) The third part of Panchadashi has four syllables. This constitutes the part beneath the hip of Śreedevee in the form of mantra. Kriya Shakti, the energy for creation, comes out of the lower part of the body. The third part of the mantra is also called as Shaktikūta. This kūtais in the form Kriya Shakti.
- (iii) In Panchadashimantra:
 - Vāgbhava group is for learning all the areas.
 - Kāmarājagroup in the form of *Icchāshakti* is for getting knowledge – for providing anything sought for.
 - The third one Shaktikūta provides all energies like creation, etc. This is in the form of Kriya Shakti.
- (iv) These have been described in detail in the books, Varivasyārahasyam, ShaktiMahimna Stotram, etc.

88. Moolamantratmikā - मूलमन्त्रात्मिका

- (i) One who Herself is the moola mantra.
- (ii) The meaning of the word mantra is "protects by repetition or expressing meekness".
- (iii) The most important among the mantras is Panchadashakshari. One who is Itself. The philosophy is that there is no difference between the mantras and the reigning deities. If anyone differentiates them then he is a sinner.
- (iv) The meaning of the word *moola* is 'cause'. Śreedevee is the first cause for creation of this world. **She Herself** is in the form of **Her** own *mantra*.
- (v) The root cause of the human purpose is Śreedevee. One who medi-

- (vi) The word *moola* represents *Em Kāmakala*, which is the primary root of *Panchadashakshari*itself. One who is in this form is *Kāmakalāsvaroopiŋee* (322nd name *Kāmakalāroopā*may be referred).
- (vii) The inherent meanings of the syllable *Kāmakalā* has to be learnt through a proper teacher.

89. Moolakooţatrayakalebarā - मूलकूटत्रयकलेबरा

- (i) One who has **Her** body (in the subtle form) identical to the *moola-mantra* itself with all its three groups or combination of letters.
- (ii) One who has the syllables of the three groups respectively 5, 6 and 4 as **Her** body.
- (iii) One who has the subtle *Kāmakalā*, which is the root of these, as **Her** body.
- (iv) Kāmakalā has one Bindhu at the top, two in the centre and a triangle at the bottom. Similar is **Her** body profile.

90. Kulāmrutaikarasikā - कुलामृतैकरसिका

- (i) One who revelsonly in *kulāmrutham* the nectar flowing from the *Sahasrāra*.
- (ii) So far Śreedevee's gross and subtle forms were described. Now the subtle form of energy called Kundalinee in every human being is being discussed. The sushumnā nādi runs from the bottom of the butt, till inner part of the skull through the centre of the body along the back bone. In this, the Kundalinee energy sleeps at the bottom tip, in the form of a snake woven itself in three and half rounds, keeping its head in the centre downwards. If this Kundalinee energy can be awakened by practicing Yoga, it passes through sushumnā nādi and reaches the inner part of the skull. When this energy bangs with the Akula Chakra called Sahasrārapadmam, the energy deposited there, melts like butter, seeps, slips down and flows throughout the body as nectar. The nectar thus flows, is called kulāmrutha. Śreedevee whoops it up in this juice.
- (iii) (10th verse of Soundaryalaharee); Sudhādhārāsārai:Charaŋaugalantar Vigalitai: Prapancham Sinchantee Punarapi Rasāmnāyamahasa: Awapya Svām Bhoomim Bhujaganibha Madhushtavalayam Svamathmānam Kruthvā Svapishi Kulkunde Kuharini

The shower of nectar, which flows from between two feet, wets all the

nādis in the human body (made of five primary elements). From the Moon, which beams nectar like rays, you return to Moolādhāram, yournatural dwelling place. You are sleeping there, which has a small hole, as a wound snake.

- (iv) We are able to get only a drop of this kulāmrutham. On the other hand, a yogi enjoys drenching in the rain of this nectar.
- (v) Moolādhāram is the place of abode for PrithviTatvam.

 Ku The earth One who is enchanted in that Tatva

 Kulam The six kulachakras which go around

When the complete energy comes out of this, *kulāmrutham* flows. **She**is passionate in spreading this nectar and making the *yogis*extremely happy. Hence *Kulāmrutaikarasika*.

91. Kulasanketapālinee - कुलसङ्केतपालिनी

- (i) One who guards the esoteric doctrine of the Koulas.
- (ii) The energy called *Koula* is kept in a secret place in the body. That energy is sleeping. To awaken the same, raise it upwards and make the *Kulāmrutm* flowalong the *nādis* of the body, is beyond our knowledge. Why is this energy sleeping without being useful? How to awaken it? How does this awakened *Kundalinee* gives various powers (*siddis*)? All these questions have been answered in a cryptic manner in *Tantrasāstrās*. It is explained in a ciphered way so that whoever has the capability can only understand this. The knowledge about *Koula* (*kundalinee*) is also called *Koula*. Its secret language is cryptic. *Kulasanketapālinee* protects it so that the ineligible cannot understand it.
- (iii) The cryptic language detailing about *kunḍalinee*is only known to **Her** and **Her** devotees. Hénce *Kulasanketapālinee*.
- (iv) Sāstrās mention Āchāram also as kulam. These Āchārams are cryptic secrets. Śreedevee protects them.
- (v) There are three cryptic ways in the pooja (upāsanā) of Śreedevee cryptic chakras, cryptic mantras and cryptic pooja.

92. Kulānganā.- कुलाङ्गना

- (i) One who belongs to chaste family (kula).
- (ii) A lady in a chaste family well protects the pride and secrets of the family. She is *kulasthri*. **She** is a *pathivrathai*, born in a chaste family and married to a chaste family.
- (iii) A kulasthri (pathivrathai) is normally not visible to others. Similarly

Śreedevee hides herself by the veil of aVidyā (lack of knowledge).

(iv) Śreevidyā, the pooja (upāsanā) of Śreedevee is a top secret. It has been told that this should not reveal to others in general. Hence the name Kulāngana.

Anyāstu SakalāVidyā: Prakata Kanika Ival

Iyamtu Sambavee Vidyā Guptā Kulavadurivall(Kulārnavam)

Veshyaiva Prakatā: Vedadhi Vidyā:I

Sarveshudarsaneshu Gupteyam VidyāII(Kalpa Sūtram)

(v) Śreevidyā is protected as a secret. However, for those it was initiated in a proper way and who follow it, it is a known one and not a secret. A pathivrathai lady, though will not be seen by others, she moves closely with the near ones.

93. Kulāntasthā - कुलान्तस्था

- (i) One who resides within kula.
- (ii) The word *kula* means a tracheotomy in *mathru* (an instrument), *mana* (intellect), and *meya* (the thing which is measured). Out of this **She** is in the form of *mana* i.e. in the form of an intellect.
- (iii) **She** is who can be known through the *kulaTantras*, which explains the method of praying, method of *yogas*, and the secrets and things understood from the books explaining all these.
- (iv) In all good families, two things would be well known one the family and the family tree and **She** dwells as *shakti* in such familiesfound in every house, street, village or nations.
- (v) The Shushmnanādiis also known as kula and she resides in this. Kundalineetravels only in this nādi.

94. Koulinee - कौलिनी

- (i) The united form of Shiva and Shakti is called Koulinee.
- (ii) Kula means Shakti and Akula is Shiva and the unity is Koulam. She is in that form.
- (iii) Dualistic same article split into two and show up and the relationship between the two, which has to be perceived, isthe knowledge of KoulaOne who has that knowledge is Koulinee
- (iv) Independently personifying the Shiva Chakras and the Shaktichakras independently and identifying Shiva and Shakti together and at the same individually is called Koulasariyai. One who has that is called Koulinee.
- (v) Feeling the Kundalinee, through yogas, in the form of Shivashakti in

- the Kulachakras and Akulachakras is called Koulayoga. One who has that is called Koulinee.
- (vi) The Kulashakti is always adynamic one and the Akula alias Shivashakti is astatic one. If the unification of Shiva and Shakti has to happen, then dynamic one has to reach the static one and embrace. This union is called Koulam. One who is connected to this is called Koulinee.
- (vii) One of the Vāgdevees (who recited this LalitāSahasranāmam) is also known as Kowlini.
- (viii) In the external worship of *Śree Chakra* there are three aspects of worship viz. -- the *Upāsaka*, *Devee* and devotion. This worship method is also known as *Kowlam*. Since **She** is being worshipped in this method is called *Koulinee*.

95. Kulayoginee - कुलयोगिनी

- (i) She is known as Kulayoginee connected with Kula worship.
- (ii) The word Kula has various meaning as explained in previous names.
 She has connection or relationship with each of those meanings and hence Kulayoginee.
- (iii) **She** is the *Shakti* connected with each of six chakras starting from *Moolādhāram*.
- (iv) The conjugation of the Akula and Kula through yoga is called Kulayoga. She can be reached through this and hence Kulayoginee.
- (v) It is **She** who paves ways and procedures of contemplating *Śreedevee* in *Śree Chakra* form.
- (vi) She who blesses the boon to be born in a superior family.

96. Akulā - अकुला

- (i) Kula also means parents, family etc., and Śreedevee is beyond all these.
- (ii) Akulā also means the Sahasrāra Lotus at the top of the Sushumnanādi. She resides there.
- (iii) Akulachara is beyond kulachara, which is commonly known as Samyāchara. **She** is in the form of Samyāchara also.
- (iv) Kula means the birth place, parents, family tree, etc. Since She is beyond birth, She has no kula and hence Akula.

97. Samayāntasthā - समयान्तस्था

(i) One who is in the analogous forms of Shiva and Shakti.

- (ii) Samayā is commonly explained as offering worship inwardly and jointly to Shiva and Shakti in the ether of the heart. Outwardly worshipping a chakra is called Kula. Worshipping a chakra internally through meditation is called Samaya. That worship is unanimously accepted by all as the supreme. Samaya has been explained in the five books written by Vashishta, Suka, Sanaka, Sanandana and Sanatkumara. She dwells in this type of Samaya.
- (iii) Both and Shakti are akin and equal. Hence Shiva is called as Samaya: and Shakti is called as Samaya.

This type of analogous is of five types.

Adishtana Samayā - Equal footing in the worship done to Chakra, etc.

Anushtana Samayā — Equality in all activities like creation, etc.

Avastana Samayā — Equality in actions like dance, etc.

Nāma Samayā – Equality in names for instanceShiva-Sivā

Bhairava -Bhairavi

Roopa Samayā — Equality in reality like both or crimson colour, etc.

The word Asthā means Swaroopa - form of the figures.

(iv) The below five similarities in the form of *Shiva* and *Shakti* in the six chakras can be perceived as:

Location	Form/ Shape	Activity	Name	Action
Ajna	Luminous	Liberation	Paran - Parā	Divine Bliss
Vishuddhi	Colour of Spatika	Creation of ether	Shivan - Sivā	Removal of darkness
Anāhat	White Colour	Creation of air	Hamsa – Hamsi	Spreading the stunts
Maŋipoora	Lightening	Creation of water	Taditwan – Tadivathi	Reducing the yearnings
Swādhistāna	Fire	Creation of fire	Mahān — Mahati	Burning the world
Moolādhāra	Red	Parents of the world	Samayan - Samaya.	Dance

- (v) Comprehending and understanding these five similarities and also not finding any disparity between *Shiva* and *Shakti*, worshipping them through medication is the *Samaya* method.
- 98. Samayāchāratatparā समयाचारतत्परा
- (i) One who is interested in Samayachara.

- (ii) The samaya method is an internal worshipping format. Once initiated, with the blessings of the teacher, through Shatvidaikva nusanthanam and Chaturvidaikya Anusanthanam get Pavana Tartyam on a Mahanavami day and get the Mahaveda sacrament (Samskaram) done. After all these, the aspirant worships Śreedeveein the following method. Śreedevee, who is sleeping alone in the Moolādhāram, awakes up, dresses Herself in Her secluded place of Swadishtanam, She comes out of Manipoorakam, as a gorgeous lady to beseen by everybody. There the aspirant gives Her,47 types of upachārams starting from Pādyam and ending with Bhooshana Dhāranam. She accepts them all and sits in a chair, made of gems, alongwith her group (parivāram). From there She moves on to Anāhatam and accepts the prayers upto Tamboola Dhāranam (chewing of betel leaves). After accepting Arati at Vishuddi. She accepts Neerājanam and other upachārams at Ajna. At the end of all these She enters the Sahasrāra Lotus. After staying happily alongwith Shiva behind a screen, She leaves Shiva and returns to Moolādhāra to hide again. In this way ,through imagination, enjoying the game of the grace (Chitshakti) is called Samayacharam. By alchemy copper becomes gold. In a similar fashion the aspirant becomes Śreedevee Herself by continuous perception.
 - (iii) Without any of the tools used in BāhyaPooja, the aspirant imagines the Śree Chakra in mind, going forward experience the union of Shiva and Shakti and through this he also experiences the union of teacher, mantra, Śreedevee, Śree Chakra and self. The chakras starting from Moolādhāram and ending with Sahasrāram are imagined as the Āvaranams. The Kundalineeis imagined as ŚreeDevee with the three groups of Panchadashee, respectively from Her face till bottom. With this imagination he can reach the Ikyānusanthanam called Samaya. Śreedevee fascinated in this type of Samayacharam.

99. Moolādhāraikanilayā - मूलाधारैकनिलया

- (i) One whose main residence is Moolādhāram.
- (ii) The backbone of the body is called *MeruDhandam*. The *nādi* called *Sushumna* runs inside this. The bottom most part of this is the butt. In the midst of this, the *Linga* stays in a place called *Moolādhāram*.

Next the chakra called <code>Swādhishtanam</code>, which resides in the root location of the <code>Linga</code>. Third <code>Manjpoorakam</code> is at lower abdomen, <code>Anāhatam</code> at the chest area, <code>Vishuddhi</code> in the neck and <code>Ajna</code>, the sixth one, in between two eye brows. Above all these six is the <code>SahasrāraChakra</code>. Conventionally these are all called as <code>Lotus</code> (<code>Padmam</code>). Out of these six, respectively a pair of <code>chakras</code> is called as <code>Kandam</code>. These are called <code>Agni</code> (fire), <code>Soorya</code> (Sun) and <code>Chandra</code> (Moon) <code>Kandas</code>. Above and below each of the <code>Kandas</code> there are two knots (<code>Granthis</code>).

- (iii) Out of these, Moolādhāra Lotus has four petals. Kundalinee always sleeps, keeping it head downwards, in the bindhu called Kulakundam, in a karnika in this chakra. Hence it is said as: Śreedevee, in the form of Kundalinee, has Moolādhāra as Her main dwelling.
- (iv) It is called *Moolādhāra*, since it is the base for *Kunḍalinee* and also the root of *Sushumna*.

100. Brahmagranthivibhedinee - ब्रह्मग्रन्थिविभेदिनी

- (i) One who pierces through the above said BrahmaGranthi.
- (ii) As explained in the previous name description, the Kandam for the first two chakras is called Agni (fire) Kandam. This has Srushţi (creation) chakras as the dwelling of Brahma whose role is the creation.
- (iii) In the religion of Samaya, these six chakras are supposed as Śree Chakra. The Srushţichakra has three Āvaranas as Chaturasram, Shodasadalam and Ashţadalam.
- (iv) The knot or Granthi is a small hole like between two chakras. The Kundalinee, starts from Moolādhāra to enter Swādhishṭana and again from there to enter Manipooraka, has to pierce and travel through these holes like knots only. The first knot is called Brahma-Granthi in the place of Brahma. (The verb Granth means shortening a long one. A book is called a Grantham since a long subject is shortened and given in it. If that is still tightened, it is called Sūtra a stiffened book).
- (v) These knots help the *Kundalinee* energy with a grip so that it does not fall down when it climbs up and to get momentum to move upwards as well.
- (vi) Once the *BrahmaGranthi* is drilled and gone forward, the aspirant is released from the smell of creation.

Section 3: Dhoomrikā (Dhoomrā) Kalā

101. Manipoorantarudita -मणिपूरान्तरुदिता

- (i) The lotus with ten petals near the belly button is called Manipooram. This is also named as SthithiChakra, place of Vişhnu and SooryaKandam. The kundalinee energy pierces the knots (BrahmaGranthi) in Moolādhāram and Swādhishṭanam and rises in Manipooram. There She accepts 47 upacharams from Padhyam till offering of jewels (98th name may be referred). (235th name-Chatu:shashṭyupachārādhyā talks about 64 upacharams). ŚreeDevee is decorated with various gems (Manis) and hence Manipoorakam. Since Śreedevee rises here She gets the name Manipoora-Antar-Udita.
- (ii) As discussed above, imagining that the *Sushumnanādi*has relationship between musical sounds and the syllables of *ŚreeVidyā* and chanting the *mantra*, is called *nādivishuam* (*VarivasyaRahasyam* 1-45, 46).

102. Vişhnugranthivibhedinee - विष्णुग्रन्थिविभेदिनी

(i) The kundalinee energy coming out of Manipoorakam, while reaching AnāhataChakrafromVishuddiChakra, pierces a very narrow path called VişhnuGranthi (a kind of knot) in between them. She conducts the aspirantsfrom the sorrow called Sthithi.

103 Agyāchakrantarālasthā - आज्ञाचक्रान्तरालस्था

(i) ĀgyāChakra reposes between the two eye brows, in the Sushumnanāḍiwith two petals. It is the place of the teacher who gives orders (Āgyā):Hence Āgyā Chakra. On account of practice done so far, the mind is controlled a little (Ā also means very little) and knowledge is acquired, this is called ĀgyāChakra.

104. Rudragranthivibhedinee - रुद्रग्रन्थिविभेदिनी

(i) The knot (small hole) between *Vishuddi* and *Āgya* and again between *Āgya* and *Sahasrāram* are called *Rudra Granthi*. *Śreedevee* pierces this knot and passes through. **She** conducts the aspirant from the ocean of bondage.

Though it was mentioned in the previous name that Śreedevee stays in Āgya chakra, the Kunḍalinee energy can reach the Āgya chakra from Moolādhāra only after differentiating the chakras and piercing through

the Rudra knot.

- (ii) Even in ŚreeVidyāmantra there are four groups Agni (fire), Soorya (Sun), Soma (God of speech) and Chandra (Moon). Between two groups there are knots called Hreem. These three knots are respectively called Brahma, Vişhnu and RudraGranthi. Śreedevee pierces these knots and moves into them. For this reason also RudraGranthivibhedinee.
- (iii) Actually, out of the six explanations given in *ThaiteeryaSamhita* for the *PanchadashiMantra*, the *Koulikartham* is described in the six names from 99 *Moolādhāraikanilayā* till this name *Rudragranthivibhedinee*. There itself it is mentioned as:

Moolādhārādikam Chakrashatkam Kulamithi Smruthaml Granthithrāyam Tatra Devee Chakra Tritaya Garbhitamll Pruthvyapya Chakratvitayam Brahma Granthipadoditam l Vahni Sooryamayam Chakratvayam Tejomayam Mahat ll VişhŋuGranthi Padenoktam Taijasam Sarvasiddhidam l RudraGranthipadhenoktam Mangalāyatanam Mahath ll

This has been described in the NityāShodasikarnavam, Koulikartham – 7thUllasam, 17.5 verses (from 50.5 to 68). ŚreeBhāskararāyar also has explained the same in his Varivasya Rahasyam, second part, verses 30 to 49.

The abundant meaning of *Koulikarthamis Śreedevee*, *Mantra*, *Śree Chakra*, the teacher and the self. The integration of these five is that there is that there is no difference between them.

This has been explained based on the famous verse:

Ganesagraha Nakshatra Yoginee Rāsi Roopineeml

Deveem Mantramayeem Nowmi Matrukām Peeţaroopiŋeem II This verse followed by 11 versesis found in TantraRājam, Nitya Shodashikarnavam and other main Śākta Tantras. Since they include the Śāktaprinciples they are read also at the end of Navāvarŋa Pooja. The Yoginees mentioned in this verse have been explained later in the names from 475 - Vishudhichakrajanilayā to 534 - Yakinyambaswaroopiŋee.

105. Sahasrārāmbujāroodhā - सहस्राराम्बुजारूढा

(i) One who stays in a Lotus with 1000 petals below the skull. (She was made to reach this place from Moolādhāra, crossing all the chakras and piercing through the knots.

- (ii) This is the place of Sadāshivan . Out of the 16 phases of the Moon, 15 will be either waxing or waning. Only one is permanent. Hence it is called Sādā or Sādākya phase. The Lotus in the Sahasrāram has this 16th phase. The occupation of Sadāshivan viz. favouring emerges here. (Refer names 272 and 273 also SadāshivaAnugratha).
- (iii) Assuming there are 1000 petals, in the MātrukaNyāsam, renunciation is done for 50 syllables, at the rate of one syllable for 20 petals.
- (iv) We can also consider 1000 as infinite or countless. Some school interprets this as Śreedevee sitting on the lap of Kāmeshwara with infinite number of divine powers.
- (v) The 240th name *Chandramandala Madhyaga* is also to be correlated here.

106. Sudhāsārābhivarshinee - सुधासाराभिवर्षिणी

(i) Śreedevee, seated in the centre of Sahasrāra Lotus, pelts the nectar to all the nādis as rainfall from ChandraMandal. Reaching this nectar flow and enjoying the indescribable bliss is the sole purpose of this upasana.

It is mentioned in Vedas:

Amrutasya Dhārā Bhahudhā Dhohamānaml Charaŋam No Loke Sudhithan Dhadhatull

- (ii) ŚreeĀdi Śaņkara, in hisSoundaryalaharee10thVerse mentions; Sudhādhārāsārai:Charaŋayugalantar Vigalitai: Prabancham Sinchantee.
- (iii) It is understood that this name is *Sudhādhārābhivarshinee* by some schools.

107. Tadillatāsamaruchi: - तडिल्लतासमरुचि:

- (i) In some schools this name is mentioned as *Taţillatāsamaruchi*. *ŚreeBhāskararāya* mentions as *Taţillatāsamaruchi*. The meaning is one and the same.
- (ii) Śreedevee glitters like a lightning. Veda also mentions this as Vidyullekeva Bhāsvara.

108. Shaţchakroparisamsthitā - षट्चक्रोपरिसंस्थिता

(i) · One who is well settled in the Sahasrāram — above Moolādhāram, Swādhishţānam, Manipootakam, Anāhatam, Vishuddhi and Agnachakras — as mentioned earlier.

109. Mahāsakti: - महासकि:

- (i) The word *Mahā* has two meaning festival or splendour. *Āsakti* means immense joy.
- (ii) One who is fond of festival (the union of *Shiva* and *Shakti*). This has been clearly explained in the 9thverse of *Soundaryalaharee*:

Maheem Moolādhare Kamapi Maŋipoore Hutavaham Sthitam Svādhishṭāne Hrudhi Marutamākāshamuparil Manopi Bhrumadye Sakalamapi Bhitvā Kulapatham Sahasrare Padme Saha Rahasi Patyā Viharasell

- (iii) The same description is made by Śree Ādi Śaņkara in his Chintamaŋi Stavam; Varane Pumsā Sankamya Sankamya Rasam Prasoothe.
- (iv) One who is very much interested in celebrating offering of prayers as a festival.
- (v) The word *Mahat* means so huge expanding to all the directions. **Her** greatness is spread in all directions.
- (vi) Her unison is spread in all the places and is visible even in an atom.

110. Kundalinee - कुन्डलिनी

- (i) One who is in the form of Kundalinee energy.
- (ii) She is in the form of a snake coiled in 3.5 rounds.
- (iii) The three rounds respectively represent the letters A, Uu and Ma. The half round is the half scale. That implies Kundalinee corresponds to Om the Pranavamantra.
- (iv) **She** is breathing like the snake sleeping in *Moolādhāra*. The breath of this *Kunḍalinee*, the energy of the soul, is the vital life (*prāŋan*). One can hear the sound of this breath by completely closing the ears. If it is not heard, it is told that death is nearing.
- (v) The form of *Kundalinee* is explained in detail in the10thverse of *Soundaryalaharee*;
 - Sudhādhārāsāraishcharaŋayugalāntarvigalitai:

Prapancham Sinchantee Punarapi Rasāmnāya Mahasa: Avāpya Sivām Bhoomim Bhujaganibha Madhyushtavalayam Svamāthmānam Kruthvā Svapishi Kulakuŋde Kuharinill

(vi) The method of awakening the sleeping Kundalinee energy and taking it to Brahmarandhramhas been described in the Yoga Sāstra. The Kundalinee energy wakes up, reaches the Brahmarandhram and rains the nectar in the nadis by – ardent devotion, the results of adoration, and the blessings of the teacher in addition to the

Haṭayoga methods. In the present days for laymen like us, only the first method is best suitable —ŚreeKānchiKāmakoţi Paramāchāryahas incantated. (The book Deivathin Kural, 6th Volume, Pages 783 to 793). Again the 912th name Savyāpasavyamārgastha can be reminded.

- (vii) The main theme of the songs sung by Siddhas is to awaken the Kundalinee energy and to bring it to the Brahmarandhram. The same is the main object of the famous song "Ādu Pambe" and the gestures made during the dance for this song.
- (viii) Choodalai Upākhyānam in Yoga Vāshitam advises as to: As the smell in a flower is recognised, the mind called Puryashţakam can also realise the Kundalinee, which is available inside the self.
- (ix) The Vāgbhava Beeja is also called as Kunḍalinee. Hence it can also be interpreted as **She** is in the form of Vāgbhava Beeja.
- (x) The 440th name Kulakuŋḍālayā can also be referred.
- (xi) Śree Ādi Śaņkara in his commentary of Vişhŋu Sahasranāmam for the 907th name Kunḍalee mentions;
 - a. Vişhnu is in the form of Adi Sesha a snake.
 - b. Vişhnu wears the earrings similar to the Sun's galaxy.
 - c. Samkya and Yoga are the two earrings in the form of fish.
- (xii) It is told that the entire *Vinayagar Agaval* written by *Aouvaiyar* in Tamil talks about *Kundalinee*.
- (xiii) It is mentioned in MahashoḍaNyāsam (Devatanyāsam) that **She** was worshipped by thousand crores Bhairava lineage.

111. Bisatantutaneeyasee - बिसतन्तुतनीयसी

- (i) One who is as fine as the fiber of a lotus stalk.
- (ii) It is mentioned in the Veda also as Neevārashuka Vatthanvee Peetha Bhasvastyanoopamā-(Purusha Sooktam).
- (iii) Startingfrom 90thname (Kulāmrutaikarasikā) tillnow the subtle Kundalinee form of Śreedevee as was described. These have been very clearly explained in Vāmakeshwara Tantra.

Bhujangākāra Roopena Moolādhāram Samasrithā ----

- ---- Sā Cha Avasthā Parā Geyā Saiva Nirvruthi Kāranam
- (iv) ŚreeLakshmeedharar interprets Ima Nugam Bhuvanā Seshwatema, 27th chapter of Aruŋa Prasnam as the form of Śree Chakra. ŚreeBhāskaraRāyar also seconds it in his commentary. He also quotes the name Aruŋopanisht Geetha in Shyāmala Sahasranamam.

The gist of the meaning "in the form of Śree Chakra" is; All the Devas, including Indra, advise us all to follow the Śree Chakra Vidyāand pray to Śreedevee to bless with all the wealth and rain the nectar in all our 72000 pulses. Bless us with the liberation to the body, soul and universe. Let us permanently focus on the form of Śreedevee.

The 360 rays rising from Śreedeveeformed bodies in the form of 360 days. Mother- The knowledge about you should not leave me. Those who adore Bharathi – i.e. Saraswatee – ŚreeVidyā – don't sleep. They wake up early in the morning, Illuminate the fire in the Swadhistanam; meditate Shiva with Śreedevee in the Sahasrāra. Derive happiness from the nectar that flows from the lotus feet of Shiva. Wearing the best attire in the young age by adoring Śreedevee become the best among the born. A valiant, who has control over the organs and who mentally adore the devatas only can reach this stage.

Worship Śreedevee in the Śree Chakra with eight chakras and nine holes. Those who are unlucky cannot reach the immortal ŚreeVidyā city, the place where the earth tatwa dissolutes (Moolādhāram) and the corresponding deity is Kumari. She rises from sleep at Moolādhāram and gigantically shouts in a louder voice. She, as a young girl, reachesVişhnu Granthi andscreams to pierce it (only yogis can hear this sound). Third, as a pativratha, reaches ŚreeKāmeshwara in Brahmarandhram. She multiplies the nectar there. All these are possible by the fire in the Swādhistānam. Thus speak the Brusni sages among themselves.

One other interpretation is – the *Kundalinee* when started from *Moolādhāram* makes sound like a child and hence *Kumari* – a small girl.

 (v) Śree Bhāskararāyar quotes from SanatkumarTantram, Sukasamhitai and VashishţaTantram that the same meaning has been explained. In the phalaśruti (result/ effect) part of LalitāTrishati also;

Achruta Sa Srutasasscha Yajvānoo Yepyayajvana:

Swaryantho Napeshante Indrmagnim Chayevidu:|| Sikatā Iva Samyanthi Rasmibhi: Samoodeeritā:| Asmāllokādamushmācchetyāha Chāraŋyaka Sruthi:||

Śree Chidānanda Nāthar explains the meaning of the above as: If it is taken that the following people also have rights to do Śree Chakra Vidyā pooja;

- One whose mind is filled with sins and dirt
 - One with immaculate interest
 - One who has wealth, knowledge, ability and the right to do sacrificial rites
- One who absolutely does not have the right to do sacrificial rites then it is inferred that everybody has the right.

Those who adore ŚreeVidyā do not even care the enjoyment of heaven, on account of their non-differentating capability.

Those who worship:

- The deities of the directions starting from Indra,
- Other devas
- The philosophies (tatwas) starting from the Earth and ending with Sadāshivathinking that they are disintegrated

Treating them higher than *Śreedevee*, they become minute than sand, would be bound by the noose of *Yama* and suffer the sorrows both in this life and post life – says*Aruŋasruthi*.

112. Bhavānee - भवानी

- (i) The word *Bhava* has three meanings Lord *Mahadeva*, the human life cycle and Cupid. She gives life (*Ānayathee*) to all these three and hence *Bhavānee*.
- (ii) Since LordParamashiva creates all the living things his name is Bhava. His consort is Bhavanee.
- (iii) Out of the eight forms of LordParamashiva, the form of water is called Bhava. His consort is Bhavānee. One who gives life to the living form of water is Bhavānee. (Tayonmruḍa Jeevase Śree Rudra verse has to be reminded).
- (iv) The name of Śreedevee in Sthaneshwara Shetra is Bhavānee.
- (v) In the 22nd verse of Soundaryalaharee, assuming two usages for the word Bhavānee the grace of Śreedevee is explained. The word Bhavānee is used as an exclamation and as a predicate.

A devotee thinks to address Śreedevee as Bhavanee!and ask Her - why

can't you pass your graceful sight on the slave like me? In this regard the devotee just starts with the two words "Bhavanee You" – Instantly śreedevee takes the request as "I have to become you". **She** provides the salvation, which is rare even for the *Devas* including *Brahma* also. Thus goes the verse:

Bhavani Tvam Dāse Mayi Vitara Drushtim Sakaruŋām Iti Sthothum Vanchan Kathayati Bhavāni Tvamiti Ya: I Tadaiva Tvam Tasmai Dishasi Nijasāsyujya Padaveem Mukunda Brahmendrasputa Makuta Neerājitapadām II

(vi) Mahashodanyāsam (Prapanchanyāsam) says that **She** is in the form destruction of the Universe.

113. Bhāvanāgamyā - भावनागम्या

- (i) One who can be realised through devoted meditaion.
- (ii) Thus the five forms viz. physical, gross, subtle, subtler and subtlest, of Śreedeveewere described and now the ideas to reach them are being mentioned.
- (iii) The method of adoration through meditation is explained in Pavanopanishad. ŚreeBhāskaraRāya himself has written a method to use this.
- (iv) The 870th name Antharmukhasamārādhyā can be referred.
- (v) As per the saying Yadbhāvam Tadbhavati we become that whichever was incessantly thought of. A worm becoming a grub is being taken as an instance in this regard.
- (vi) Meditation is of two types –One is about the word and the other is about the meaning. Relating to the word - is the one – To worship the words i.e. sounds, (it has to be taken as holi religious words or sounds) as taught by the teacher and as per his wish. In his book Meemamsa Vāda Koutoohalam, Śree Baskara Rāyar writes that he has described it only by the wish of Lord Eshwara.
- (vii) Śree Bhāskararāya says that he has described (in the above said Meemamsa Vāda Koutoohalam) that the meditation relating to meaning (meditation tending towards action Pravrttiroopa) and the sensuous form are co-related.
- (viii) Two opposite meanings can be given **She** is unreachable by all these by splitting *Bhava* + *Agamyā* or **She** is reachable by splitting as *Bhāvan* + *Āgamya*.
- (ix) It can also be interpreted as meditation with word is Saguna

- Upāsanā (meditation imagining some form). In due course when it becomes meditation with meaning, it becomes Nirguna Upāsanā (meditation on the formless and attribute-less).
- (x) Inaddition, by interpreting the word Bhavanā as attaining salvation through religious rites (karma mārga), the meaning is conveyed as before by splitting as AgamyāorĀgamya. Another meaning is that She is not attainable through religious rites (karma mārga); One other meaning is She is attainable by untainted mind got through religious rites (karma mārga).
- (xi) Or (Bhāvanā) Meditationis of three types. It is mentioned in the KoormaPurāŋā as;

Brāhmi, Maheshwaree Chaiva Tataivākshara Bhavanāl Tisrastu Bhāvanā Rudra Vartante Satatam Dvijā:ll

I.e. Brahmi, Mahesvari and Aksara type of meditations are always with Lord Rudra.

(xii) In other place:

Trividhām Bhāvanām Procyamānām Nibodhamel Eta Madvishyā Tatra Dweteeyāvyaktasamsrayāll Antya Tu Saguṇā Brahmi Vigjyeyā TriguṇātriDhāll

This was taught by Śree Bhagavān to Indradyumnan during his Matsya (fish) incarnation. Śree Baskara Rāya opines that since this has been clearly explained by Appayya Dikshitar in his Ratna Traya Pareekshā, it can be referred there itself.

Śreemathkoormena Yātyāsramaratavishayā Bhāvanoktā Triteeyā
Divya Sthānapradatree Saguŋavishayinee SankarālambhanāSāl
Ye Tvanyee Bhāvanee Te Sarasijanayaneenā Dishaktyā Sayukte
Prāpinyou Te Tu Tasyā: Kramika Balayute Boutikam Sankhyamāptell
Śree Appayya Dikshitar in his Ratna Trāya Parikshā has himself given the
meaning for the above verse quoting proofs from Koorma Purāŋa;
First — The formless meditation is possible only for those who adore
Śreedevee on a daily basis. He explains this based on the preachings of
the sage Swetashvatara and keeping the Upanishad saying in mind.
Second — Meditating the chit energy of Lord Parameshwara.
Third — Saguŋa Upāsana - meditation imagining some form or other.

(xiii) Or - there are three states of meditation namely sakala (with form), sakala-nishkala (full manifestation) and niskala (formless and undifferentiated). It has been described in Nityāshodasikārnavam, after

explaining the meaning of *Śree Chakra Pooja* – One who has the capability to feel Macrocosm (*Brahmānḍam*) and Microcosm (*Pindāndam*) as an integrated one can only imagine the three *chakras* in the body.

114. Bhavāranyakuṭhārikā - भवारण्यकुठारिका

- (i) One who is like an axe for clearing the jungle of transmigratory existence (the ocean of Samsāra).
- (ii) The forest is dense with trees which grow again and again. Similarly this life cycle (Samsāra Ocean) also, makes repeated birth again and again on account of cravings on various external objects in this world. The forest will be destroyed only when all the trees are cut. In the same way only if the desires on the worldly matters are destructed the Samsāra forest will be shattered. She is mentioned to be the axe to cut the trees.
- (iii) It has to be understood that once we get the knowledge of Śreedevee the bonding to this world will be cut.

115. Bhadrapriyā - भद्रप्रिया

- (i) One who is fond of everything auspicious.
- (ii) Sheis too fond of offering all the auspicious things to Her devotees.
- (iii) A kind of species in elephants is called *Bhadram*. **She** has affection to that species of elephants.

116. Bhadramoorti:- भद्रमूर्तिः

- (i) One who has an auspicious form.
- (ii) Brahma Tanmangalam Vidu: Brahmam is the only one that is auspicious, says VişhŋuPurāŋa.
- (iii) In the initial part of VişhŋuSahasranāmam, it is mentioned as Mangalanām cha mangalam. Śree Ādi Śaņkara, in his commentary Mangalam means felicity, its tool and to instruct the same; something above auspicious and hence Mangalanām cha mangalam.
- (iv) 200th name *Sarvamangala* and 932nd name *Mangalakruti*: can be referred.

117. Bhaktasoubhāgyadāyinee - भक्तसौभाग्यदायिनी

- (i) One who grants all round advancement to Her devotees.
- (ii) In the Agni Purāŋa the word Bhaga has been given various meanings like wealth, desire, praising stories, vigor, preparation,

- illumination, pride, etc. Since **She** holds all these, **She** has a name *Subhagā* (name 761). **Her** nature is prosperity (*Soubhāgyam*).
- (iii) Also exemplary and fortune are other meanings. The one, who contemplates all these, is *Soubhāgyam*. One who grants prosperity (*Soubhāgyam*) to **Her** devotees.
- (iv) Again, as per Agni Purāŋam, since these eight things are used in auspicious occasions — Sugar Cane, Peepul tree, sprouted cumin, coriander, cow's milk (including its variations as curd, butter, ghee, etc.), things that are in yellow colour, flowers and salt, these are called Soubhāgyashṭakam (eight auspicious things). It can also be understood as She offers all these to Her devotees.
- (v) Śree Ādi Śaņkara, in his commentary to VişhŋuSahasranāmam, for the 559th name Bhagavān, he quotes the verse with the meaning below and says that one who has all these is called Bhagavān:

 Bhaga means complete wealth, charity, glory, richness, relinguishment, and liberation from all the bondage. It is appropriate to mean that **She** provides all these to the devotees.

From name 109-Mahāsakti:, nine names were explained by the Salakshara SūtraBadaŋ. This has been described in detail in the part about Paribhāsha verses.

118. Bhaktipriyā - भक्तिप्रिया

- (i) One who fond of devotion. Śreedevee loves the adoration with devotion.
- (ii) Worship is of two kinds, primary (mukhya) and secondary (gauna); primary devotion is a particular mental modification called 'longing' direction towards Isvara. This type of mental status is called Anurāga says SandilyaSūtra Sā Prānuraktireeshvare.
- (iii) It is as below in Nāradha Bhakti Sūtra; It (worship) is the sincere affection on lord. (These are the symptoms for this without pride and selfishness, there is no room for any other thought in the mind and the status of completely forgotten self). That is worship;
 - Upon reaching which the man gets the nectar form, becomes accomplished, becoming immortal and a contended person.
 - Upon reaching which the man does not have desires, does not regret, does not have aversion, (by having affection on external objects) long the happiness and does not have interest.
 - Upon realising it, he feels as if he has consumed alcohol,

becomes somatic and feels pleased on his own self.

(iv) Śree Ādi Śaņkarain his Shivānandalahari (verse 61) explains the characteristics of devotion;

Ankolam Nijabeeja Santatirāyaskāntopalam Soochikā Sadhvee Naijavibhum Latā Kshitiruham Sindhu Saridvallabham! Prāpnoteeha Yathātathāpasupatee: pādhāravindhadhvyam Chetovruttiroopeetya Tishtati Sada Sā Bhāktirityuchyate!!

The below noted are naturally attracted and reaches the other one. In the same way, if mind can reach the lord that is devotion:

- Seeds of Azhinchil(Alangium decapitalum) tree to the parent tree
- A needle to a magnet.
- A loyal wife to her husband.
- A climber to a tree/ stick.
- · A river to the ocean.
- (v) Śree Ādi Śaṇkarain ħis Viveka Chooḍāmaŋi (verses 32, 33); Moksha Kāraŋa Sāmagriyam Bhaktireva Gareeyaseel Svasvaroopānusandānam Bhaktiretyabhidheeyatel Svātma Tatvānusandhānam Bhaktirityapare Jagu:II

Devotion is the most important tool to instill knowledge, which is a media to attain liberation. To contemplate the form of *Brahmam* in the self, in an uninterrupted manner, is called devotion. It is mentioned in some schools that realisation of identifying the individual soul with *Brahmam* is called devotion. (There is a subtle difference in these two. It is explained that the latter one is a little inferior since, it shows the difference (between the soul and the universal absolute) every now and then.

(vi) The secondary devotion is in the form of services to Lord. This originates from the root word bhaj. This has been treated differently in different books - Eight types in GarudaPurāŋā, Nine types in Viṣhŋu Bhāgavatam and ten types in Brahannāradeeyam. The famous verse in Viṣhŋu Bhāgavatam goes;

Sravaŋam Keerthanam Vishno: Smaranam Padasevanaml
Archanam Vandanam Dhasyam Sakyam Athmaniveedhanamll
In Śreemad Bhagavat Geeta also it is seen in various places as a testimony of the Lord's interest in devotion;

Madbhaktā Yānthi Māmapi (7.23)

Patram Pushpam Phalam Toyam Yo Me Bhaktyā Prāyacchatil

Tadaham Bhatyupahrutamasnāme Prāyatātmana: II (9.26) Ye Bhajanti Tu Mām Bhaktyā Mayi Te Teshu Cāpyaham II (9.29)

119. Bhaktigamyā - भक्तिगम्या

- (i) Three interpretations can be made for this name. By true devotion **She**will be present, can be attained and can be recognised.
- (ii) In the Veda:

Parānchikhāni Vyatrunat Swayambhoo:

Tasmat Parānpashyati Nāntarātmanl

Kaschiddheera: Pratyagātmānamaikshadavruita Chakshu:

Amrutatvamichchanll

The self-existent (Swayambhoo:) constraints the senses. They turn to external objects; therefore man sees the external objects, not the internal self; but the wise, with eyeaverted, and desirous of immortality, behold the inner self.

- (iii) The Veda also says, the Yogins see the eternal Lord. In the Yoga Sūtra, Rāja Marthānda interprets Pranidhāna (in Eshwarapranidhānātvā) as devotion.
- (iv) In the Brahma Sūtra also (III-2-24) Api Samprādhane Pratyakshānumānabhyām (In the state of the entire universe being receded
 and the soul is in the form, which cannot ordinarily be perceived,
 can be comprehended by the Yogis through devotion/ meditation.
 To be seen like this, to focus on the soul etc., are evidenced through
 Vedas (Śree Ādi Śaņkara's commentaries). Even in the unperceivable nature, the Brahmam can be comprehended through devotion.
- (v) In *Śreemad Bhagavat Geeta* also it has been stressed that it can be reached only through devotion (11 54):

Bhaktyā Tvananyayā Shakya Ahamevam Vidhorjuna I

Gyātum Drashţum Cha Tatvena Praveshtum Cha Parantapa II
The word Praveshtum here means liberation in the form of Brahmam.
Hence in this name we can mean Gamyā as "She can be reached."

- (vi) In Chanthogya Upanishad (II 23.2) Brahmasamasttho Amrutatvameti One who stays in the Brahmam is immortal. In this context the word 'stays' means devotion.
- (vii) It is the apt meaning for the word 'stay', since it has been mentioned in Sandilya Sūtra as Tatsamsttasyām Rutatvopadesat (I-4) and in Brahma Sūtra as Tannishtasya Brahmopadesat (I-1-7).

- (viii) In NityāTantra also, after describing the nature of devotion, it is mentioned that all the worldly substances can be obtained through this. There itself it is mentioned that the people who are without devotion would suffer both in this world and the celestial worlds.
- (ix) Or devotion also a meaning of characteristic features. (Śree Bhāskara Rāyar quotes this as used in Jaimini Sūtra). In this regard, it can be interpreted as, even though She is actually invisible, Her form can be recognised through Hercharacteristic features. The words truth and knowledge mean divine bliss. But they explain only the characteristic features and not the actual form. (Yato Vache Nivarthanthe cannot be explained). Hence the 72nd name in Trishati —Lakshaŋagamya.
- (x) For the 192nd name in *Trishati Labdhabhaktisulabhā Śree Ādi Śaṇkara*has given two interpretations:
 - a. **She** can be easily identified by those knowledgeable people who have realised *Brahmam* through devotion.
 - She will be present to those who have ardent devotion on Her without any thought of anything else.

120. Bhaktivashyā - भक्तिवश्या

- (i) One who can be won through true devotion Parādeenai.
- (ii) The statement "God will yield to devotion" has ample proof through the story of: Kannappa Nāyanar, Druva, Gajendra Moksha, Prahlāda, Sabari Moksha and Kuchela Upākyana.
- (iii) Śree Ādi Śaņkarain his Shivanandalahari (verse 63) mentions about Kannappa Nāyanar:
 - Mārgāvartita Pādukā Pasupate: Angasya Koorchchāyate Gandooshamboo Nishechanam Puraripo: Divyābhishekāyate I Kinchit Bhakshitamāmseshu Kabalam Navyopahārāyate II Bhakti: Kim Na Karootyaho Vanacharo Bhaktāvatamsāyate II
- (iv) Without devotion, also with an inimical mind Cupid aimed an arrow of flowers on *Parameshwara* and was burnt into ashes by **him**.
- (v) The below verse lists down that God will bless those who has true devotion, without even minding the ills in him:

 Vyāthasya Ācharaŋam Dhruvasyachavaya: Vidyā Gajendrasyakā
 Gājāti: Vidurasya Yādavapate: Ugrasya Kim Pourusham
 Gupjāyā:Kāmeeyaroopam Adhikamkim Tatsudamno Dhanam
 Bhaktyā Tushyati Kevalam Natu Kunai: Bhaktipria: Kesava:

(vi) It can be reminded of the guarantee given by Śreemad Bhagavat Geeta (9 – 31) viz. Name Bhakta: Pranasyati. Again LordŚreeKrişhŋasays:

Ananyās Chintayanto Mām Ye Janā: Paryupasatel Tesham Nityabhiyuktānām Yogakshemam Vahāmyahamll(9– 23) Yo Mām Pashyati Sarvathra Sarvamca Mayi Pashyateel Tasyāham Na Pranashyāmi Sa Ca Me Na Pranashyatill(6 – 30)

For the 192^{nd} name in *Trishati* – *Labdhabhaktisulabhā* - *Śree Ādi Śaņkara*'scommentary may be referred. In brief this was given at the end of the previous name.

121 Bhayāpahā - भयापहा

- (i) One who dispels all fears.
- (ii) Drives away all the fears from water and earth. Hence Bhayāpaha.
- (iii) Veda says Ānandam Brahmaŋo Vidwan Na Bhibheti Kutaschana One who has reached eternal bliss knows no fear.
- (iv) In the Vāyu Purāŋa also it is mentioned that when frightened the very thought of Śreedeveealleviates all fears.

Aranye Prantare Vāpi Jale Vāpi Sthalapivāl Vyāghra Kumbheera Chorebhyo Bhayastāne Visheshata:II Ādhishvapi Cha Sarveshu Devee Nāmāni KeertayethII

(v) The same has also been mentioned in the 12th chapter of Saptashatee;

Yuddheshu Charitam Yanme Dushtadaitya Nibarhanaml
Tasminchrute Vairikrutam Bhayam Pumsām Najāyatell
Aranye Prantare Vāpi Davāgniparivārita: I
Dasyubhirvā Vruta: Soonye Gruheeto Vāpi Satrubhi:ll
Simhavyāghrānuyāto Va Vane Va Vanahstibhi:l
Rāgnā Kruddhena Chāk Gyapto Vadhyo Bandhagatopivāll
Āghoornito Vā Vātena Sthita: Pote Maharnavel
Patatsu Chāpi Shastreshu Sangrāme Bhrushadarunell
Sarvābhādhāsu Ghorāsu Vedanābhyarditopi Vāl
Smaran Mamtaccharitam Naro Muchyeta Sankatātll
Mama Prabhāvāt Simhādyā Dasyavo Vairinastathāl
Doorādeva Palāyante Smratascharitam Mamall

(vi) Śree Durvāsar in his Shakti Mahimnā Stotram (55thverse) mentions this as Praseeda Paradevate Mama Hrudi Prabhutam Bhayam Vidhayarāya.

- (vii) Śree Ādi Śaņkarain his Shivanandalahari (4th verse) mentions as; Twadanya: Pānibhyā Mabhayavarado Daivatagaŋa:I Tvameka Naivāsi Prakatita VarābheetyabhinayāII Bhayāt Trātum Phalamapi Ca VānchāsamadhikamI Sharanye Lokānām Tava Hi Caranāveva NipunoulI
- (viii) Veda says TveeteeyādhvaiBhayam (BrahdāraŋyakaUpanishad 1.4.2) there is nothing else other than Śreedevee and hence no fear; i.e. Śreedevee blesses the knowledge of Brahmam that all is one and there is no second.
 - (ix) From Śree Ādi Śaņkara's commentary for VişhŋuSahasranāmam
 - a. 935th name *Bhayāpaha*: One who relieves the fear of cycle of birth and death.
 - b. 834th name *Bhayanāshana*: **He** destroys the fear for those who do follow the convention of caste and *ashramas*.
- (x) Parāsarā mentions in VişhŋuPurāŋam (3.8.9); Varŋasramāchāravatā Purushena Para: Pumānl Viṣhŋurārādhyate Panthā Nānyas Tattoshakāraka:II
- In Śreemad Rāmāyana -

Sakrudeva Prapannaya Tavāsmeetica Yāchatel Abhayam Sarva Bhootebhyo Datamyetatvratam Mamall

Again in DurgāSaptashatee (Chapter XI) —
Saranāgata Deenārttaparitrāna Parāyanel
Sarvasyārttihare DeveeNārāyani Namostutell

122 Shāmbhavee - शाम्भवी

- (i) Consort of Shambu. (In his commentary to VişhnuSahasranāmam for 38th name –Śree Ādi Śaņkara says One who gives comfort to the devotees is Shambu).
- (ii) Mother of devotees of Lord Shiva. The below verses from Soundaryalaharee can be reminded; Shareerardham Shambhoraparamapi Shanke Hrutamabhoot(23) Shareeram Tvam Shambho:(34) ShiVāyuvathi Bhāvena Bibhrushe(35) Shivam Seve Deveemapi Shivasamāna Vyvasitām(37)
- (iii) Shāmbavee Devee is mentioned in ŚreeVidyāratna Sūtras of ŚreeGowdapādar. This has been described in detail in the commentary as; Nobleness of mind (Satva Guŋa form), white in colour, consort of Rudra, creator of uttarāmnāya mantras in the

form of Sāma Veda, etc.

(iv) During festival days like *Navarathri*, during *Navāvarŋa Pooja* and at the end of *Chaŋḍi Homa*, worship is done on *Sumangali* (auspicious ladies with husband), young girls (*kanyā*) and young boys (*brahmachari*). 971st name *Suvāsinarchana Preetā* can be referred.

Worship is done on a girl child of 8 years old, who is called naming as Shāmbhavee. Worshipping girls (kanyā) is described in detail in the 26th chapter, third Skanda of DeveeBhāgavatam. Worship is done on girl children of ages 2 to 10. The name and the results of worshipping of each age of girls are explained here.

The list goes:

Age	Name	Results of pooja		
2	Kumāri	Removal of sorrows and poverty, destruction of enemies, enhancement of wealth and strength, long life		
3	Trimurthy	Long life, enhancement of wealth and grains, long lineage of the family		
4	Kalyāni	Education, Success, Statehood, Welfare		
5	Rohinee	Free from diseases		
6	Kālikā	Free from enemies		
7	Chaŋḍikā	Prosperity and wealth		
8	Shambavee	Attracted by the rulers, removal of sorrows and poverty, success in wars.		
9	Durgā	Free from cruel enemies, success in all vehement deeds, and goodness in other world also.		
10	Subhadrā	To get all that is wanted		

The verse to be used while worshipping Shāmbhavee;

Akāraŋānāt Samutpatthiryanmayai: Parikeertitāl

Yasyāstām Sukhadām Deveem Shambhaveem Poojayāmyahamll Similarly different verses are available for different names of the girls. Different verses are used to worship the girl at the end of Chandi Homa. The verse to worship Shāmbhavee here is;

Sadānandakareem Shantām Sarvadeva Namaskrutāml Sarvabhootātmikām Lakshmeem Shāmbhaveem Poojayāmyahamll It has to be understood that Shāmbhavee is described here.

(v) There is a symbol by name Shāmbhavee in Yoga Sāstra. That is - Seeing outwardly the void without even twinkling the eyes and seeing the innerself. She is in the form of this symbol.

Anthar Lakshyam Bahirdrushti: Nimeshonmesha Varjitāl

Eshā Sā Shāmbhavee Mudrā Sarvatantreshu Gopitāll

(vi) Or – The teacher teaches the mantras to the student after initiation.Initiation has been explained in ParamānandaTantra and Kulārnava as;

Deeyate Shivasāyujyam Sheeyate Pashabandhanaml Ato Deeksheti kathitā......

Initiation is given in many a type. Main three types are explained in Parasurāmakalpa Sūtra(22);

Dheekshās Tisra:Shāktee shāmbhavee Mantree Chetil Tatra Shaktee Shakti Pravechanāt Shāmbhavee Charaŋa Vinyāsāt Mantree Mantropatishtyā Sarvāscha Kuryāt Māntri

In this commentary, *Shāmbhavee* initiation is described such that the teacher imagines the *Kāmeshwari* and *Kāmeshwara* in the form of *Rakta-sukla* feet, on the student's head.

- (vii) In Mahāshodā Nyāsa (Prapancha Ņyāsa), it has been said that **She** is in the form of day time.
- (viii) It can also be taken as Shāmbhavee Vidyā as mentioned in Bahuvruchopanishad.
- (ix) It can also be taken as pellucid as explained in 14th verse of Soundaryalaharee.
- (x) It can also be taken as ShuddagnānatāShāmbhavee Vidyā in Rashmimālā, which is being by devotees during their daily meditation. Parāshāmbhava and Parāshāmbhavee mantras in Uttarāmnāyamantra can also be referred.

123 Shāradārādhyā - शारदाराध्या

- (i) One who eligible to be adored by *Shārada.Shāradā* means*Saraswatee* (consort of Lord *Brahma*) or *Vāg Devees* beginning from *Vasinee*.
- (ii) She is fit to be worshipped during autumn season. The period from mid-April to mid-June is called spring season (Vasantha Rutu). The period from mid-October to mid-December is called autumn season (Sharat Rutu). The nine days (Navarātri) worship of Śreedevee during these two seasons is called Vasantha Navarātri and Sharada Navarathri. These two are most apt for adoring Śreedevee. Rudrayāmalam suggests worshiping Rakta Dandika during Vasantha Navarathri. The devotees know that this season is a period of Rāma

Navami and Rakta Dandika is Sita herself. In addition, Śreedevee's main devatasare Manthrini (Shyāmalā) and Dandinee (Mahāvārāhee). They are to be specially adored during mid-January to mid-February and mid-July mid-August periods respectively.

This reminds the verse in Saptashatee (12th Chapter) — Sharatkāle Mahāpoojā Kriyate Yā Cha Vārshakee.

- (iii) Shārada means Vishāradas that is learned people. In particular those who have attained the abode called Sāleenam. She is fit to be adored by these.
- (iv) By splitting the name as Shārada + Ārādhyā, it can be meant as One who has the name as Shārada and worthy of worshiping. The Prapancha Nyāsa in MahāShoḍānyāsā describes Shāradā as Avasthāchatushṭayaroopā four states viz. awaken (Jāgrath), dream (Swapna), deep sleep (Sushupti) andswoon (Thureeyam).

The below verse in *KālikāPurāŋā* says that **She** was awakened by *Devas* during autumn season.

Shratkāle Purā Yasmānnavamyām Botidhāsurai: I Shāradā Sā Samākhyātā Peeţe Loke Chanāmata: II

The monastery(Peeṭa) is also called as Shārada. The Shāradā monastery at Sringeri in Karnataka state of India is very famous.

(v) As per the dictionary called *Anekārtta Dwani Manjari* – 'A' implies $Vişh\eta u$ and ' \bar{A} ' implies Brahma. It has to be taken that **She** was adored by both.

124 Sharvanee - रार्वाणी

- (i) Consort of Lord Paramashiva.
- (ii) One of the eight forms of Lord *Paramashiva* is earth. His consort is *Sukesee*. Their son is *Angārakā* (Mars). It can be seen:

In Linga Purāŋā

Charācharānām Bhootānām Dhātā Visvambharātmaka:l Sarva Ityucyate Deva: Sarva Sastrāntha Pāragai:l Visvambharātmanstasya Sarvasya Parameshtina:l Sukesee Kathyate Patnee tanujongāraka: Smruta:ll

In Vāyu Purāŋā

Sarvasya Yā Truteeyā tu nāma Bhoomitanu: Smrutāl Patnee Tasya Sukeseeti Putraschangārako Mata:ll

(iii) Śree Ādi Śaņkara in his commentary of Vişhŋu Sahasranāmam for the 26th name – Sharva: writes that he destroys all the living beings

during the great dissolution of the universe (*Pralaya* period). In this it can be taken as the consort of *Sharva*.

(iv) In Mahāshoḍā Nyāsa (Prabancha Nyāsa), it has been said that **She** is in the form of zodiac sign.

125 Sharmadāyinee - रार्मदायिनी

- (i) Bestower of happiness.
- (ii) It is said as SharmaGyataSukānicha in Agni Purāŋam. Here the word Sharma implies happiness. She is in the habit/ practice/ nature of giving happiness. Hence Sharmadāyinee.
- (iii) In the DeveeBhāgavatam also it is mentioned; Sukham Dadāti Bhaktebhyastenaishā sharmadāyinee. These are also to be referred – 192nd name Sukapradā, 953rd name Sharmadā and 968th name Sukakaree.

126 Shankaree - शान्करी

- (i) Consort of Lord Shankara.
- (ii) Sham (bliss): Who gives this is Lord Shankara.
- (iii) Or Sham (propitious-ness). One who has this in his hands is Lord Shankara. His form of energy is Shānkaree.
- (iv) In KālikāPurāŋā:

Pratisargādimadhyāntamaham Shambhum Nirākulam\
Stree Roopenānuyāsyāmi Prāpya Dakshādaham Tanum\\
Tatastu Vişhŋumāyām Mām Yoganidrām Jaganmayeem\\
Shānkareeti Stuvishyanti Rudraneeti Divougasa:\|

- (v) In the first chapter of Saptashatee it is mentioned that Brahma praised Yoga Nidrā and again in the last chapter it is cited that Devas praised Vishnu Māya.
- (vi) In Mahāshoḍā Nyāsa (Prapancha Nyāsa), it has been said that **She** is in the form of night time.

127 Śreekaree - श्रीकरी

- (i) One who gives prosperity.
- (ii) For the word *Śree* many a meaning can be taken as; prosperity, wealth, goddess *Lakshmee*, auspiciousness, splendour, exultation, beauty, lustre, etc.
- (iii) In VişhŋuSahasranāma we have a name Śreekara: (611th name). Śree Ādi Śaņkarainterprets this as one who gives affluence to the devotees.

The feminine of Śreekara: is Śreekaree.

Since Śreedevee and Lord Vişhŋu are inseparable the name Śreekaree is apt for Śreedevee.

Similarly the following names can be referred – Govindaroopinee (267), Nārāyaŋee (298), Mukundā (838), Vaişhŋavee (892) and Vişhŋuroopinee (893).

The ardent devotees of Śreedeveedo sankalpa (declaration of intention to do a pooja) describe the time, besides describing usual five elements time as per the normal almanac (star of the day [nakshatra], day [vāra] and thithi [counting from previous new or full moon day], yoga and karaŋa), also adopt DeveemānaAshṭāngamethod (during any sankalpa it is a custom to describe the place, the time and the intention). Eight elements of time as per Śreedevee's measurements are as follows;

- 1. TatvaYuga
- 2. TatvaVarsha (year total 36 years)
- 3. Kalā Māsa (months total 16 months)
- 4. Tatva Dina (day total 36 days)
- 5. Dina Nitya (total 15)
- 6. Thithi Nitya (total 15)
- 7. Vāsara (total 9)
- 8. Udhaya Ghatika (total six)

In Samskrit the numbers are represented by letters through Kaṭapayādhi method. In this, if the first letters of the day and the Udhaya Katikā are the same, it is called a Parvā dayor Śreekaree. The specialty of these parvā days has been explained in the 19thUllasā of Paramānanda Tantra. Śree Maheshwarānanda Nāthar in his commentary for Rudra Māyālam shows the 5 similarities.

The names *Vimalā*(347th) and *Mohinee* (562nd) also explain about *Parvā* days. (In the 732nd name *Nāmapārāyaṇa Preetā*also, the details about *Ashṭānga* can be seen).

128 Sādhvee – साध्वी

- (i) One who is paragon of virtue (the names 709 Sadāshivapathivrathā and 820 Sathee can also be referred.)
- (ii) The pride of loyalty to her consortby Śreedevee is specially mentioned. When Daksha, father of Śreedevee (in one of Her incarnations) despised Herconsort, Lord Shiva, She could not tolerate it and left Her body. She took another incarnation as daughter of

Himavān, did penance and got Lord ParamEshwara's hand. This is a famous story known to all. There are other places too where Śreedevee did penance and married Lord ParamEshwara (for instance Mylapore in Chennai, India).

(iii) In Devee Bāgavata it is mentioned as — Sādhveetyananya Sāmānya Pātivratyena Keeyase.

It is specifically mentioned that Śreedevee did not marry anybody else anytime (any of the incarnations also). It is the practice of poets to call as Lakshmeepathi - who has wealth and Vākpathi- the learned one, etc. Hence, Lakshmee and Saraswatee may not qualify to be called as pathivratha. Śree Ādi Śaņkara, in hisSoundaryalaharee96th verse describes that since Śreedevee has never had a consort other than Lord Parameshwara, Herpāthivrathya is much special than anybody else's.

Kalathram Vaidhāthram Katikati Bhajante Na Kavaya: Sriyo Devyā: Ko Vā Na Bhavati Pati: Kairapi Dhanai: Mahādevam Hitvā Tava Sati Sateenā-Macharame Kuchābhyā-Māsanga: Kuravaka-taro-rapyasulabha:

129 Sharacchandranibhānanā – शारच्चन्द्रनिभानना

(i) One whose face shines like the autumnal moon, gives pleasure to those who see **Her**.

130 Shātodaree - शातोदरी

- (i) One who has a slender waist.
- (ii) Daughter of *Himavān* (king of mount *Himalayās*) with hundreds of caves.
- (iii) Shātam means slim. She has that type of waist. It is mentioned in the SāmudrikāSāstrā (explaining the body shapes) that ladies who have slim waists are beautiful.847th name Talodaree may be referred.

It is mentioned in the *Gnanārnava Tantra* (16th section) of pooja method as defined by Śree Chitānanda Nāthar (one of the teachers in the teacher lineage of the authors of the original book in Tamil which is translated here), in the verse to deify Śreedevee; Alakshyamathyamām Nimnanābhim Cātodareem Parām. Similarly in Śree Deekshitar's Āvaran (shelter) Keertanās (songs in classical music) the names Sākambari and Sātodari are used at the beginning and at the end.

131. Shāntimatee - ज्ञान्तिमती

- (i) One who has controlled mind.
- (ii) One who does not have any vehemence on devotees.
- (iii) The below names can be referred 141 Shantā, 447 Shānti and 963 Shamātmika.

132. Nirādhārā - निराधारा

- (i) One who starts rises from Moolādhāra.
- (ii) One who has no support other than **Herself**, (since **She** herself is the support for all).
- (iii) This indicates the *Nirādhāra* (without any support like image, etc.)pooja. From this name upto 187th name (*Niratyayā*), *Śreedevee's Nirguŋa* (without any qualities) form and the results of meditating the same has been explained.
- (iv) Ādhāra can be taken as Moolādhārā from where She rises upwards.
- (v) Tatrāpi Sā Nirādhārā Yuyudhe tenachantikā(DurgāSaptashatee 10-23). When Śreedevee was fighting with Sumbhāsuran, She was standing in the sky without any support.
- (vi) Sabhagava: Kasmin Pratishtita Iti Sve Mahimna Iti Hovāca (Chāndokya Upanishad VII-24-1). It is replied for the question "Where is that Brahmam stationed?" as; it is conspicuous without any support other than self.

There are two kinds of worshipping Śreedevee as external (Bāhyam) and internal (Āntaram). And again the external has two divisions, Vedic and Tantric. The internal method is also of two kinds with support (Sādhāra) and without support (Nirādhāra).

The Sādhāra worship is to worship mental images in the form of mantras as taught by a teacher.

The Nirā dhāra worship is by pure intellect — focusing the mind on Śreedevee's image obtained by knowledge. In reality, pure intellect means nothing else, but the supreme Śreedevee. Hence for the destruction of samsāra, one should worship the Śreedevee, the very self, the witness, free from the glamour of the manifold universe. By one's own direct experience of Maheshwaree as the self,

She should be worshipped with much reverence, this is the worship which leads to salvation.

As an evidence for this, the verses in the 5th chapter – MāhātmyaKānḍa ofSootha Samhitai can be considered.

133. Niranjanā - निरन्जना

- (i) One who is free from any stain.
- (ii) Anjana means black collyrium used for eyes. Though it is used for beautification, still it is a stain. In this context Anjana implies ignorance or illusion. The knowledge disappears due to ignorance (owing to its quality of darkness in mind). It has to be construed that Śreedevee has no relevance to ignorance or illusion.
- (iii) There are three kinds of ignorant souls (pasus):
 - a. The Vijnanākevala, he who sees the self in the non-self and has arrogance as the only impurity;
 - b. The *Pralayakevala*, he who has theimpurity of *karma*, which is unperceivable and which gives him new births; he also has the impurity mentioned in 'a' above.
 - c. The *sakala*, he who has the impurity of the illusion (*māyā*). He has the idea of duality in all matters. He also has the impurities mentioned in 'b' above.

Śree Bhāskararāyar himself explains all these, in his Sethu Bandam (explanation to VI-27 in Nityāshotasikārnava). There he has also mentions to refer his explanation to 354th name Pasupachavimochanee.

- (iv) Śreedevee has no impurities of sakala and hence Niranjana.
- Swetasvataraupanishat (VI-19) indicates Brahmam as Niravatyam Niranjanam.
- (v) One who is Ni (more) Ranjanam (happiness/delight)

134. *Nirlepā* - निर्लेपा

- (i) One who is free from affectations (on account of results of actions [karma]).
- (ii) The form of *Śreedevee* is knowledge. Hence she does not have any connection to the actions.

In Śreemad Bhagavat Geeta also we read Namām Karmāni Limpanti (IV-14).

When one get to the knowledge of *Brahmam* i.e. Śreedevee – he is free from impurities. This is also mentioned in *Lipyate Na Sa Papena Padmapatramivāmbasa*.(V-10) Further it is mentioned in *Yagna Vaibhava Kānda* of *Sootha Samhita* as;

Karmabhi: Sakalarapi Lipyate Brahmavpravarsya Na Sarvathal Padma Patramivātbhirago Parabrahmavitpravarasyatu Vaibhavamll

- (iii) Śreedevee is free from the impurity called Pralayakevala.
- (iv) By meditating Śreedevee one becomes free from impurities of

actions.

135. *Nirmalā* - निर्मला

- (i) One who is free from all impurities.
- (ii) **She** does not have the impurity of arrogance. Hence **She** does not have the impurity called *Vijnanākevala*.
- (iii) She is free from the impurity of Tamo character.
- (iv) **She** does not have the impurity ofuneducation. Liberation is the aim of the soul. Through this name and *Nityamuktā*(147th name) the liberated form of the soul is indicated.
- (v) By meditating this name one can be free from the impurity of arrogance.
- (vi) The 347th name *Vimalā* can be referred.

136. Nityā - नित्या

- (i) One who is eternal. Same intention has been indicated later in 951st name Shaswatee. We read Avinānāshi Vā Areyamātmā (IV-5-14) in Brahdāraŋya Upanishad.
- (ii) This soul is eternal. Hence the argument of *Kshanigavigyāna* that the world vanishes every second is not valid.
- (iii) Fifteen tithi NityāDevees are being mentioned in the method of worshipping ŚreeVidya.Śreedevee herself is the 16thMahā Nitya. The names of these 15 Nityā Devees have been mentioned in TantraSāstrās. The era of these Nityā Devees is mentioned in Vedas as Darsā and Drushta. This name indicates that Śreedevee is beyond any era.The details of these can be got in 391st name NityāShoḍasikāroopā and 610th name Pratipanmukyarākānta Tithi Maŋḍala Poojita.

(iv) Some of the names of Nityā Devees have been mentioned in this Sahasranāma;

No of the Name	Phase of waxing moon	Phase of waning moon	Name of Nityā Devee
71	14	2	Jwālāmālini
136	10	6	Nityā (the current name)
200	13	3	Sarvamangalā
277	2	14	Bhagamālinee
346	10	6	Vijayā
352	5	11	Vahnivāsinee

No of the Name	Phase of waxing moon	Phase of waning moon	Name of Nityā Devee
ely Ingle	plant Start	अपूर्व के स्थाद	(Vahnimaŋḍalavāsinee)
388	3	13	Nityaklinnā
405	7	9	Shivadootee
468	6	10	Vajreshvaree

- (v) Earlier in 73rd name it was mentioned that *Śreedevee* was delighted seeing the 15 *Nityā Devees* staging the war with the 15 knights of *Bhandasura*. This has the name of a *Nityā Devee* as foremost.
- (vi) The meditation mantras and poojas of these 15 Nityā Devees have been described in Tantra Rāja Tantra. Depending on the expected results (Kāmya phalan) the meditation will vary. By meditating Nityāone can be free from ruins.

137. Nirākārā - निराकारा

(i) One who is not limited to and by any form.

There is some specialty in everything we see. The various forms of *Śreedevee* seen by us are illusions. **Her** real form is formless. The sense of this name is; since **She** is omnipresent there is no form relating to characters.

(ii) With this the *Madyamikās*theory/philosophy of science is nullified here.

138. Nirākulā - निराकुला

- (i) One who is never agitated.
- (ii) Even though **She** has connection with ignorance**She** is never agitated.
- (iii) She is in a distance from those who are agitated in their mind. i.e. She cannot be reached by those type of people. This implies that She can be reached only by those who has unambiguous knowledge.
- (iv) Ākula is a vacuum state. **She** is not like this and is omnipresent. With this the vacuum argument of profounders is nullified.
- (v) 178th name Nirābādhā can be referred.

139. Nirgunā - निर्गुणा

- (i) One who is beyond the three characters Gunas.
- (ii) The opinion of the tarka (logic) school is rejected here.

(iii) In Swetāsvatara Upanishad (VI-11) we read Sakshee Chetā Kevalo Nirgunasca — Witness, the philosopher, one who is uncontaminated and who is free from characters. This has been explained in Matsya and Padma puranās. The traits of Devasare their identities; characters are related to bodies. Since Śreedevee is in the form of Chit, She has no characters neither identity.

Yaduktam Ca MāyāDeveeLakshaŋair Varjitetical Srunu Tasyāpi Vākyasya Samyagartham ViCharaŋātll Lakshaŋam Deva Kotyanka: Sareeraikāsrayo Kuna:l Iyam tu NirguŋāDevee Naiva Lakshayitum Kshamāll

(iv) ŚreeĀdi Śaņkaraalso in his commentary for Vişhŋu Sahasranāmā – 840th name Nirguŋa: quotes the same verse from Vedas and gives the same meaning.

140. Nishkalā - निष्कला

- (i) One who is partless (organless) unitary whole.
- (ii) This declines the school of thought that Brahmam has organs.
- (iii) In BrahmaSūtra AmshaAthikaran II-3-43; Amsho Nānā Vyapadesāt AnyathāApi

Amsho Nānā Vyapadesāt AnyathāApi Dasha Kitavādhitvam Atheeyate Eke

It is mentioned as since some differences are located the human soul is a part of universal absolute (param porul or Brahmam). In Śreemad Bhagavat Geeta also it is seen as MamaivamshoJeevaloke - the eternal soul in this world is a part of Myself. In reality the form of soul is nothing different from Eshwar. However, on account of delimitations caused by ignorance during worldly actions, some differences are interpreted between the soul and Eshwar. This is not true. A small fire of spark is part of the whole fire. Similarly the soul is part of Eshwar. Again by the delimitation of pot, the ether is seen as Akāsam and Guḍākāsam. Similarly, by the delimitations of the mind, the form of Eshwar is split into soul and Eshwar. Like many a Moon is seen reflecting in various water vessels, the soul is also seen as many, since the minds are many. With the knowledge of Brahmam once the ignorance is removed the delimiters also get removed and hence the soul is not seen separately. ŚreeĀdi Śaņkarahas also concluded that Brahma form only will be visible.

(iv) The same meaning is stressed in this name. Or meditating Brahmam

without any characters is Nishkala. He has evidenced it through the below verse of Vighnāna Bhairava Battarakar;

Dhyānam Yā Nishkalā Chintā Nirādhārā Nirāsrayāl Na Tu Dhyānam Shareerasya Mukha Stādhikalpanāll

141. Shāntā - शान्ता

- (i) One who is tranquil.
- (ii) The verses NishkalamNishkriyamShantam can be read from SvetāsvataraUpanishad (VI-19). (Without organs, actionless, soothful, ...). She is Shantimatee (131st name), Shānti (447th name) and Shamātmikā (963rd name).
- (iii) Or, it can also be understoodas; it is the letter to which the letter 'Sha'follows. In the order of Samskrit alphabets, the letter previous to 'Sha'is 'Va'. This is considered as the seed of nectar (Amruta Beejam). Hence **She** is in the form of seed of nectar.
- (iv) Or, this can be taken as $\bar{A}sh\bar{a}nta$. The prefix ' \bar{A} ' is understood. $\bar{A}sha$ means directions. That implies **She** is spread in all directions. This nullifies the theory of *Digambaras* that universal absolute is limited.

142. Nishkāmā - निष्कामा

- (i) One who is without any desires.
- (ii) As per the *Veda* verses; *Satyakāmā Satya Sankalpā*; this nullifies the school the wish and thought of the Universal Absolute is eternal.

Avāptākhila Kāmāyāstrushnā Kim Vishayā Bhavet — the verses can be read in Devee Bhāgavatam; once all the desires are fulfilled there is nothing to wish.

It can be read in *BrahadāraŋyaUpanishad* (II-3-6); *Nethi*, *Nethi* — No no. There itself it can be read; *Poorŋamada: Poorŋamidam*. Other verses from *Veda* about the characters are all about delimiters.

143. Nirupaplavā – निरुपप्लवा

- (i) One who is free from destructions.
- (ii) Upaplavam means destruction. She is free from this.
- (iii) The same meaning is conveyed in 180th name Nirnāsha.
- (iv) Or, if it is split as Nir, Upa, Plava it can understood as **She** creates the nectar shower in the body. 106th name Sudhāsārābhivarshineeand 111th name Bisatantutaneeyasee can be referred.
- (v) The verse from Arunopanishad

ĀplavasvaPraplavasvaĀndeebhavajamāmuhoo can be referred. The gist of this verse about Śreedevee has been explained in 111th name.

144. Nityamuktā - नित्यमुक्ता

- (i) One who is ever free from worldly bonds.
- (ii) Since Her devotees are bonded to this world, She has got this name.
- (iii) **She** is in the form of liberation, typically as per the character of *Nityamuktās*.

145. Nirvikārā - निर्विकारा

- (i) One who is not subject to any change.
- (ii) The soul and nature are the two originless truths accepted in SānkhyaSiddantha. Out of these the soul is intellect. It is different from body, organs and mind. It lives as witness to the changes in the world and but does not change itself.

Nature is the root for the world. This is originless, eternal matter and ever changing. This has the three characters goodness (satva), passion (rajas) and ignorance (tamas).

The world is created by the unison of the soul and the earth. *Buddhi* (intellect) is the next direct evolute from *mahat* (intelligence) followed by *ahankara* (ego). This is followed by sense organs, organs for actions, mind, five basic elements and five primary elements. As per the *Sankhya* Philosophy (enumeration or analysis of the Universe) there are 24 principles of creation, starting from nature. The soul is the 25th one.

These philosophies are divided into four parts - that are:

- 1. Only causes.
- 2. Only effects.
- 3. Causes for some and effects for some other.
- 4. Neither as cause nor as an effect.

Out of these the basic entity (Moola Prakruti), also the foremost one, is always a cause. These are described in Sankhya Tatva Kārikai and its commentarySankhya Tatva Koumudee. In Sankhya Tatva Kārikai, it isvery clear that the basic entity is a cause.

Moolaprakrutiravikrutir Mahadādyā: Prakrutivikrutaya: Saptal Shoḍashakastu Vikāro Naprakrutirnavikruti: Purusha:II

Śree Ādi Śaņkara, in his commentaries for the Brahma Sūtra also mentions about this.

The seven - Intelligence, ego and 5 basic elements are both cause and

effects. Five sense organs, 5 organs of action, mind and 5 primary elements are effects. The soul is with neither cause nor effect.

- (iii) **She** has been described in this name as not subject to 23 types of changes.
- (iv) As per ŚreeVidyāSāstrā, ŚreedeveeHerself is the universal absolute. Hence the Sankhyaphilosophers do not accept that nature (either primary or unmanifest) is matter. However, they accept these 25 principles, with a littleDeviation in the meaning of soul. In Śree Vidyā 11 more principles are added totaling to 36 as in Saiva philosophy of Kashmer.

146. Nishprapajnchā –निष्प्रपञ्चा

- (i) One who is beyond all the controls.
- (ii) The word *Prapanchā* has three meanings; to unite (*Sanchaya*:), to extend (*vistāra*:) and to expand (*pratārana*:).
- (iii) Since **She** is complete in **Herself** and omnipresent, **She** is beyond all these three controls of universe.
- (iv) One thing expanding to many is *Prapancha*. Contraction and expansion are the characters of changing things. The worldly character is not seen in *Śreedevee*, who is unchanging.
- (v) Or, it can be understood as; **She** from whom the universe starting from the earth, manifested since *Māndukya* Upanishad (7th verse) says *Prapanchopashamam Shivamadhvaitam Chaturtam Manyante*.

147. Nirāshrayā - निराश्रयां

- (i) One who is not dependent on anything or anyone.
- (ii) Everything depends on Her; but She does not depend on anything.
- (iii) With this Sarvarkar's philosophy is ruled out.
- (iv) In the 8th chapter of *ChāndogyaUpanishad*, it is described as *Virochanan* misunderstood the advise of *Prajāpathi* as the body is *Brahmam*.
- (v) 132nd name Nirādhārā can be compared.

148. Nityashuddhā - नित्यश्र्द्धा

- (i) One who is eternally pure.
- (ii) She is beyond any impurity in all the three times (tenses); hence this name.
- (iii) Veda says; Asparshascha Mahān Shuci: She does not touch anything, elder to all and always pure.

(iv) Another verse of *Veda* says; *Atyanta Malino Deho Dehee Chātyanta Nirmala*: - The body is untidy, but the person inside is clean.

149. Nityabuddhā - नित्यबुद्धा

- (i) One who is always knowledgeable and wise.
- (ii) She is in the form of Chit and hence always knowledgeable.
- (iii) BrahdāraŋyakaUpanishad (IV-3-30); Na Hi Vigyāturvigyāter Viparilo Povidyāte – The knowledge is inseparable from the wise.
- (iv) Or, the two *devatas* worshipped in Jain religion are *Śreedevee* herself. It is told in 148th and 149th names that, with **Her** blessings the two Jains, *Suddhar* and *Bhuddar*, attained eternity.
- (v) In Navāvarŋapooja, after māyachakrapooja, it is the practice to worship Her as the goddess of 6 religions; Buddhism/ Jain religion, Vaidheeka religion worshipping Gayatri, Saiva religion worshipping Shiva, Soura religion worshipping Sun, Vaishnava religion worshippingViṣhŋu, and Śākta religion worshipping Shakti.

150. Niravadyā - निरवद्या

- (i) One who is flawless/ blemishless.
- (ii) Avadyā means not to be revealed; that means flaw or deficiency. These types of flaws are induced only due to ignorance. Śreedevee, who is in the form of knowledge, is beyond all these defaces.
- (iii) Veda says NiravadyamNiranjanam (SwetāsvataraUpanishad VI.19) defectless and pure.
- (iv) Or, Avadyāis the name of one of the hells. Koorma Purāŋa says that one who is always (day and night) in the thought of Śreedevee does not go to the hell called Avadya.

Tasmādaharnisham Deveem Samsmaretpurushoyadil Na Yātyavadhyam Narakam Samksheeŋāsheshapātaka:II

Linga Purāŋā says;

Māyāntāschaiva GhorādyāAshṭavimsati Kotaya:l Narakāŋāmavadhyānām Pashyante Tāsoo Pāpina:ll Anāsharitā BhavānĔshwam Shankaram Neelalohitamll

One who does not worship the consort of Śreedevee, who has blue neck, will be burnt in the hells called *Gorā* onwards till *Māya*.

The devotees of *Śreedevee* are protected and liberated from these hells. Hence *Niravadya*.

(v) Kurai Onrum Illada Seergovinda –Thiruppavai by Andāl can be compared.

151. Nirantarā - निरन्तरा

- (i) One who is without any division (gaps).
- (ii) The word Antarā has many a meaning like gap, extent, end, attire, death and difference.
- (iii) TaitireeyaUpanishadadvises (II-7-1); Ya Ethasminnudaramantaram Kurute Thatasya Bhayam Bhavati One gets scared if he sees even an iota of difference.
- (iv) By this name, the thought of the school, which sees three types of differences (Sahāteeya, Vijāteeya and Svagata) in Brahmam, is nullified.

152. Nishkāranā - निष्कारणा

- (i) One who is without cause.
- (ii) ŚreedeveeHerself is the root cause of everything. Hence She has no cause for Herself.
- (iii) In Swetāshvatara Upanishad (VI-9) it is mentioned as; Sakāraŋam Karanādhipādhipo Na Chāsya Kashchijjanitā Na Chādhipa: **He** is the cause and chief of heads of all the causes. Nobody created **Him**. **He** does not have a chief or head.
- (iv) Or, five things are used in the Navāvarņa Pooja. The first one is honey, which gives pleasure. (The actual meanings of these 5 things have been explained elsewhere). In the terminology for this method, this has three meanings as; cause, source and root.
- (v) When Śreedevee is installed in Śree Chakra the verse read is; Mahāpadma Vanāntasthe Kāraŋānandavigrahe. She is complete of this causal thing and hence She is associated with the pleasure caused by this.

153. Nishkalankā - निष्कलंका

- (i) One who is not connected with any stain (the result of sin).
- (ii) Sin cannot near Śreedevee and hence Nishkalanka.
- (iii) İshāvāsyaUpanishad (8th verse) reads as; Shuddamapāpavidtam pure anduntouched by sins.

154. Nirupādhi: - निरुपाधि:

- (i) One who has no limitations.
- (ii) Upa near; Ādhi gives (one's own characters). When a hibiscus flower is brought near a Linga idol made of crystal, the idol looks like red. This is an instance for limitation.

- (iii) Similarly the ignorance creating differentiation in the mind is also limitation.
- (iv) Śreedevee is in the form of pure Chaitanya. Hence **She** does not have any limitations due to ignorance. Hence Nirupādhi.
- (v) Or, *Upādhi* is of two types complete and partly. **She** does not have both these limitations. 708th name *Sarvopadhivinirmuktā* can be referred.

155. Nireeshvarā - निरीश्वरा

- (i) One who has no superior or protector.
- (ii) She is the head of everything. Hence there is no superior to Her.
- (iii) Meemamsā and Sānkhyā are two philosophies. Sānkhyā has further sub philosophies as with-Ĕshwar and without. The former is non-dual (Advaitam) and the later is atheism. She belongs to both.

156. Neerāgā -नीरागा

- (i) One who has no desires.
- (ii) This is again repeated in 937th name Virāginee.
- (iii) From this name onwards till 187th name Niratyayā, it proceeds to reject the theory that, the differences in the four types of mind viz. mind, intellect, volition and ego belong to the self (soul). Further to teach that renunciation is the means of overcoming the six impediments; desire, wrath, covetousness, bewilderment, pride and envy.
- (iv) One, who (by mistake) believes that these enemies are the characters of the soul, travels in the way shown by them and get destroyed. But, they never go along with the soul. One, who understands that these are the actions of the mind, controls them or to turn aside or to be unrelated with them, gets pride.
- (v) Because She has obtained all her desires, She is Neerāga.
- (vi) ShāndilyaSūtra mentions as; Dvesha Pratipakshā Bhāvādrasa Shabdācca Rāga – since without hatred and since it is mentioned as essence (fervent longing is called Rāgā). Since, Śreedevee is beyond all these and She has no object for longing and henceShe is Neerāga.
- (vii) Neera water and Aga immobile, mountain. Śreedeveeis in both these forms and hence Neerāga.
- 157. Rāgamathanee –रागमथनी

- (i) One who churns and completely removes all the desires (longings of Her devotees Rāgās) and gives zeal to them.
- (ii) During churning, all other similar things in that object come out; then they can be separated easily as butter is taken from curd. It has to be taken as; **She**churns the mind of the devotees and takes out all the serious desires.
- (iii) It is mentioned in Yoga Sūtra (II-3) as;Rāgadveshāpiniveshā: Kleshā: Rāgā as mentioned in this name is Desire, aversion and ardent attachment.

158. *Nirmadā* – निर्मदा

- (i) One who is without pride.
- (ii) Pride is to think that one has something which is not with others or has succeeded in doing something which others could not and propagate the same.
- (iii) When Śreedevee is not seen by others the question of pride does not arise.
- (iv) 508th name is Aţigarvita. When contemplating the Brahmam, Veda mentions contradicting characters. Smaller than the smallest, bigger than the biggest – Anoraneeyān Mahato Maheeyān. Hence there is no controversy between this name – without pride and 508th name with high pride.

159. Madanāshinee -मदनाशिनी

- (i) One who destroys all pride.
- (ii) By splitting as; Madanam (the flower of thorn apple) + Ashnāti (one who eats it) – it is interpreted as – One who is interested in eating the flower of thorn apple.
- (iii) The flower of thorn apple is very much liked by Lord*Parameshwara*. It is said that he wears it in his head. Also, it is said that it is used to make gold (alchemy).
- (iv) It is apt that the flower of thorn apple is liked by Śreedevee also since it is liked by Parameshwara. (It has to be considered that there is no difference between them and they are one and the same).
- (v) It also implies that like an ordinary metal is being converted to gold, an ordinary devotee is taken to a great position.
- (vi) Maheshastvām Dhatte Shirasi Rasarājasya Jayinee/ Vishitdhis Tvat Sangat Kanakmayam Ett Tribhuvanam.
- (vii) It is also interpreted as Madana means acute anxiety; She removes

it (eats it out).

160. Nishchintā - निश्चिन्ता

- (i) One who is free from all anxieties.
- (ii) In general Chintā means recollection of earlier thoughts; in particular recollection of painful topics is Chintā or anxiety.
- (iii) Chintā Chitāsamānoyā Chintā Vai Bindunādhikā Chitā Dahati Nirjeevam Chintā Dahati Jeevitam Anxiety should be known as (resembling) afuneral pile, the only difference is that additional 'n' sound (additional dot when written in Samskrit) inchintā, but as the pile (chitā) burns the corpse, so anxiety burns theliving man.
- (iv) According to the dictionary called *Visva*, *chintā* means get cheated, to cheat, deceit, gambling, fraud and delusion. In this sense also **She**does not have any delusion and hence *Nishcinta*.

161. Nirahankārā - निरहं कारा

- (i) One who is without any ego.
- (ii) Ego is of three kinds; *Vaikhareeka*, *Taijasa* and *Bhutādi*, according to satva, rajas, and tamas characters, respectively. 397th name *Moolaprakruti* can be referred.
- (iii) Earlier in 139th name *Nirguṇā*, it was mentioned that **She** is beyond the three characters viz. *satva*, *rajas*, and *tamas*. Accordingly **She** does not have the ego relating to those characters also. Hence *Nirahankāra*.

162. Nirmohā - निर्मोहा

- (i) One who is free from bewilderment (fascination or perplexity).
- (ii) Bewilderment is indication of confusion of thought or distraction of the mind. It infers the wavering of mind or illusioning one to the other. She is beyond all these.

163. Mohanāshinee - मोहनाशिनी

- (i) One who dispels all illusions.
- (ii) By imparting the idea of unity to her devotees **She** destroys bewilderment.
- (iii) The Veda ÍshāvāsyaUpanishad 7th verse; Tatra Ko Moha: Ka: Shoka Ekatvamanu Pashyata:-"to him, who perceives unity,what bewilderment and what sorrow can there be?"

164. *Nirmamā* - निर्ममा

(i) One who has no self conceit.

(ii) Self interest necessarily implies separating things as "this is mine". Since **She** is everything there is no room for such a thought and hence no question of conceit.

165. Mamatāhantree -ममताहन्त्री

- (i) One who destroys the above said self conceit.
- (ii) We could relate this to the request of *Vaisya* in the 13th chapter of *Durga Sapta*shatee. It has to be noted that *Vaisyā* has a special adjective here as *Prāgya*: *Sopi Vasyas Tato Gnanam Vavre Nivinamānasa*: *Mametyahamiti Prāgya*: *Sanka Vishyuti Kārakam*.

166. Nishpāpā – निष्पापा

- (i) One who is without any sin.
- (ii) Any sin or virtue is created only deeds -primarily due to desires on actions. Earlier it was explained in 156th name *Neerāgā*that **She**is without any desires. No actions for **Her**. Resultantly no sin or virtue also.
- (iii) In Śreemad Bhagavat Geeta (IV-14) we see as:Na Mām KarmāniLimpanti Na Me Karmaphale Spruha.

167. Pāpanāshinee - पापनाशिनी

- (i) One who destroys the sins of devotees.
- (ii) By the repetition of **Her** mantra, etc, **She** destroys the sins ofdevotees.
- (iii) In Veda(ChāndogyaUpanishadIV-24-3) it is mentioned as; Yateshikā Toolamagnou Pradooyataiva Mevāsya Papmana: Pradooyante - Like the point of areed in the fire, so all the sins are burnt up.
- (iv) In the Vashista Smruti;

Vidyā Tapobhyām Samyaktam Brāhmanam Japa Naityakaml SadāpiPāpa KarmānamenoNa Pradhiyujyatell Jāpinām Hominām Chaiva Dhyāyinām Teerthavāsināml Na Samvasanti Pāpāni Ye Cha Snātā: Shirovratai:ll

If aperson is always devoted to learning, penance and continually repeating *mantras*, even if he is always committingsinful actions, he is not afflicted thereby. Sin never touches those who repeatthe *mantras* or offer oblations, or meditate, or makepilgrimages, or who perform *sirovrata* (the rite of carrying thefire on the head).

(v) The PadmaPurāŋa, in its Pushara Kanda says - The mass of sins though asgreat as mount Meru is instantly destroyed by worship-

ping Kātyāyanee. He, who is devoted to Goddess Durgā, is not stained even by committing heinous crimes, in the manner as the lotus leaf is not affected by water;

Meru Parvata Matropi Rashi: Pāpasya Karmaŋa: I Kātyāyaneem Samāsādya Nashyati Kshaŋamātrata: II Durgārchanaroto Nityam Mahāpātaka Sambhavai: I Doshair Na Lipyate Veera Padmapatramivāmbhasā II

(vi) In DeveeBhāgavatam also same effect is spoken.

Chitvā Bhitvā Ca Bhootāni Hatvā Sarvamidam Jagatl Pranamya ShirasāDeveem Na Sa Pāpair Vilipyatell Sarvāvastāgato Vāpi Yuktovā Sarvapatakai:l Durgām Drushitvā Nara: Poota: Prayāti Paramam Padamll

(vii) Again in BrahmandaPurānā;

Varŋāsrama Viheenānām Papishtānām Nrunāmapil Yadroopa Dhyāna Matrena Dushkrutam Sukrutāyatell The sinful actions of those who are devoid of Varŋa andAshrama and the wretchedalso, by mere meditation on Devee, becomevirtuous. These names are worth referring here: 555 – Kalikalmasha Nāshinee, 743 – Pāpāranyadavānalā and 860 – Akānta.

It is mentioned in the *Phalaśruti* (results/ effects) part of this *Sahasranāma* itself as;

Rahasya Nāmasāhasre Nāmaikamapi Ya: Patetl
Tasya Pāpāni Nashyanti Mahāntyapi Na Samshaya:ll
Nityakarmananushtānāt Nishiddha Karanātapil
Yatpāpam Jāyate Pumsām Tatsarva Nashyati Drutamll
Bahoonātra Kimuktena Sharunutvam Kalaseesootal
Atraika Nāmno YāShakti: Pātakānām Nivartnell
Tannivartyamagham Kartum Nālam Lokās Chatudashall
Yastyaktavā Nāmsahasram Pāpahānima Bheepsatil
Sa Hi Sheeta Nivrutyartham Himashailam Nishevatell

(viii) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 924th name – Dushkrutihāsays – **He** destroys the bad act of sin or one who does sinful acts.

992nd name – *Pāpanāshana*: - **he** destroys the sins in bunches, of those people, who sings hymns in praise of **him**, or worship **him** or meditate upon **him** or just remember **him**.

(ix) Śree Ādi Śaņkara for his commentary of VişhŋuSahasranāmam for

the 992ndname, he quotes from *Vrittashātāpa*;

Pakshopavāsādyatpāpam Purushasya Pranashyatil

Prānāyāmshatenavai Tatpāpam Nashyate Nrunāmll

Prānāyāma Sahasrena Yatpāpam Nashyate Nrunāml

Kshanamatrena Tatpāpam Harerdhyānāt Pranashyatill

(x) Śree Ādi Śaņkara'scommentary for LalitāTrishati 31st name — Ena: KooṭaVināshinee and 112th name — HatyātiPāpashamanee, can be referred.

168. Nishkrodhā - निष्क्रोधा

- (i) One who is without anger.
- (ii) She has no hatred on anyone; She does not get angry also.
- (iii) In Śreemad Bhagavat Geeta (IX-29) we read; Na Me Dveshyosti Napriya:II
- (iv) To protect the devotees, Lord destroys the wicked. Still **He** does not get angrywith the wicked people. The below verses from *DurgāSaptashatee* (2nd story, 4th chapter) clearly mentions; destruction of wicked and looking with anger are done at them with sympathy on them, just to correct and liberate them.

EEbhirhatairjagadupaiti Sukam Tathate KurvantuNāma Narakāya ChirāyaPāpaml Sangrāmamrutyumadhigamya Divam Prayāntu Matveti Noonamahitanvinihamsi Devell Drushtvaiva Kim Na Bhavateeprakaroti Bhasmasarvāsurānarishuyat Prahinodhi Shastraml Lokān Prayānturipavopihishastra Pootā Ittam Matirbhavati Teshva Hiteshu Sadhveell Turvrutta Vruttashamanam TavaDevee Sheelam Roopam Tataitdavichintyamatulya Manyai: Veeryam Cha Hantru HrutaDeveevaparākramānām Vairishvapi Prakatitaiva Dayātvayetthamll Kenopamā Bhavatu Tesya Parākramasya Roopam Cha Shatrbhyakāryatihārikutral Chitte Krupā Samaranishturatā Ca Drushtā Tvayyeva Deveevarate Bhuvanatratepill

169. Krodhashamanee – क्रोधशमनी

- (i) One who destroys the tendency to get angry.
- (ii) Every human has six internal enemies lust, anger, stinginess, libidinous, recklessness and amusement. She suppresses the anger of

the devotees and destroys the lust in them.

(iii) Sage Āpastambāexplains the cruelty of the anger as;

Krodha Yukto Yadyajati Yajjuhoti Yadarsatil

Sa Tasya Harate Sarvamāmkumbho Yathodakamll

He, who sacrifices, offer obligations, or worships with anger, is deprived of all benefits therefrom like water in a vessel of unbaked clay.

(iv) In Śreemad Bhagavat Geeta (II-62/63) and again in III-37 the result of anger is explained;

Dhyāyato Vishayānpumsa: Sangasteshupajāyatel
Sangāt Samjāyate Kāma: Kāmātkrodhobhijayatell
Krodhadbhavati Sammoha: Sammohātsmrutivibhrama:l
Smrutibhramshāddhināsho Buddhināshatpranashyatill
Kāma Esha Krodha Esha Rajokunasamudbhava:l
Mahāshano Mahāpāpmā Viddhy Enamiha Vairinamll

(v) In Argalaverses read as part of DurgāSaptashatee also, the below verse is prayed for 18 times; Roopam Dehi Jayam Dehi Yasho Dehi Dvisho Jahi — Here Dvisho Jahi means, to destroy the enemies lust and anger.

170. Nirlobhā - निर्लोभा

- (i) One who is free from any greed.
- (ii) Because She is exceedingly liberal.

171. Lobhanāshinee - लोभनाशिनी

- (i) One who destroys greed.
- (ii) Since, greed destroys all other good qualities, it is important that it has to be destroyed first. Śreedevee destroys the greed in the minds of the devotees.

172. Nissamshayā - नि:संश्राया

(i) One who is without doubt.

173. Samshayaghnee - संशयध्नी

- (i) One who destroys doubt.
- (ii) It is easy to combine these two names and read. Śreedevee is in the form of a teacher – 603rd name Gurumuoorthi: can be referred. A devotee has to enhance an integrated thought process with him, the mantras, the goddess, the yantra relating to the concerned goddess and the teacher. This is called five types of Integrated Anusanthānam. Veda (Mundaka Upanishad- I-2-12) says

SrotriyamBrahmanishţam.

(iii) In TantraRājaTantra also (I-18);

Asamshaya: Samshayaccinnarapekshogururmata: Asamshayastatvapodhe Tacchaktipratipādanātl Nairapakshyamavictecchāgurutvamhitavātināll

- (iv) A teacher himself should be beyond having doubts. He needs to completely teach the philosophies and clear all the doubts of the students. He should not be expecting wealth and even should not even have interest in it.
- (v) Since *Śreedevee* is in the form of a teacher, **She** has all those qualities. She does not have doubts and she clears all the doubts.
- (vi) MuŋḍakaUpanishad(II-2-8) says; Bhidyate Hrudayagranthi: Chdyante Sarva Samshayā all doubts are removed.

174. Nirbhavā - निर्भवा

- (i) One who is without origin.
- (ii) In Śreemad Bhagavat Geeta (XIII-12) Anātdimati ParamBhrahmā The Supreme Brahmam is without origin. 136th name Nityā and 866th name Ajā can be referred.

175. Bhavanāshinee - भवनाशिनी

- (i) One who destroys worldly bondage.
- (ii) The Shaktirahasya says, "In the ninth day of the bright lunar half month, accordingto the rule, as to him who anoints Chandikā with ghee, hear the resultof that action; he is raised out of the ocean of samsārā and shines inthe Durgālokā, together with the preceding ten and also succeeding tengenerations;

Navamyām Shuklapakshaetu Vidhivacchaŋdikam Nrupal Grutena Snāpatedhyastu Tasya Puŋya Phalam Srunull Dashapoorvān Dashaparānātmānam Ca Visheshata:l Bhavārnavāt Samuddhrutya Durgā Loke Maheeyatell

The KoormaPurāna also speaks the same effect as;

Saishātātree Vdhātree Cha Paramānandamicchatām | Samsāra Tāpāgnikilānnihanteeshvara Samgjyāll

Similarly in DeveeBhāgavatam;

Aham Vai Matparān Bhaktān Ishvaram Yogamā Shritānl Samsāra Sagarādasmāduddharām Yachirenatull

(iii) Or, according to the *BrhajjābālaUpanishad*(no 26)*Bhavanāshinee* is the name of river. Śree *Bhāskara Rāya* says **She** is in the form of

this river. (At present this Upanishad is not available).

176. Nirvikalpā - निर्विकल्पा

- (i) One who is without the notion of covering by mere words without the corresponding objects.
- (ii) The Yogasutrā [I.9] says; Shabda Matrānupātee Vastu Vastu Shoonyo Vikalpa:.Vikalpa(fancy) is a notionconveyed by mere words, but of which there is no object corresponding to reality. For instance: horns of rabbit, horns of horse, etc. That, which is not real, which is created in the mind. This name advises that Śreedevee is in the form of unconditioned eternal knowledge.
- (iii) Or, Nirvikalpā, in the last mental modification, (last stage ofmeditation), there are no specific distinctions (vikalpa).
- (iv) Or vi opposed; kalpa theory. There is no theory opposed to Śreedeveebecause everything is inseparable from her, i.e.Śreedevee is devoid of all separateness. The BrahmaSūtra(III-2-14) says, Aroopavat Eva Hi Tatpradhānatvāt - For Brahmam is merely devoid of form, on account of this beingthe main purport of Scripture".
- (v) The very meaning of *Veda* is to explain that the *Brahmam* has no characters like form, etc.
- (vi) Everything is integrated with *Śreedevee* and hence there is no object separate from**Her**.

177. Nirābādhā - निराबाधा

- (i) One who has undisturbed mind.
- (ii) The mind is disturbed by (mis) seeing the shell as silver. This disturbance is removed once the illusion vanishes. There is no object other than *Śreedevee*. Hence **She** does not have any such disturbance in mind.

178. Nirbhedā - निर्भेदा

- (i) One who is without any difference.
- (ii) She does not have anything, which will create a difference in mind. Hence Nirbheda.
- (iii) The Koorma Purāŋā says;

Tvam Hi Yā Paramāshakti: Anantā Parameshtineel Sarvabhedavinirmuktā SarvaBhedavinashineell

In the same book in yet another place;

ShaktiShaktimatorbhedam Vadantyapara Mardhata:1

Abhedam Chānupashyanti Yoginas Tatva Chintakā:II
Thou art the supreme Shakti,infinite,supreme ruler, devoid of all differences and the destroyer of all differences.

Some ignorant people say that, there is a difference between *Shakti* and the possessor of it (*Shiva*), but those *Yogins* who meditate on reality recognize non-separateness.

179. Bhedanāshinee - भेदनाशिनी

- (i) One who destroysthefeeling of difference.
- (ii) She causes the destruction of the feeling of difference, by creating the knowledgeof philosophy (tatva).

180. Nirnāshā - निर्नाशा

- (i) One who is eternal/imperishable/endless.
- (ii) Nāsha- end, destruction. She is without this.
- (iii) The Veda(Taitiriyopanishad III) says; Satyam Gnanam Anantam Brahma—Brahmam is Truth, Knowledge and Infinity.

181. Mrutyumathanee -मृत्युमथनी

- (i) One who saves the devotees from death.
- (ii) Like Lord *Parameshwara* saved **his** devotee *Mārkaŋḍeya* from*Yamā*, *Śreedevee* also saves her devotees from death.
- (iii) Death is for the body and not for the soul. **She** makes her devotees realise this philosophy. Like the curd is churned to get butter, **She** churns the fear of death and creates the knowledge of philosophy and removes the fear.
- (iv) The TraipuroUpanishad (No 82) says;

Ata Kasmāduchyate Māmrutādityamrutatvam

Prāpnoteetyakshyatvam Prāpnoti Svayam Rudro Bhavati From mortality he obtains immortality, he attains imperishable state; attains the eternal existence; and he himself becomes Rudra.

(v) The devotee becomes Herself by imagination and hence undestructable.

182. Nishkriyā - निष्क्रिया

- (i) One who is without any action to do.
- (ii) Actions are of two types ordained and prohibited. **She** is with neithertypes of actions.
- (iii) In ChāndogyaUpanishad VIII-12-1); Ashareeram Vāva SantamNa

Priyāpriye Sprushata: - Only who has no body isunaffected bylikes and dislikes.

- (iv) Or without doing anything and without any actions, **She** becomes the actor.
- (v) For instance as told in *VisnuPurāṇā*; just as afragrantobject, by its very presence distracts the mind, sodoes Lord *Parameshwara* in the creation of the universe.

Yathā Sannidhi Mātrena Gandha: Kshobhāya Jāyatel Manaso Nopakartrutvāttathasou Parameshwara:II

183. Nishparigrahā – निष्परिग्रहा

- (i) One who does not acquire or accept anything as gifts.
- (ii) According to the dictionary called *Medinee*, *parigraha* means attendants, wife, gifts and root. She is none of these. *Śreedevee* creates the whole universe, protects and destroys it. **She** does not get anything as gift. Hence *Nishparigraha*.
- (iii) She does not have any origin and hence also Nishparigraha.

184. Nistulā - निस्तुला

- (i) One who is incomparable/ unequal/ peerless.
- (ii) There is nothing to compare with **Her** and hence *Nistula*. We cannot weigh **Her** comparing with anything else. *Hetu Drushtānta Varjitam*without cause or comparison (*TripuraUpanishad* 82).
- (iii) This reminds verses 26-27 of 110th chapter in *Yuddha Kānda* of *ŚreemadRāmāyana*;

Gaganam Gaganākāram Sāgara: Sāgaropamal Rāmarāvanayoryuddham Rāmarāvayorivall

(iv) 389th name Niroopamā can be referred.

185. Neelachikurā - नीलचिकुरा

(i) One who has shining and beautiful black (blue)hair. (Vāgdevees were explaining the formless Śreedevee by these names. In the midst the black hair could have been seen as a lightning and hence this name suddenly).

186. *Nirapāyā* – निरपाया

(i) One who is imperishable. Means of danger being completely destroyed.

187. Niratyayā - निरत्यया

(i) One who is without transgression.

- (ii) As per Vishvadictionary, atyaya means transgression, punishment, obstruction, fault and emaciation.
- (iii) Śreedevee has created many a limit to all those who do the three jobs (creation, protection and destruction) and for this universe. **She** seems to be bound by those limits and cannot cross those limits. **She** sets an example to others by not crossing the limits set by **Her**.

188. Durlabhā - दुर्लभा

(i) One who is difficult to attain (even to yogins). The text now sets forth **Her** qualified form (saguna).

189. Durgamā – दुर्गमा

- (i) One who is hard to approach.
- (ii) It is not easy for the yogins also to approach her by doing achievements. Hence *Durgama*. Her devotion method has to be followed with concentration and control like walking on the edge of a knife.
- (iii) Or, if it is split as Adurgamā;
 - a. One meaning is one who is easily approachable.
 - The other meaning is one who killed the demon called Durgaman.

190. Durgā - दुर्गा

- (i) One who is with the name Durga.
- (ii) As mentioned in the previous name She is Durgā since she killed the demon called Durgaman. In DeveeSaptashatee (11th chapter) and in the LaksmeeTantra of the Pāncharātra;

Tatraiva Cha Vadhishyāmi Durgamakhyam Mahāsuraml BheemāDeveeti Vikhyātam Tan Me Nām Bhavishyatill

I am going to kill the demon named *Durgaman*, hence my nameshall be *Bheema*.

- (iii) The same is mentioned in KāsiKanda also. Or this is the goddess who resides in the place called Sannati on the bank of the river, Bheemarathi.
- (iv) Or, Durgaprotected Indra and other devas from the mental fear and war, from Subalan and others.
- (v) Or, as per DeveeBhāgavatam, Durgā is, as solicited by king Subāhu, established herself under this name at Benaras.

(vi) Or, 122nd name *Shambhavee* can be referred - a nineyear old girl is called *Durga*.

According to Devee Bhāgavatam(III-26) the meditation verse for this girl is:

Durgāt Trāyati Bhaktam Yā Sadā Durgārti Nāshineel Durgjeya Sarva Devānām Tām Durgām Poojayāmyahamll

(vii) The verse read for a 9 year girl during KanyāPooja in ChandiHomam is:

Durgame Dustare Kārye Bhavatu: Khavināshineeml Poojayāmi Sā Bhaktyā Durgām Dirgārti Nashineemll

- (viii) It is read in *Durgā Sooktam* as; *Durgām Deveem Sharanamaham Prapadye*.
- (ix) In *Prapancha Nyāsa* of *Mahāshoda Nyāsa*,**She** is said to be in the form of *Kāshtha*.

191. Dukkhahantree –दुःखहन्त्री

- (i) One who is the destroyer of sorrows.
- (ii) She removes the sorrow, pain caused by wordly affairs.
- (iii) The Gautamasutrā(I-22) says; Tadatyarta Vomoko Pavarka: Salvation is the complete release from that pain.
- (iv) In Vedaalso; Dukkhenātyanta Vimuktas Charati He lives completely free from pain.

192. Sukhapradā – सुखप्रदा

- (i) One whobestows happiness.
- (ii) It is not enough if sorrow is removed, happiness is also needed. This name indicates that **She** is the giver of happiness. Depending on the individual mind set, the happiness is provided in this world or in the next world or in both.
- (iii) In Veda Taitireeya Upanishad (II-7); Rasa: Hyevāyam Labdhvānandee Bhavati only after obtaining the essencedoes one become blissful.
- (iv) This has been explained in detail in the Padma Purāŋa, Pushkara Kānḍa, last six chapters.

Yatrāsti Bhogo Na Ca Tatra Moksha: Yatrāsti Moksho Na Ca Tatra Bhoga:l Sundaree Sādhaka Pungavānām Bhogashca Mokshashca Karastha Evall When there is enjoyment there is no liberation or vice versa. It is men-

tioned that the ardent devotees of Śreedevee get both.

The names 125 – Sharmadāyinee, 953 – Sharmadā and 968 –

Shukhakaree also explain the same effect.

193. Dushţadoorā - दुष्टदूरा

- (i) One, who is unattainable by wickedpeople.
- (ii) For the faulty people She is at a distance and hence not reachable.
- (iii) In Devee Bhāgavatam also it is mentioned as; **She** is unreachable for those who argue illogically/ sophistically; Nabhajanti KudarkagyaDeveem Vishveshvareem Shivām.

194. Durāchārashamanee -दुराचारशमनी

- (i) One who puts an end to evil customs.
- (ii) Evil customs are contrary to the scriptures.
- (iii) Later in the results/ effects part of this Sahasranāma it is said as; She quickly destroys all the sins of mencommitted by neglecting the daily rites and observing the prohibitedones.

195. Doshavarjitā - दोषवर्जिता

- (i) One who is free from all faults.
- (ii) A fault is something which spoils the mind, talking and acting in a way, which reflects the feelings of longings and aversion. Since **She** is free from longings and aversion, **She** is faultless.

196. Sarvagnā - सर्वज्ञा

- (i) One who is omniscient.
- (ii) Mundako Upanishad (I-1-9) says; Ya: Sarvagna: Sarva Vid one who perceives all and knows all.
- (iii) In *DeveePurāŋam* it is said as; *Sarvagna Sarva Vetrutvāt* As **she** knows everything **she** is called omniscient.

197. Sāndrakarunā - सान्द्रकरुणा

(i) One who shows intense compassion.

198. Samānādhikavarjitā – समानाधिकवर्जिता

- (i) One who neither has equal nor a superior.
- (ii) We read in Svetāswatara Upanishad(VI-8); Na Tat Samas Capyadhikas Ca Drushyate - No one is seen equal or superior tohim.

199. Sarvashaktimayee – सर्वशक्तिमयी

- (i) One who has all the divine powers (omnipotent).
- (ii) By the saying; *UlagamBrahmamayam*, it can be perceived as there is no difference between the world and the *Brahmam*. The article *Maya* indicates in-differentiation. Similarly this name indicates

Śreedevee is not different from the shakties called Pālai and Pakalai.

(iii) In Bahuvrushopanishad also it is mentioned that Śreedevee is called by various names as in the below verse;

SaishāShoḍaseeŚreevidyā Pancathashaksharee Śree Mahātripurasundaree Bālāmbiketi Bagaleti Vā Mātangeeti Svayamvarakalyāneeti Bhuvaneshwareeti Camunḍati Candeti Vārāheeti Tiraskariŋeeti Rājamātangeeti Vāsukashyāmaleti Vā Laghu Syāmaleti Vā Ashvārooḍheti Vā PratyankirāDhoomavatee Savitree Gāyatree Sarasvatee Brahmananda Kaleti

- (iv) Or, **She** is in the form of energy *Samooha*. The energies of all the *Devas* are felicities of *Śreedevee* only and only with **Her** blessings *Devas* have acquired the energies.
- (v) Sarva may mean infinite.

200. Sarvamangalā – सर्वमंगला

- (i) One who is the source of all that is auspicious. **She** is the root of all those.
- (ii) DeveePurāŋāsays;

Sarvāni Hrudayasthāni Mangalāni Shubhānical EEpsitāni Dadātheeti Tena Sā Sarvamangalall Shobhanāni Ca Sreshtāni YāDevee Dadate Harel Bhaktanamartiharanee Teneyam Sarvamangalall

- (iii) Or, Sarvamangala is a Thiti Nityā Devee. Hence it can be inferred that this name indicates the Pranavā(in the mantra of Sarvamangalā) sound (Om).
- (iv) It is mentioned as *Thiti Roopa* in *Prapancha Nyāsa* of *MahāShodā Nyāsa*.
- (v) The 124th name of LalitāTrishati Sarvamangalā Śreedevee is the Chit energy nothing different from Brahmam. She gives all good fortune to those who satisfy Her through meditation, praising through songs and worshipping through poojas (even if they are stupid).
- (vi) This can be compared with Mangalānām Mangalam in Vişhņu Sahasranāma, first part.

Thus ends the third Kalā, called Dhoomrika.

Section 4: Mareechi Kalā

201. Sadgatipradā - सद्गतिप्रदा

- (i) One who leads along the path of salvation.
- (ii) The word sadgatimeans all stages from heaven to moksha as per our wish. She who gives various stages of liberation as per eligibility.
- (iii) Gati goal. Heaven and moksa are attainable goals by two ways. Śreedevee guides to reach the goals easily.
- (iv) Gati wisdom; Śreedevee gives good knowledge.
- (v) Gati way to reach; Śreedevee enlightens good path.
- (vi) Sat— eternal absolute. Śreedevee provides the path to reach it (path to knowledge).
- (vii) Satgati means the path followed by good people. Śreedevee enables us to reach the good place.
- (viii) Sat **She** is the Sat. Gati the goal to reach is also **Herself**. I.e. **She** is the path and the goal.
- (ix) Śree Ādi Śaņkara, in his commentary for LalitāTrishatee 229th name Sadgatidāyinee, says **She** destroys the ignorance and gives self illuminating bliss.
- (x) Śree Ādi Śaņkara, in his commentary for VişhŋuSahasranāmam, 699th name Sadgati: says;
 - a. She who can be reached by those who understands that the *Brahmam* is the truth.
 - b. She has elegant, best Gati knowledge.

If we take the previous meaning it can be taken as **She** gives herself (*Brahmam* itself).

202. Sarveshvaree - सर्वेश्वरी

- (i) One who is the mistress of the whole universe.
- (ii) Because Sheleads all into the right path, She is Sarveshvaree.
- (iii) There is no place where the control of *Śreedevee* is obstructed. Hence **She** is the *Eshvari* of all.
- (iv) One among the eight Vāgdevees.

203. Sarvamayee - सर्वमयी

- (i) One who is omnipresent and omnipotent.
- (ii) She is in the form of all things.
- (iii) This universe has within it, thirty-six tatvas the universal absolute

and the incarnations.

- a. This universe that is 24 self tatvās (Āthma tatvās) or statictatvās (jada tatvās);
 - i. Five basic elements,
 - ii. Five self-characteristics (*Tanmātrās*) subtle mediums of the sensations,
 - iii. Five sense organs,
 - iv. Five organs for actions,
 - v. Ego, mind, intellect, nature
- b. Seven vidyā(or māyā)tatvās the soul, the system that controls it to make it a slave for Shiva, fate, smell, art, eduction and ignorance.
- c. Five Shivatatvās viz.;
 - i. The knowledge of *SuddhaVidyā* which clearly explains that *Parabrahmam* and the world are one and the same.
 - ii. Eshwar disintegrated from Brahmam and showing himself as this world.
 - iii. Sadasivā who got the knowledge that this world and its root cause is self.
 - iv. Shakti(which seems to be disintegrated from Brahmam to create this world).
 - v. Shiva, who has that Shakti inside himself.

Worshipping *Śreedevee* in the form of above 36 *tatvās* is called *tatvātva*. This is one of the six methods to reach **Her**.

204. Sarvamantrasvaroopinee - सर्वमन्त्रस्वरूपिणी

- (i) One who is in the form (very essence) of all mantras.
- (ii) It is said that there are seven crores (70 millions) of mantras. **She** is in the form of all these mantras. Or **Her** form itself is these mantras.
- (iii) **She** is in the form of *mantras* in the method of worshipping called *Mantratva*, one of the six *Atvās*.

205. Sarvayantrātmikā - सर्वयन्त्रात्मिका

- (i) One who is in the form of all the yantras.
- (ii) Yantras are in the form lines which have in themselves, the concerned presiding deities.

206. Sarvatantraroopā - सर्वतन्त्ररूपा

(i) One who is the spirit of all Tantras in her form.

(ii) Since all the *Tantras* indicate *Śreedevee*Herself and prove Her, She is in the form of all *Tantras*.

Bahudāpyāgamair Bhinnā: Panthāna: Siddhihetava:l Tvayyeva Nipatantyete Srotasvinyā Ivārnavell

(iii) The literature Kāmikā describes each of Tantras to the organs of Her body:

1	Kāmikā		the lotus feet
2	Yogaja		ankles
3 & 4	Kāranā and Prastā		the right and left toes
5	Ajita		the knees
6	Deepta	DEPENDENT !	the thighs
7	Amsumat	ADMINES.	back
8	Suprabheda		navel
9	Vijaya		stomach
10	Nisvāsa		heart
11	Svāyambhuva	44. - 61	the bosom
12	Anala	2007000	the three eyes
13	Virāgama	to to been	throat
14	Ruru	BY DOTALL	ears
15	Makuta	-	crown
16	Vipulā (Vimalā?)	-	arms
17	Candrajnāna		chest
18	Bimba	p punit	face
19	Prodgitā	DINEY :	tongue
20	Lalitā	_	cheeks
21	Siddha	097-991	forehead
22	Samtāna	Trus-seas	earrings
23	Kirana	-1	jewels
24	Vātula	-	garments

Thus **She** has all the agamās or Tantras in her body.

(There are some differences between what is said above and what is told in *ShivaĀgamās*. Four of the *Saiva Agamās* are not mentioned here; *Sarvokta, Parameshwara, Chintya* and *Sookshma*. Again the *Āgama* called *Prasrut* as mentioned above does find a place in *ShivaĀgamā* as *Sahasra*).

207. Manonmanee - मनोन्मनी

- (i) One who is in the form of *Manonmani* transcendent consciousness.
- (ii) There are nine places from Agnāchakra (in the centre between the eyebrows), till the Brahmarandhra; Bindu, Rothinee, Nātha,

Nāthanta, Shakti, Vyāpinee, Samanā, Unmanee or Manonmanee and Mahābindu. This Mahābindu, also called as Indu or half moon, is the Sahasrāram. The eighth one in this viz. Unmanee is in the form of minute energy. This is called Manonmanee. The characteristic of Manonmanee is;

Yāshakti: Kāraŋatvena Tatoortvam Chonmaneesmrtāl Natrakālatalāmānam Natatvam Nachdevatāll Sunirvānam Param Suddam Rudravattram Tatvashyatel Shivashaktiritikyātā Nivikalpā Niranjanāll

- (iii) It is said that in the *Hreemkārā*, above the *Bindu* there are eight divisions one is subtler than the other. The beeja 'M' is in the form of eight small elipses. (299th name *Nātharoopā* can be referred). Śreedevee is in the form of that *Unmanee*.
- (iv) As per the Veda saying VāmadevāyaNamo, the forms of Shiva are; Vāmadevar, Jyeshtar, Sreshtar, Rudrar, Kālar, Kalavikaraŋar, Balar, Balavikaraŋar, Balapramatanar, Sarvabhootadamanar and Manonmanar. Out of these, the consort of Manonmanar is Manonmanee.
- (v) As per YogaSāstrā, when the mind is in a controlled state, free from attachment to objects, fixed on the mind it attains the state of Unmaŋi. Mana – mind, Unmana – in a state of longing. Tirupuropanishad says;

Nirastavishayāsankkam Sanniruddham Manohrudil Yatāyātyunmaneebhāvam Tadātadparamampadamll

(vi) Again *Manonmanee* is a kind of *Mudrā*, its characteristics are described thus; By this process the eyes neither close nor open, by which breath is neither inhaled nor exhaled and the mind is a blankneither speculating nor doubting, meditating the form of *Śreedevee*.

Netre Yayonmeshanimeshamukte Vāyuryayā Varjita Recapoora:l Manachcha Sankalpa Vikalpa Soonyam Manonmanee Sā Mayi

Sannidhattāmll

(vii) As per Brahannāradeeyam, the hidden state of mind is called Unmaŋi:

Dyānadhyādhrudhyeya Pāvo Yatanachyati: Nirparaml Tatonmanatvam Bhavati Gnānāmruta Nishevanātll

(viii) In the process of meditation of Śreedevee, meditator and the object

of meditation are entirely destroyed, then *Unmanee* state arises; consequently he enjoys the ambrosia of wisdom.

208. Māheshvaree - माहेश्वरी

- (i) One who is the consort of Lord Maheshvara(Paramashivā).
- (ii) The three gods Brahma, Vişhŋu and Rudra do three main functions of creation, protection and destruction. Maheshvara is above these three and is transcending the three characteristics (Guŋas- Rajas, Tamas and Satva) in equal proposition. His Shakti form is Maheshvaree.
- (iii) As per below verse of Veda, Maheshvara is devoid of the three gunās (nirguna) and his consort of Maheshvaree;

Yovedādhou Svara: Prokto Vedāntecapratishtita: Tasya Prakruti Leenasya Ya: Para: Sa Maheshvara: II

(iv) The word *Maheshvara*means – one who is the head of all the *BhootaGaŋas* or by all the great practicing celebacies. His consort is *Maheshvaree.Linga Purāṇā* says;

Tamasā Kālardrākyo Rajasā Kanakāŋṭa Ja: l Satvena Sarvako Vişhŋu: Nairguŋyena Maheshwara: ll

209. Mahādevee - महादेवी

(i) Mahatee means one who has immense and immeasurably big body. ShivaPurāṇā says;

Bruhadasya Sareeram Yat Aprameyam Pramāŋata:l Dhatur Mahetipoojāyām Mahādeveetata: Smrutāll

- (ii) Shiva in his eighth form, namely that of the moon is known as Mahādevā; his consort is Rohini or Mahādevee.
- (iii) Mahādevee is the presiding deity at the Sāligrāma Chakrateertha on the banks Gandakeeriver in Nepal.
- (iv) **She** has got entire energy of all *devas*. **She** is the greatest of all the *Devees*. Hence *Mahādevee*.

210. Mahālakshmee - महालक्ष्मी

- (i) One who is in the form of a great giant (Mahatee) Lakshmee.
- (ii) She is in the form Mahālakshmee, the consort of Mahāvişhŋu.
- (iii) As per *Padma Purāŋa*, *Mahālakshmee* is the presiding deity at the Karaveera in Kolhapur.
- (iv) In Durga Saptashatee, it is mentioned that Śreedevee took the form

of Mahālakshmee with 18 hands to kill Mahishāsura.

(v) There is a story (in Mairālatantram) that Mahālakshmee, an element of Śreedevee killed the demon called Mahālan;

Mahālanāmakam Daityam Sayati Kshapayateetichal Mahālasā Mahālakshmee Ritikhyātimāgatāll

(vi) In many places, it has been mentioned that Śreedevee has the name Mahālakshmee;

Tasyānga MaŋḍalārooḍhāShaktir Maheshvareeparāl Mahālakshmeeritikhyātā Shyāmāsarvamanohareell

(ShivaPurāŋam)

Shriyam Lakshmeem Ambigām Aoupalāngam

(Āyushya Sooktam)

per the saying — Trayodashe Mahālakshmee - a girl of enyears of age is called Mahālaksmee. She is fit to be pped on the thirteenth day from full or new moon day lashi thithi).

ıḍapriyā - मृडप्रिया

b is the consort of Shiva by name Mruda.

iva, while doing the three main tasks as creation, protection struction, takes the names Bhava, Mruda and Hara. When he Mruda form, his character is predominantly Satva. She is the ort of that Mruda. Shivamahimnā Stavam says; Jana Sukrute tvotritou Mrudāya Namonama:- I bow down to Mruda who predominates in Sāttvika nature for the sake of conferring happiness on men.

(iii) The word Mruda means – protecting this world by stroking mildly to provide happiness. Because of this protecting energy **She** is Mrudapriya.

212. Mahāroopā - महारूपा

(i) One who is in great magnificent form.

(ii) Supreme Brahmam hasfour forms; Purusha, the manifested (vyakta-five gross elements) and unmanifested (avyakta - Pradhāna) and lastly time. These four are the root cause for creation, protection, destruction and core values (moolatatvā). She is the root cause for all these and hence greater than these.

(iii) A part of the supreme Brahmam that emerged in the beginning of

all creations is called unmanifestation. That is, it is in an unrecognizable form. It is in a state to be formed as this world. Again at the end of this cosmos, the universe in the individual state turns into the root matter (moola porul) and reaches the form of unmanisfestation. When the unidentified form of manifestation is turned into unmanifested form it is called Mahat. She is in the form of this Mahat and hence Mahāroopa.

(iv) Brahma, Vişhŋu and Shiva, who do the three main tasks of creation, protection and destruction, are the great gods (mahān). Since She does these three tasks by taking those forms She is called Mahāroopa. Similarly She is also in the form of other yogis and siddas and hence Mahāroopa.

213. Mahāpoojyā - महापूज्या

- (i) One who is most worshippable.
- (ii) **She** is worshipped even by *Brahma*, *Vişhŋu* and *Rudra*, who themselves are worshippful.
- (iii) Greater than the great people and hence *Mahatee*. Since **She** is worshipped by *Brahma*, *Vişhŋu* and *Shiva*, **She** is *Poojya*. Hence as *Mahatee* and *Poojyā*, **She** is *Mahāpoojya*.
- (iv) It has been mentioned in Padma Purāŋa and Devee Bhāgavatam as; each of the devas worship Śreedevee in different forms and/ or yantras out of these Agni, Sukra and Soorya worship Śreedevee in an idol form made of ruby;

Shiva Brahma Vişhŋu Kubera Vishvedeva Vāyu Vasu Varuŋa Agni Sukra Soma Soorya Graha Rākshasa Pisācha MatruGaŋāti Pedhena Tattatpoojaneeya Devee Moortti Bedho Mantre Chailendra Neela Svarŋa Roubhya Pittala Kāmasya Spatika Mānikya Muktāpala Pravāla Vaidoorya Trpuseesa Vajya Loha

(v) The BrahmānḍaPurāŋa says that the expiation for all the sins, knowingly or unknowingly done, is just remembering the lotus feet of Śreedevee. Hence Mahāpoojya.

214. Mahāpātakanāshinee - महापातकनाशिनी

- (i) One who destroys great sins like brahmahathi (killing of a brahmin).
- (ii) There are five great sins (mahāpāthakās) brahmahathi, looting, drinking alcohol, liking of elder's wife and being supportive to those who do these four sins.
- (iii) Expiation for all these sins havebeen described in various Santhi

books. One such expiation for these sins and completely destroying the very thought of those sins also, is remembering upon the lotus feet of $\acute{S}reedevee$. The thought would tempt to do the sins again and again. Hence worshipping $\acute{S}reedevee$ would completely destroy this thought and generate the thought of good deeds.

(iv) It has been mentioned in the results/ effects part of this book – if one has chant at least one name out of these 1000 names so much sins are destroyed that nobody could have committed as many sins as in all the 14 worlds;

Atraika Nāmno Yāshakti: Pātakānām Nivarttanel Tannivartyam Agham Karttum Nālam Lokā: Chaturdasall

215. Mahāmāyā - महामाया

- (i) **She** is in the form of great illusion (*Mahāmāyāroopiŋee*), (since **She** creates lust to all *devas* starting from *Brahma*).
- (ii) DurgāSaptashatee says;

Gnānināmapi Chetāmsi Devee Bhagavateehisāl Balādākrushya Mohāya Mahāmāyā Prāyacchatill

- (iii) The name of the *Shakti* seed letter *Hreem* is *Māyā* or *Shakti*. The complete energy of *Śreedevee* is hidden in this. This *Hreem* seed is a knot like for all the three *kooṭās* of *Panchadasāksharee mantra*. **She** is in the form of that *Hreem* seed letter as *Mahāmāya*.
- (iv) This seed letter *Hreem* has four splits as 'H' + 'R' + 'E' + 'M' it is similar to a tree's all the parts (organs) are subtly hidden within a seed. Hence *Mahāmāya*.
- (v) The KālikāPurāŋā says; She who always makes him devoid of know-ledge, the being who possessed knowledge (of his real nature) whilst in the womb, compelled him to take birth by means of the wings of delivery and leads him by reason of the samskāra of previous births to desire of food etc; thence into confusion, egotism, doubt, subsequently leading him again and again to undergo (the stages of) anger, distress and greediness and then leads him into (sensual) desire causing anxiety day in and day out, producing sometimes pleasures and sometimes pain, is called the Mahāmāyā (great illusion).
- (vi) According to one lexicon māyā means compassion; henceMahāmāyā means full of compassion.

216. Mahāsatvā - महासत्वा

- (i) One who is the supreme reality full of Satvacharacter.
- (ii) Satva means character, strength and state of existence. Śreedevee has great character or great strength or great existence.
- (iii) Satvaalso means mind. Śreedeveehas such a broad mind so that **She** does not distinguish any soul from Brahma onwards till a worm.
- (iv) Satvam seat or the state of sitting. I.e. the character and strength to show case the individuality of anything. She is in both these forms in all things.

217. Mahāshakti: - महाशक्तिः

- (i) One who has boundless energy.
- (ii) She has so much energy to administer the entire universe.
- (iii) Shakti means strength. Even in that sense Śreedevee's strength and the weapons are so great to be called as Mahāshakti.
- (iv) When compared to 109th name Mahāsakti the difference in Sa and Sha has to be noted. With that difference it has to be taken as not repetitive.

218. Mahārati: - महारति:

- (i) One who has boundless delight.
- (ii) The word *Rati* means affection. That is *Rati* means mind getting enjoyment and delight on anything. A person getting *Rati* on an object is due to the mind or the object? If this is researched, it can be concluded that it is only due to the mind of the enjoying person and not the object. The reason is the affection in the self. This self affection is *Śreedevee* herself in the form of *jeevātma*. On account of ignorance we search the affection outside without understanding that it is self in the form of affection. The person with this knowledge gets self satisfaction within himself. *Śreedevee* is in that form of *Rati*.
- (iii) Rati beautiful lady -wife of Cupid most beautiful lady. Śreedevee is more beautiful than Rati and hence Mahārati.
- (iv) Mahārati the consort of Mahākāma.

219. Mahābhogā - महाभोगा

- (i) One who is a great enjoyer.
- (ii) Bhogā the feeling of enjoying the happiness. Any wealth giving this feeling is Bhoga. She has the unlimited means to the wealth and enjoying that feeling without any obstruction. Hence Mahābhoga.

(iii) Abhogāmeansextension. **She** is boundlessly extended in the form of this universe and hence Mahābhoga.

220. Mahaishvaryā - महैश्वर्या

- (i) One who possess supreme sovereignty.
- (ii) Ishvarya the state of being an Ishvaree the ability and energy to rule others as per will and pleasure. **She** has this capacity and hence Mahaishvarya.
- (iii) The individual parts of *Ishvaryā* are called divine manifestations. An individual's personality, the incomparable beauty of a lady, the ignorance of a child, odour of a flower, etc., are all manifestations of *Eshvar*. These individual characters felt as part of *Eshvar*, without relating to the base where it originated, is called manifestation. *Śreedevee* is an integral part of all these hence *Mahaishvaryā* (*Śreemad Bhagavat Geeta Vibhooti Yoga* chapter X).

221. Mahāveeryā - महावीर्या

- (i) One who is supreme in valour.
- (ii) The word *veeryā* means semen, might, glory and strength. *Śreedevee*has all these in a great way.

222. Mahābalā - महाबला

- (i) One who has great might.
- (ii) The word balāmeans army, strength, fragrance, taste, form, soul, etc. Śreedeveehas all these abundantly.
- (iii) The word balā also means a crow. Great yogins like Bhusundā worshipped Śreedevee in the form a crow and got great strengths. Hence Mahābala. This has been addressed in Yogavāsistha. We are twenty-one crows, brothers, sons of Chanda; by us, together with our sisters, the great Śreedevee was worshipped for a long time, after finishing her contemplation ŚreedeveeHerself wishing to bless us favoured us; thus we were liberated;

Bhrātara: Chandatanayā: Vāyasā Ekavimsatil

Bhrātrubhi: Sahahamseebhi: Brāmhee Bagavatee Tathāll

Chiramārādhitā Asmābhi: Samādhiviramesatil Prasadaparayākāle Bhagavatyā Tata: Svayaml Tataivānugraheetāsmo Yena Muktāvayam Sthitā:II

223. Mahābuddhi: - महाबुद्धि:

(i) One who has great wisdom.

- (ii) Intellect is, understanding the inner consciousness. **She** has got the wisdom to understand everything at a micro level. Which, when known, the whole universe is known or, from whom one obtains the highest intelligence. **She** is such an intellect form.
- (iii) By worshipping which *Devee* one can get great acumen, that *Devee* is *Mahābuddhi*:.

224. Mahāsiddhi: - महासिद्धि:

(i) Attainments (siddhis) are of eight types as detailed below;

Aŋimā	Reducing one's body to the size of an atom and	
0	roaming around without being seen by others.	
Mahimā	Expanding one's body to an infinitely large size	
Garimā	Becoming infinitely heavy	
Laghimā	Becoming almost weightless	
Prāpti	Having unrestricted access to all places.	
Prākāmva	Getting all desires without any restriction.	
lesitvā	Control of all movable or immovable things.	
Vasitvā	The power to subjugate all.	

In addition to the above there are various other *siddhis* like, creating passions like erotic and heroic as per one's wish, not becoming slaves of happiness, sorrow, chillness, heat, desires, aversion, etc.**She** is in the form of all these *siddhis* and also gives it.

225. Mahāyogeshvareshvaree - महायोगेश्वरेश्वरी

- (i) One who is worshipped by all spiritual adepts who is *Eshvari* of all *Yogesvaras*.
- (ii) Mahāyogas are the best in yoga methods. The experts in this are called Mahāyogeesvaras. She is the head of all those.
- (iii) Integrating those that are differentiated is called *Yoga*. What is differentiated from us is the *Eshvara's* quality. The tool to integrate is *Yoga*. *Yogees* are those who got this *Eshvara's* quality through this. The experts among those are called *Mahāyogees*. **She** provides the *Eshvara's* quality to *Mahāyogees*.

226. Mahātantra - महातन्त्रा

- (i) One who is the greatest *Tantra*, which conveys the method of worshipping Herself.
- (ii) The methods of worshipping and the books which explain them are

- called *Tantras*. They are *Kulārnavā*, *Jnānārnavā* and others. Since each of these is all great by itself, **She** is *Mahātantra*.
- (iii) When compared to other *Tantras*, *Swatantra*, explains the method of worshipping *Śreedevee* exclusively. It is a *Mahātantra*. Since **She** is worshipped with *MahaTantra* method, **She** is also *Mahātantra*.
- (iv) Lord Parameshwarā showed 64 Tantras. These are about various reigning deities giving various results. Śreedevee asked Parameshwarā to tell Her a Tantra which is greater than all these, which is complete and independent of itself. Then he explained a Mahātantra called Swatantra. This has been mentioned in Soundaryalaharee.
- (v) This Swatantra book is also called as Rāja Tantra.

227. Mahāmantra - महामन्त्रा

- (i) One who has mantras about Her.
- (ii) There is infinite number of mantras used for worshipping. Lot many like Bālā, Bagalā, Kali, Annapoorņā, etc., are used to worship Śreedevee. Among these the greatest one is PanchadasākshareeMahāmantra called as Śree Vidya. Since She is worshipped with this mantraShe is also called as Mahāmantra.

228. Mahāyantrā - महायन्त्रा

- (i) One who has lot many great *yantras*, which are used to worship **Her**.
- (ii) A yantra is a drawing with lines, circles, shapes like lotus petals, etc. A yantra will have straight line drawn length and breadth wise in the form of rectangles or triangles with intersection points of two or three lines.
- (iii) Yantras are two dimensional figures with length and breadth. If the third dimension height is also added, then it is called Meru. Śree chakra made in three dimension one layer above the other with the centre Bindu at the top then it is a Meru. In this if the bottom layers are two dimensional and above half are one top of the other then it is called Ardha (half) Meru.
- (iv) The great of all the yantras are Śree Chakra, Pooja Chakra, Padma Chakra, Amrutakata Yantra, Meru Siddhavajrāyantra, Lingā, etc. Since **She** is in the form of all these **She** is Mahāyantra.

229. Mahāsanā - महासना

- (i) One who is seated in a great seat.
- (ii) The thirty-six tatvās beginning with the earth, created by **Her** is her seat.
- (iii) The Devee Bhāgavatha Purāŋā says; Eshā Bhagavate Sarva Tatvānyāsritya Tishtati - The divine one remains dwelling in all tatvās.
- (iv) The 36 tatvās individually, a combination or all put together are seat of Śreedevee.
- (v) She has the heart of great people as Her seat and hence Mahāsana.
- (vi) **She** is seated in great seats like *Panchabrahmasanā*, *Chakrarājaratā* and *Simhāsanā* and hence *Mahāsana*.

230. Mahāyāgakramārādhyā - महायागक्रमाराध्या

- (i) One who is the worshipped by the method of Mahāyāga.
- (ii) Mahāyāga is the worship of Śreedevee alongwith sixty-four Yoginees. This gives quicker results than other methods.
- (iii) Bhāvanopanishad explains the method of worshipping this body imagining it as Śreedevee with the organs and inner consciousness as yoginees. Those who had practiced this and got accomplished by Shivayogins alone. She is being worshipped by this method. This has been explained in detail in the in the commentary for Bhāvanopanisad.
- (iv) The word *kramā* means energy, arrangement, movement, and shaking. If it is considered as *Yāgakramā* **She** is worshipped by a powerful method called *Mahāyāga*.

231. Mahābhairavapoojitā - महाभैरवपूजिता

- (i) One who is worshipped by Mahābhairava.
- (ii) Each letter in the word bhairavā has a significance; bha creation (bharaŋa to fill), ra protection (ramaŋa) and va destruction (vamana); indicates all the three tasks. Hence this indicates Lord Paramashiva, the accomplisher of creation, preservation and destruction (of the universe) and hence Mahābhairava.Padma Purāŋā says that he worshiped Śreedevee.

Shambhu: PoojayateDeveem MantraShaktimayeem Shubhāml Akshamālām Kredhrutvā Nyāsenaiva Bhavotbhava:ll

(iii) In the beginning of this Sahasranāmā, we read that Lord Mahābhairavā, by a great sacrifice (by Mahāyāgākramā) caused Śreedevee to become manifest from alter of the fire of consciousness

(Chidagnikunda). Hence Mahābhairavapoojita.

(iv) The word *Bhairavā* means — *Bheeroonām Samooha*: - a group of panicky ladies. **She** was worshipped by them.

232. Maheshvaramahākalpamahātānḍavasākshiŋee— महेश्वरमहाकल्पमहाताण्डवसाक्षिणी

- (i) One who is the witness to the great awesome destructive cosmic dance of Lord *Maheshvarā* at the end of creative cycle.
- (ii) Mahākalpa means the great dissolution (pralayā) of this universe; destruction means the entire universe sub-merged with Lord himself. This is the fourth task of Śreedevee called Thir Maheshvara was pleased by sub-merging within created. On account of this he gives a visual trea dance called Mahātāndava. At this time Śreede witness remaining to this dance. She is the only wi creation till complete destruction.
- (iii) This has been described in *Panchadashistava* (8-11) form alone is excellent, having the noose, elephant how sugarcane, and the arrow of flowers and witnessing the dance of the axe-bearing *Parabhairavā* started at the time of his drawing the universe;

Kalpopa Samharana Kalpita Tāndavasya Devasya Khanda Parasho: Parabhairavasyal Pashānkuchaikshava Sharāsana Pushpabānai: Sa Sakshinee Vijayate Tavamooritrekāll

(iv) The dance by men is called tāndavā and that of women is lāsya. It has been mentioned that when Maheshvara did the Tāndavā, Śreedevee also did the Lāsya. When both are dancing, at the request of Śreedevee, both started the fifth task called Anugrahā by re-creating the entire universe with most compassion. Ambāstavā and 41st verse of Soundaryalaharee can be read here;

Kalpopa Samharana Kelishu Paŋḍitāni Chanḍāni Khanda Parachorabhitāndavanil Āloknena Tava Komalitāni Māta:

Lāsyātmanā Parinanti Jagatvibhootyaill (Ambāstavā)
Tavādhāre Moole Saha Samayayā Lāsyaparayā
Navātmāna Manye Navarasa Mahātāndava Nataml
Ubhābhyā Bhetābhyā Mudaya Vidhi Muddhishya Dayayā

Sanāthābhyām Jagye Janakjananeemat Jagadidam (Soundaryalaharee)

233. Mahākāmeshamahishee - महाकामेशमहिषी

(i) One who is the consort of Mahākāmesvara.

(ii) In the 2nd name **She** was called as *Sreemahārājnee*, since **She** is the great empress of *Mahākāmesvara*.

234. Mahātripurasundaree - महात्रिपुरसुन्दरी

- (i) One who is the great *Tripurasundaree* the divine beauty known by that name.
- (ii) She takes all the three forms as one who knows, the intellect which knows and the knowing object. Depending on the person and the object the intellect can be differentiated as small and large. However, the divine knowledge, which is the base and the root cause of all the knowledge (Mahātripurā). She is in the form of Mahātripurāand does not undergo any changes/ transformation by becoming the knower or the known (Māthru or Meyā). In addition She is also the divine beauty. Hence Mahātripurasundaree.
- (iii) Her beauty is so great that it cannot be seen in any of the three worlds.

235. Chatu:shashṭiyupacārādhyā –चतुःषष्टियुपचाराढ्या

- (i) One who is being adored by sixty-four offerings/services/ ingredients.
- (ii) Ordinarily there are two methods in any worship with five or sixteen upachārās (services). Gandha (sandal), pushpa (flower), dhupa (smoke with freshening odour), deepa (light) and naivedyam (offering of food) are the five offerings. In addition a little more expanded services (offerings) is sixteen Dhyānā (meditation), Āvāhanā (imagining the god's form on the image), āsana (seat), pādyam (washing of feet), arghyam (freshening), achamaneeyam (offering of water), snāneeyam (bathing), vastram (cloths), gandha kumkum, pushpa, dhupa, deepa, naivedyam, Neerājanam (camphor light), Pradhakshinam (going around) and Namaskaram (bowing). The same is still expanded as 64 offerings in worshipping Śreedevee. Those who have facilities have to do all the 64 services with the concerned offerings. Those who could not can do it with flower and rice. Last five have to be done by self doing it.

(iii) The 64 offerings are listed below;

1.	Pādhyam	Water to wash the feet – includes argyam and āchamaneeyam also.
2.	Ābharaŋa Avaropaŋam	Removal of ornaments
3.	Suganthi Taila Abhyantham	Applying fragrant oil
4.	Manjanasalā Pravesam	Entering the bath room
5.	Manjanasalāmanjpeetopavechan	Taking the seating made of gems in
J.	am	the bath room.
6.	Divyasnāneeya Udvarddhanam	Applying the fragrant powders.
7.	Ushnodhakasnānam	Bathing in hot water
8.	Kanak Kalachachutasakala	
0.	Theerthābhishekam	Bathing in auspicious water brought in golden pots.
9.	Dyouna Vastra Parimarjanam	
10.	Aruŋatukoolaparidanam	Drying off with dry clothes.
11.	Aruŋakuchottareeyam	Wearing of red silk dress
12.	Ālepa Manḍapa Pravesham	Wearing of red tops
13.	Ālepa Mandapa	Entering the room for fragrance.
10.	Manipeetopavechanam	Taking the seating made of gems in
14.	Sandanākaru Kumkuma	the fragrant room.
	Mrugamata Karpoora Kasthoori	Applying all the fragrances like
	Korochanāthi Divyaganda	Sandal, eaglewood, European
	Sarvānkeena Vilepanam	saffron, javvadu, kasturi, cow-
15.	Kesapārasyakālākarutoopam	bezoar, etc.
16.	Mallika, Mālatee,	Applying eaglewood smoke to hair
	Jāteechampaka, Ashoka,	To offer a garland made of Jasmine,
	Chatapatra, Pooka, Kuhalee,	Lotus, flower of petal nut, Ashoka
	Punnaga, Kalhāramukya	Red Lotus, Red Lily, and Red Jasmine
	Sarvartum Kusumamālā	flowers.
	Samarpanam	the second and the second
17.	Bhooshaŋa Mandapa Prevesam	To enter the room to wear
18.	Phosphara	ornaments.
10.	Bhooshana Manadapa	Taking the seating made of gems in
19.	manipeetopavechanam	the ornaments room.
	Navamaŋi Makutam	Wearing the crown made of nine gems.
20.	Chandrakalasam	Wearing a crescent like on the
	A Markette & Zero applier for the except	forehead.
21.	Seemantasintooram	To applykumkum on the forehead at

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		the start of parting of the hair.	
22.	Tilakaratnam	Wearing a dot on the forehead.	
23.	Kālānchanam	To apply collyrium to the eyes.	
24.	Vāleeyugalam	To wear ear drops	
25.	Maŋikunḍalayugalam	To wear earrings made of gems.	
26.	Nasābharaŋam	To wear nose rings.	
27.	Adarayāvakam	To apply lipstick.	
28.	Pratama Bhooshaŋam	To wear the mangalaSūtra -	
	SOUR DELIG MERCH CAMES THE	auspicious ornament.	
29.	Kanaka Chintakam	To wear golden necklace.	
30.	Patakam	To wear pendants.	
31.	Mahāpatakam	To wear large pendants.	
32.	Muktāvali	To wear chain of pearls.	
33.	Ekāvali	To wear a chain of 27 pearls.	
34.	Channaveeram	To wear an ornament in both sides	
	Anna Lineary Transcription	of the body like a yagyopaveeta	
35.	Keyoorakala Catushtyam	Bangles that are worn in the four	
		shoulders.	
36.	Valaiyāvali	A series of bangles.	
37.	Uoormikāvali	A series of finger rings.	
38.	Kānchitāma	Wearing a Girdle around the waist.	
39.	Katisootram	Wearing a thread around the waist	
		in the lower abdomen.	
40.	Soubhāgyābharaŋam	A golden ornament in the form of a	
		leaf of a fig tree worn in a thread (39	
41.	Pādakatakam	above).	
42.		To ear bangles in the ankle.	
72.	Ratnanoopuram	To wear ankle rings made of	
43.	Pādāmkuleeyakam	precious gems.	
44.	Pāsam	To wearrings in the toes. To have the noose in the top right	
	rusum	hand.	
45.	Ankusam	To have a goad in the top left hand.	
46.	Pundrekshu Shabam	To have a bow made of sugarcane in	
٠.	Tanareksila Silabam	the bottom left hand.	
47.	Pushpabānam	To have an arrow made of flowers in	
	- Lampabanam	the bottom left hand.	
48.	Śreeman Maŋikya Patuke	To wear a pair of shining footwear	
	air ividijinya ratuke	made of red rubies.	
49.	Sva Samāna Veshāpi:	To take seat on the	

	Āvaranadevatāpi:	Mahāchakrapeeţa alongwith other
	Sahamahāchakratirohanam	deities wearing equal ornaments.
50.	Kāmeshvarākkaparyanka Upavechanam	To sit on the lap of Kāmeshvara.
51.	Amrutāsavachashakam	A cup filled with nectar.
52.	Āchamaneeyam	Water to goggle.
53.	Karpooraveetikā	Petal leaves with cardamom, bay leaf, bitter orange peel, dehydrated orange flakes, cloves, dried papaya - ripe, coconut - copra, rice - sona masoori, cooking banana slices, white pepper and turmeric powder
54.	Ānantollāsahāsam	Laughing to show the delight.
55.	Mangalārtikam	Auspicious ārti
56.	Chatram	Umbrella
57.	Chāmaram	Fan
58.	Darpanam	Mirror
59.	Tālavruttam	Percussion instruments
60.	Gandam	Sandal
61.	Pushpam	Flowers
62.	Doopam	Smoke with freshening odour
63.	Deepam	Light
64.	Neivedyam	Offering of food

Upachārān Allape Pushpādyair Manasā Smarethl Gandhapushpa Dhoopa Deepa Neiveyānyat Maheshwareel Gandhādi Panchkāva Poojā Vyarttaiva Sarvadāll

It is a usual practice to do last five offering directly with the concerned objects and remaining by imagination. It would be great to do, out of the remaining also - whatever is possible, with the concerned items. It is a difference worth noting that the petal leaves are offered before the food (neivethyam).

- (iv) Śree Ādi Śaņkara, in his Chatushshashţiupchāra Pooja Storam has well explained the order starting from Śreedevee Suprapātam (waking up verses).
- (v) In other *Tantras,* in addition to the above 64, eight more (offerings) are mentioned;
 - i. Wearing the flowers offered to Śreedevee, after dedication.
 - ii. Making religious endowments
 - iii. Worshipping the teacher

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- iv. Worshipping the devotees
- v. Worshipping the religious books mantra-sāstra books
- vi. Doing homa through sacrificial fires
- vii. Consuming the water, which has washed the feet of god
- viii. Performing the full ceremony called Prānāgnihotra

All these seventy-two are explained in *Varivasyā rahasya* in the *pooja* chapter by *Bhāskara Rāyar*.

- (vi) It has been described here by Bhāskara Rāyar that the weapons of Śreedevee – noose and goad in the top hands and the sugarcane bow and flower arrow in the bottom hands. This has been reversed in Dakshinā Moorthy Samhita. It has to be followed however one has been taught by the teacher.
- (vii) Making the offerings by imagination or if the concerned item is not available, using flower or rice instead is permitted.
- (viii) Rice means not the simple white rice but made yellow or red by adding turmeric or *kumkum*. Also it should be complete and not broken at the ends.

Shvetākshadair Napoojāsyāt Tripurā Parameshvareel Kashmeerair Vā Haridrairvā (Kumkumarivāpi) Rakta Chandana Pankakai:l Rajnjitān Chalijān Shuddhān Akandān Arpayetbudha:ll

236. Chatu:shashṭikalāmayee-चतु:षष्टिकलामयी

- (i) One who embodies the sixty four forms of arts.
- (ii) She has all the arts in Her form.
- (iii) It has been mentioned that there are sixty four arts. But there are differences in views while listing down the 64 arts.
- (iv) The below list is as given by Bhāskara Rāyar;
 - The knowledge of the scripts of eighteen languages Samskrit, Prakrut, Udeechi, Mahārashtree, Magatee, Mishramāgatee, Chakāpeeri, Avanti, Drāvedee, Otriyā, Pāchādyā, Prāchyā, Bāhveekā, Rantikā, Dākshinādyā, Paichachee, Āvantee and Chourasenee.
 - 2. Writing these scripts.
 - 3. The power of writing and reading these languages quickly.
 - 4. Drawing
 - 5. Knowledge of different languages
 - 6. Composing verses in them
 - 7. The art of repeating what is heard.
 - 8. Gambling
 - 9. 9 to 12 Knowledge of the four Vedas Rig, Yajur, Sāma and Atharvana

- 13.13 to 16 Knowledge of the four auxiliary Vedas Gāndharvā, Ayur Veda, Danur Veda and Artha Sāstra.
- 17.17 to 22 Knowledge of six sāstrās Nyāsa, Vaiseshikā, Sānkhyā, Yoga, Meemamsā and Vedantha.
- 23. Knowledge of six *vedāngās Shikshā, Vyākaranā, Chandas, Nruktā, Jyothishā*and *Kalpa*.
- 29. Knowledge of TantraPurāŋā and Smrtee
- 30. Knowledge of poetry, rhetoric and drama
- 31.31 to 36 Knowledge of pacifying, controlling, attracting, enmity, ruining by magical practices, and killing
- 37.37 to 43 The art of opposing the effects of motion, water, sight, fire, weapons, speech, and semen
- 44. The art of making scriptures
- 45.45 to 48 Art of training elephants, horses, chariots and men
- 49. The knowledge of divination by bodily marks (sāmudrikā)
- 50. Art of boxing
- 51. Art of cooking
- 52. Art of removing venom
- 53. Art of playing string instruments
- 54. Art of playing wind instruments like flute
- 55. Art of playing percussion instruments
- 56. Art of playing heavy instruments made of bronze.
- 57. Creating illusion (Indrajāla)
- 58. Art of dancing
- 59. Art of singing
- 60. The art of alchemy
- 61. Knowledge of testing gems
- 62. Thieving
- 63. Knowledge of the pulse
- 64. Art of disappearance
- (v) Kalā also means Tantra. It has been mentioned in Soundaryalaharee that there are 64 Tantras. Śreedevee has all these as **Her** form.

237. Mahācatu:shashṭikoṭiyoaineegaŋasevitā — महाचतु:षष्टिकोटियोगिनीगनसेविताः

- (i) One who is worsnipped by a host of 64 crores of yoginees.
- (ii) There are 8 Prakatayoginees as MatrukāDevees, in the middle layer of Chatusrā (Noopurā) of Śree Chakra. They are; Brahmee, Māheshwaree, Koumāree, Vaişhŋavee, Vārāhee, Māhendree, Chāmuŋḍā and Mahālakshme. Each ofthese has 8 yoginees as allied Devees. Each of these 8 yoginees has one crore as retinue. Hence 8

- x = 64 crores yoginees. Hence Śreedevee is called as being served by these yoginees. Mahācatushshashṭikoṭiyogineegaŋasevita.
- (iii) The word Mahā means nine. Mahācatushshashţikoţimeans 9 x 64 = 576 crores ofDevees. In every Āvaraŋachakra of Śree Chakra thereare 64 crores of yoginees. Hence in all the 9 Āvarŋas there are 576 yoginees. Śreedevee is being worshipped by all these yoginees.

238. Manuvidyā - मनुविद्या

- (i) One who is in the form Vidyā adored by Manu.
- (ii) It is being told that earlier Śree Vidyā was adored by twelve devotees; Manu, Chandra (Moon), Kubera, Lopāmudrā, Agasthyā, Manmatha (Cupid), Agni (fire), Soorya (Sun), Indra, Skanda, Shiva and Doorvāsa. Each of them, by the skills of penance, felt a type of mantra and worshipped. Manu is the top most among them. Śreedevee is in the form of Śree VidyāMantra formed by him.
- (iii) Śree Vidyā worshipped by these 12 devotees has been mentioned in 13 names 239, 297, 305, 359, 375, 406, 558, 586, 647, 715, 720, 733 and 785.

239. Chandravidyā - चन्द्रविद्या

- (i) One who is in the form of Śree Vidyā worshipped by Chandrā(Moon).
- (ii) Chandrā is the second in the 12 people mentioned in the earlier name. That Vidyā is being mentioned here.

240. Chandramandalamadhyagā - चन्द्रमन्डलमध्यगा

- (i) One who is residing in the centre of the Moon's disc. .
- (ii) It has been mentioned that the full moon is present in the Sahasrāra Kamalā in the head. She is residing in the centre of that moon.
- (iii) It can also be interpreted as Śreedevee woken up from the Moolādhāra breaks through the six chakras and reaches the Lord Parameshwara in the SahasrāraKamala, called Chandra maŋḍala.
- (iv) If one contemplates Śreedevee in the Moon's disc in the sky on a full
 Moon day, and worships Her by chanting this Sahasranāmā, he gets long life devoid of all diseases says verses 21 to 23 of the phalaśruti (results) part. This method is also named as Āyushkara Prayoga.
- (v) In the ShivaPurāŋā it has been mentioned as Shiva resides in the

- head of fire and Śreedevee resides in the centre of the Moon's disc. Aham Agni Shiro Nishta: Tvam Soma Shirasi Stitāl Agni Shomātmakam Vishvam Āvābhyām Samdhishṭitamll
- (vi) The inherent meaning is that the Moon's disc is the Śree Chakra itself.
- (vii) It has been mentioned in the *Tantra Sāstrās* that the worshippers of *Śreedevee* have to do *Śree Vidyā Sandhyāvandhanā* in every session and at mid-night, after the routine and normal *Sandhyāvandhana.Śreedevee* has to be meditated as **She** is the in the Moon's disc during the *Śree Vidyā Sandhyāvandhanā*done at the evening.

241. Chāruroopā - चारुरूपा

- (i) One whose form is exquisite.
- (ii) She has such a beautiful form as mentioned in the names Tripurasundaree, Lalitā and Sundaree.

242. Chāruhāsā - चारुहासा

- (i) One who has a charming smile.
- (ii) It has been mentioned by some The Moon is thy sweet smile This saying means there is a certain stage of consciousness ($prabodh\bar{a}$) which gives the highest bliss, and which should be known from a teacher alone.

243. Chārucandrakalādharā - चारुचन्द्रकलाधरा

- (i) One who is wearing a comely crescent moon in Her crown.
- (ii) The word *Chāru* means neither waxing nor waning, *Chandrakalā*, is the everlasting. In that sense, **She** is the basis for the *Chandrakala*.
- (iii) This name is interpreted based on a story told in *Devee Bhāgavatham*(3rdchapter). A king of Kāsi had a daughter by name *Sashikalā* or *Chandrakala*.In her dream *Śreedevee* appeared and told her to marry a prince by name *Sudarsana* who was **Her** devotee. Accordingly they got married and lived happily for a long time. *Śreedevee* was the cause of the happiness of the princess, *Chandrakala*.

244. Charācharajagannāthā - चराचरजगन्नाथा

- (i) One who is the ruler of the world full of animate and inanimate things.
- (ii) This world is dynamic a one. Similarly it has a character of inani-

mation also. She is the head of both the forms.

245. Chakrarājaniketanā - चक्रराजनिकेतना

- (i) One who is abiding in the Śree Chakra itself.
- (ii) Śree Chakra is called Chakra Rāja (king of all chakras), since it has all the nine chakras beginning with Trailokyamohana till Sarvānanda- mayā in it. She dwells in it alongwith all her attendants.

246. Pārvatee - पार्वती

(i) The daughter of Mount *Himavān*, the king of all mountains (*Parvata* Rāja). Also called as *Shailendrathanayā* (634th name).

247. Padmanayanā - पद्मनयना

(i) One whose eyes are like lotus.

248. Padmarāgasamaprabhā - पद्मरागसमप्रभा

- (i) One who shines like ruby.
- (ii) Padma lotus Herlustre is comparable to the red colour of lotus.

249. Panchapretāsanāseenā - पन्चप्रेंतासनासीना

- (i) One who has her seat formed of five corpses.
- (ii) The five forms of Shiva as Brahma, Vişhŋu, Rudra, Esānā and Sadāshivā appeared from Brahmam. They, as per the order of Śreedevee, do the 5 tasks respectively of creation, protection, destruction, thirodhānā and anugraha. During the destruction of the universe (mahāpralayā) they are relieved from their respective duties and merge with Śreedevee. That is, Sadāshiva becomes the sitting plank and the four others become the four legs of the seat. Since they deprived of their power, they are called as corpses. Pra + Ita the one that has started from the place of dwelling to other place.
- (iii) The above five have respective *Shaktis* such as *Vāmā*, *Gyeshtā*, *Roudhree*, etc. Since they are deprived of their *Shaktis*, they are individually incapable of action and hence corpses.
- (iv) Paramashivā, who is the sitting plank, is the 25thtatva above all. When Shakti unites with him it becomes the 26thSādākyatatva. This is the Sāmarasya form of Shakti and Paramashiva. They are an integrated form without any difference.
- (v) This can be compared with 947th name *Panchapretamanchadhi-sāyinee*.

250. Panchabrahmasvaroopinee - पन्चब्रह्मस्वरूपिणी

- (i) One who has the five Brahmams as her form.
- (ii) Brahma, Vişhnu, Rudra, Esānā and Paramashivā, mentioned in the previous name, are also called as five Brahmams. She is in the form of these five, who form Her seat.
- (iii) The five faces of Lord *Parameshwarā Esāna*, *Tatpurusha*, *Aghora*, *Vāmadeva* and *Sadyojāta* are also called as five *Brahmams*. **She** is in the form of these five.
- (iv) The soul, nature, intellect, ego and mind are all forms of *Brahmam*. **She** is in these five forms also.
- (v) The GarudaPurāŋā says that Vişhŋu has five forms namely, Nārāyaŋā, Vāsudeva, Pradyumna, Aniruddha, and Sankarshana. She is in these five forms also.
- (vi) One other philosophy is that Śreedevee is in the form of anything, which has five elements.

251. Chinmayee - चिन्मयी

- (i) One who is in the form of chit (pure consciousness itself).
- (ii) Chit knowledge. She is in the form of knowledge itself. That is, pure knowledge without the distinction of the knower, the known and the intellect.

252. Paramānandā - परमानन्दा

- (i) One who is the Supreme Bliss.
- (ii) The complete contended form. Hence *Paramānanda*. Nothing greater or bigger than this.

253. Vigyānaghanaroopinee - विज्ञानघनरूपिणी

- (i) One who is wisdom personified.
- (ii) She is the essence of consciousness.
- (iii) The soul (Vigyānā reflecting in intellect) is in the form of self. Remaining in Vijnana is explained as mass or aggregate of souls. Śreedevee is in that form. Hiranyagarbha is the synthesis of the aggregate of the souls. She is in his form.

254. Dhyānadhyātrudhyeyaroopā - ध्यानध्यातुघ्येयरूपा

- (i) One who is in all the three forms meditation, the meditator and the objectof meditation.
- (ii) Meditation implies the understanding of the mind. That is, understanding *Śreedevee*, imagined by the mind and merging in that form

is called meditation. This is also a threesome like knowledge. *Śreedevee* is in the form of this threesome.

255. Dharmādharmavivarjitā - धर्माधर्मविवर्जिता

- (i) One who is devoid of both virtue and vices.
- (ii) The word *Dharma* has lot of meanings. In general it indicates virtues. The opposite *Adharma* indicates vices. In this context *dharma* cannot be taken only as virtues. Because something good for one person or in one state could be bad for other person or in other state. The ultimate decision here is only *veda*. These are rules or laws to conduct the human in virtue path. These will never bind *Śreedevee*. **She** only created all these rules.
- (iii) Dharma indicates a sort of limit or restrains. That is, the controls for the caste, religion and other āshramās respectively are called dharma. If these are broken, it is adharma. In this context also, She is not bound by these distinctions. Hence Śreedevee is beyond dharma and adharma.
- (iv) Dharma is a quality or character. For instance to be hot is a character, hence dharma. One who has a character is called dharmee. If the fire loses its character of heat then it is adharma (In Rāmāyana, Sita requests [not orders] fire to be cool with Hanumān sheeto bhava hanumata: hence it was cool.). If one loses its character it is adharma. Śreedevee is not bound by any character and hence **She** does not have dharma or adharma.
- (v) Dharma also means bondage. The soul is bound by various bondages like husband, wife, son, friend, etc. Each relationship is craming the soul with different bondages. Being without these bondages or getting relieved of them is called liberation, hence it is adharma. Śreedevee is beyond bondages or relief from them.
- (vi) Dharma is a quality or character. A dharmee is with this. Hence **She** can be called also as adharmee. Śreedevee is without any quality or attachment to it.
- (vii) Dharma indicates that letter of Shakti, and adharma that of Shiva. In the lettersofPanchadasākshareemantra the three 'K's and two 'HA's indicate Shiva letters. The letters 'A', 'E' and three 'L's indicateShakti letters. The three 'HREEM's are that of united Shakti and Shiva. This is indicated in the results part of LalitāTrishatee. The same has also been mentioned by ŚreeBhāskaraRāyar in his

Varivasyārahasyam. The word Vivarjitā means to grow. The inherent meaning is that because of the letters in the form Shivaand Shakti the Panchadasāksharee is completely grown.

256. Vishvaroopā - विश्वरूपा

- (i) One who is in the form of the world or *Vishvan*. Since *Śreedevee* (*Brahmam*) thought "I will take various forms", this world was formed. Hence *Śreedevee* is in the form of this world itself.
- (ii) The soul is also called as *Pasu*. *Sva* means dog, the lowest kind of form, comparable to that of a dog. Since the soul worships *Śreedevee* it is released from *svaroopa*. The *roopā* becomes *vikatham*, *Śreedevee* is called as *Vishvaroopa*.
- (iii) In the order of creation, i.e. in the formation of all the tatvās from nature (prakrutee) till universe (prithivee), it has been mentioned that all the subtle tatvās one above the other merges with nature. The creation, from the Brahmam the first manifestation is darkness (tamas), the next is that of intellect called mahat, then that of the soul threefold egotism (ahamkārā), followed by the five subtle elements beginning with sound; among these are the five energies of knowledge and the five energies of action, in these energies the formerfive individually generate the five senses and collectively the antahkkarana. The latter five generate individually the five organs of action and collectively the prānās. The sound and the others four subtle forces generate the five gross elements. This is an established doctrine. There the chaitanyamanifestedthrough the gross, subtle, and causal vehicles respectively termed, Vishva, Taijasā, and Prāgnā; these manifested ones (three groups of vehicles) respectively are turned Vaisvānara, Hiranyagarbha and Isvara. Among this Vishvā is in awaken (Jāgrath) state, Taijasāin the dream (Swapna) state and Prāgnā in the deep sleep state (Sushupti). In Vedantha the three states are awaken, dream and deep sleep; Vishva, Taijasā, and Prāgnāin those states as forms of soul and creation, protection and destruction as the three tasks; are only accepted. In Tantrasāstrās two more states swoon (Thureeyam) andtranscendental (Thureeyatheetham); material pleasure & displeasure (Tiroḍhāna) and blessings (Anugraha) are two more tasks. Since in the deep sleep state the soul does not completely merge with Brahmam, two more states as material pleasure and displeasure

- and blessings are added. During deep sleep the soul is with the causal body and in the swoon state the soul takes the subtle body, it mixes completely with *Brahmam* in the transcendental state. Each of these states is being mentioned as names of *Śreedevee* above.
- (iv) Each night of the fifteen days of bright half of lunar month has a different name as; 1.Darsa 2.Drshtā, 3.Darsathā 4.Vishvaroopā. 5.Sudarsanā; 6.Apyāyamānā, 7.Pyāyamānā, 8.Apyāyā 9.Soonrtā. 10.Irā, 11.Apooryamānā 12.Pooryamānā 13.Poorāyantee 14.Poorŋā and 15. Pourŋamāsi. Out of these She is in the form of 14th day.
- (v) These 15 days are the 15 letters in the *Panchadasee*. Out of these **She** is in the form of the 4th letter 'La'.
- (vi) The day time of dark half of lunar month is 15. They start from the last seed till first one. Out of these the 5th day's Nityā is Vishvaroopam and the corresponding letter is 'LA'. Thus She is the in the form of day time during dark half and night time during bright half of lunar month.
- (vii) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 717th name — Vishvamoorthi: — He is this world and its form since everything is himself. First name Vishvā can also be compared— this has been interpreted elaborately. Some of the main points are;
 - 1. Since he is the cause for this world called *Vishvam*, *Brahmam* is called *Vishvam*.
 - 2. This *Vishvam* is not something different from *Paramapurusha*. Hence *Brahmam* is called as *Vishvam*.
 - 3. Since it pierces in, Brahmam is called as Vishvam.
 - 4. The word Vishvam indicates 'Om'.

257. Jāgariņee - जागरिणी

- (i) One who is in waking state of the soul.
- (ii) Jāgram means to awake. Jāgariņee the soul being in conscious state. Her name at this state is Vishvaroopa. This Vishvaroopā is the state of the soul in the conscious state. Hence **She** is Jagariņee.

258. Svapantee - स्वपन्ती

- (i) One who is in the dreaming state of the body fond of soul in a subtle form.
- 259. Taijasātmikā तैजसात्मिका

- (i) *Śreedevee* is in the state of dream wherein the name of the soul is *Taijasan*.
- (ii) Taijasā is called Hiranygarbha in the collective form of the souls. She is in that form.

260. Suptā - सुप्ता

(i) Śreedevee is in the state of sleep of the soul.

261. Pragyātmikā - प्रज्ञात्मिका

- (i) The soul fond of the body, when in deep sleep state is called *Prāgyan*. She is in that form.
- (ii) In the deep sleep state, there are three different experiences. Knowing nothing (Agnānam ignorant), Ahamtā the thought that I am different and happy (Sukhā) To say after getting up I had a good sleep, I do not know anything. In this state he gets the name Prāgyan. This form is also Śreedevee. The same in a collective form of all the souls is called Eshwara. She is in that form also.

262. Turyā - तुर्या

- (i) One who is the soul in the fourth state (state of ecstasy).
- (ii) Shuddhavidyā philosophy is to clearly understand the three states awaken, dream and deep sleep and distinguish the differences between the souls in each of these states Vishva, Taijasā, and Prājna. Such an understanding state is called the fourth state or Tureeya. Hence Śreedevee also acquires that name.
- (iii) The bliss obtained in the fourth state makes the enjoyer feels that this is the true state and other three are not. The soul which has reached this state still has the other states, based on the worldly trends. But, still he would not be affected by those.
- (iv) The state mentioned in *Vedas -Shivamatvaitam Chaturttam Manyanteis* called *Tureeya*.
- (v) The *Tripura Siddhānta* says, as **she** presented herself to *Turiyānandanātha* (a certain teacher) *Śreedevee* is known by the name *Turiya*.

Tureeyānanda Nathasya Prasannatvādh Varānanel Turyeti Nāma Vikyātam Tasya Devyānirantaramll

(vi) It is mentioned in *Soundaryalaharee* as; as the *Sadāshiva* form is above *Brahma*, *Vişhŋu* and *Rudra* – the fourth form *Mahāmāyā* is above the three forms *Saraswathee*, *Lakshmee* and *Pārvathee*.

263. Sarvāvasthāvivarjitā - सर्वावस्थाविवर्जिता

- (i) One who is devoid of all states.
- (ii) It was mentioned that in addition to the three states, the fourth state is called swoon(Thureeyam). Beyond this state is transcendental(Thureeyatheetham). It is not called as a state. This is transcendental beyond the fourth state. Since by crossing all the four states the soul merges with the Supreme being, Śreedevee, there is no state for it. Further in this state there is nothing like individual or collective forms.
- (iii) This state even if this is not correct because this is not a state this is not the fifth one – this is unexplainable. Beyond comprehension by the mind and speech. To be understood only by experience. BhāskaraRāya's VarivasyāRahasyam states;

Ānandaikaghanastvamya Dvāchāmapil Nagocharon Roonām Tuyādheedhāvasthāll

264. Srushţikartree - सृष्टिकर्त्री

- (i) One who does the task of creation.
- (ii) Creation is the function of Esvarā when the rajas quality predominates. To distinguish the forms like Brahma from supreme-being is an illusion (Māyā).

265. Brahmaroopā - ब्रह्मरूपा

- (i) One who is in the form of Brahma.
- (ii) Brahma, who takes care of the creation task, is the distinguished form of Śreedevee created by illusion (Māyā).

266. Goptree - गोप्त्री

- (i) One who does the task of protector.
- (ii) *Śreedevee* takes up the protection function to sustain the created universe when **Her**satva quality predominates.

267. Govindaroopinee - गोविन्दरूपिणी

- (i) One who is the in the form of Govinda that is, Vişhŋu.
- (ii) The protector of the universe *Vişhŋu*, who predominantly has *Satva* character, is also *Śreedevee* only.
- (iii) Go speech. Govinda who can be understood by it (speech). The supreme being is beyond reach by speech. Since Govinda has taken the protection task, once he hears the crying of the soul, he immediately appears to him.

- (iv) Go earth. Once the creation of the universe is complete the earth, on account of overweight it became unstable and started to submerge in the water. Vişhŋu bore it. Also when Hiranyāksha, the demon, seized the earth Vişhŋu only protected it from him. Hence among all the names of Vişhŋu, the name Govinda stresses the task of protection. Śreedevee herself is in the form of Govinda.
- (v) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmammentions for the 187th name Govinda;
 - 1. Since he bore and takes out the earth that is being destructed, he is Govinda.
 - 2. Head of cows.
 - 3. One who makes speech to him.539th name Govinda:
 - 4. One who can be reached through languages (Gobhi:)
 - 5. One who understands the souls through the statements of *Vedānta*.

268. Samhārinee - संहारिणी

- (i) One who is does the task of destruction (Samhārā).
- (ii) Destruction of the universe by reducing into atoms is the third task. This is the function of Śreedevee in the form Esvarā when the tamas quality predominates. Hence **She** is Samhāriŋee.

269. Rudraroopā - रुद्ररूपा

- (i) One who is the in the form of Rudra.
- (ii) The form of Śreedevee when the tamas quality dominates is called Rudra. This destroys the world. Rudra, who drives away sorrow; because of the samsārā cycle. Rujam sorrow. Drāvayati removes. Rotayati means to make other cry. The separation on account of destruction makes others cry. Hence Rudran.
- (iii) Sun is also called as *Rudra*. During great dissolution Sun rises and burns the entire world. On account of this torridly rains and world submerges in the waters.
- (iv) To start with he originated from the forehead of Brahma. He wept loudly and fearfully; because he wept, he is called the weeper(Rudra).

270. Tirodhanakaree - तिरोधानकरी

- (i) One who is the cause of the disappearance of all.
- (ii) Tirodhāna, complete destruction, that is, the absorption of even the atoms into finer atoms and integrating ego, intelligence, and intellect and integrating that with the nature in the order in which the

universe originated. Śreedevee does this in this form.

(iii) *Tiraskarinee* is the name of one of associates of *Śreedevee*. **She** is in that form. *Tiraskarinee* – One who hides her form for those who do not have devotion.

271. Ishvaree - ईश्वरी

- (i) One who is in the form of Eshwar.
- (ii) One who does the fourth task called *Tirodhāna* is *Eshwar*, completely in the form *satva* quality. *Śreedevee* is in this form.
- (iii) The quality of *Esvara* is Lordship, activity, independence, consciousness, etc. Since *Śreedevee* is with all these qualities, **She** is called *Ĕshwari*.
- (iv) Śree Ādi Śaņkara in his commentary of Vişhŋu Sahasranāmam for the 36th name Ĕshwara: mentions; one who has all the wealth without being affected by any type of sorrows (natural rule).

272. Sadāshivā - सदाशिवा

- (i) One who is in the form of Sadāshiva.
- (ii) Sadā always. Shivā in auspicious form.
- (iii) Śreedevee, taking the form of Sadāshivā does the fifth task called Anugraha.

273. Anugrahadā - अनुग्रहदा

- (i) One who confers blessings.
- (ii) As described earlier, to re-create the *Tirodhāna* world, after complete annihilation, the universe again assumes the form of the primordial atoms and the process is called *Anugraha*. This is the function of *Śreedevee* in the form of *Paramashiva*.
- (iii) Tirodhāna and Anugraha, means respectively bondage and release. In this meaning Eshwara and Paramashivā who are respectively the external and the internal manifestations, are the causes of bondage and release. Śreedevee in those forms gets two names.
- (iv) Thestate of Eshwarā, who does Tirodhāna, has powers to function within some prescribed laws. Eshwarā does the functions which are externally seen by all – BahirunmeshaLakshanan.
- (v) Sadāshivan shows so much compassion on the souls, so that they do not suffer a lot. His quality is not known to others, but he has so much empathy. Hence his function is not known to others, AntarunmeshaLakshanan. Both these are forms of Śreedevee only.

274. Panchakrutyaparāyanā - पन्चकृत्यपरायणा

- (i) One who is devoted to the five functions mentioned earlier.
- (ii) She has much interest and involvement in all the five tasks.
- (iii) It can also be interpreted that all the five functions depend on Her.
- (iv) The five functions viz. creation, protection, destruction, annihilation, and causing thereappearance of the universe are that of *Brahma*, *Vişhŋu*, *Rudra*, *Eshwara* and *Paramashiva*. These five are different forms or *Shaktis* of that of *Śreedevee* only.
- (v) The officials of these five functions carry out their tasks with the permission of Śreedevee only. It is Her order to make them do these functions. Soundaryalaharee says that She issues those orders just by twinkling her eye-brows for a micro second;

Jagatsoote Dhātā Hari Ravati Rudra: Kshapayati Tiraskurvannetatsvamapivapureecha: Stakayatil Sadāpoorva: Sarvam Tadidam Anugrun HātichaShiva: Tavāgyām Ālambaya Kshanachalitayo: Bhroolatikayo:II

275. Bhānumanḍalamadhyasthā - भानुमन्डलमध्यस्था

- (i) One who is in the midst of the solar orbit.
- (ii) It is a method of worshipping Śreedevee meditating uponHer in the Sun's disc.

Soorya Maŋḍala Madyasththām Deveem Tripurasundareeml Pāsānguchadhanurbānān Tārāyanteem Sivām Bhajell

- (iii) It is said that the golden man seen within the Sun etc., is the supreme Lord *Parameshwarā*; *Ya Esho Antarāditye Hiranmaya*: *Purusho Rudtāte*. This name indicates that *Śreedevee* is in that form.
- (iv) It is also described that *Bhānumaŋḍala* is the *Anāhatachakra*. *Śreedevee* is in the form of *Kunḍalinee* there.

276. Bhairavee - भैरवी

- (i) The consort of Bhairava.
- (ii) Since Bhairavā does the three functions, he is in terrific form. She is his energy.
- (iii) It is a natural quality of ladies to get scared. Bheeru woman. All women taken collectively is called Bhairavam. Since **She** is in that form, Bhairavee.
- (iv) In the eighth Āvarana DevatāTripurāmbā Chakresvaree mantra, in the middle division, when 'R' is eliminated, it is known as Bhairavi

mantra. Śreedevee is in that form.

(v) A girl of twelve years old is worshipped in the name of Bhairavee.

277. Bhagamālinee - भगमालिनी

- (i) One who is in the form of Bhagamālinee.
- (ii) The word *Bhaga* has various meanings beauty, desire, detachment, discrimination, dispassion, effort, excellence, fame, glory, liberation, lordliness, magnanimity, power, prosperity, omniscience, righteousness, supremacy, Sun, trying, wisdom, womb, worldly concerns, etc. *Śreedevee* is possessor of all these qualities and hence *Bhagamālinee*.
- (iii) Conventionally it is the practice, to call those who have the male emblem (Lingā) are the manifestation of Shiva; and those having the female emblem (Bhagā) are the manifestation of Śreedevee.
- (iv) The *thithi Nityā Devee*pertaining to the second day of bright lunar half month and the 14thday of dark lunar half month is *Bhagamālinee*.
- (v) One among the three in the eighth Avarana Devatās.

278. Padmāsanā - पद्मासना

- (i) One who has lotus flower as Her seat.
- (ii) Brahma, Saraswathi and Lakshmee have the lotus flower as their seats. Śreedevee is in the all these three forms and hence Padmāsana.
- (iii) The lotus flower has the nature (*prakruti*) as leaves, the categories (*vikruti*) as filaments and knowledge as the stalk. *Śreedevee* has such a flower as **Her** seat.
- (iv) Padmāsanā is a sitting of posture as per yoga sāstra. She is in that form.
- (v) She distributes the wealth (Padmā or Lakshmee) to her devotees.

Asoubhāgyam Datte Parama Sukhbhogāspadamayam Vichitram Tatgeham Bhavati Prutu Kārtasvābrootaml Nivishta: Palyankesa Kalayati Kāntārataranam Prasadam Kopam Vā Janani Bhavateeyatra Kurutell

(By splitting the words in this verse, one can feel the blessings and anger of Śreedevee and the corresponding results).

- (vi) Padma the demon Soorapadma the slayer of that demon.
- (vii) Padma the bindu. She is seated on this.

279. Bhagavatee - भगवती

- (i) One who is with prosperity i.e. the power of Eshwara.
- (ii) The meanings of the word *Bhaga* was detailed in previous names. *Śreedevee* has all those qualities without any shortage.
- (iii) As **She** knows the origin and dissolution, the going and coming of beings,

knowledge and ignorance, She is called Bhagavatee.

(iv) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 558th name — Bhagavān — Bhaga means complete wealth, charity, fame, liberation, etc. He has all these and hence Bhagavān; or he knows everything about the living beings like birth, death, destruction, movement, knowledge, ignorance, etc., hence Bhagavān.

280. Padmanābhasahodaree - पद्मनाभसहोदरी

- (i) One who is a sister of Vişhnu (Padmanābhā).
- (ii) Vişhŋu created Lotus from his naval button and hence Padmanabhan. As per Mārkaŋdeya Purāŋā, Śreedevee created three pairs of twins as per Her desire. The three pairs of brother-sisters are Brahma&Lakshmee in gold colour, Vişhŋu&Śreedevee in blue colour and Shiva&Saraswathi in white colour. Their colours respectively indicate the three qualities (Guŋas). As per this hindu mythologyVişhŋu and Śreedevee are siblings.
- (iii) Similarly Brahma Purāṇā, in the Purusottamakshetra Mahātmya says, Pārvati, who was born from the womb of Menakā, wife of Himavān in aformer birth, in the next birth is born as Subhadrā, sister of ŚreeKrishna in the womb of Devaki.
- (iv) Again we read Kātyāyaneeti Yā Jātā Kamsa Shatros Sahodaree.
- (v) In another place, Śreedevee alongwith Her brother ŚreeVişhŋu appeared to Brahma, the grandsire of all the worlds, who once performed a severe penance in the sacred Kānchi. A special interpretation ŚreeBhāskararāyar has explained in many a place that each letter of this Sahasranāmā is a root letter of a mantra. Accordingly the three names Padmāsanā, Bhagavatee and Padmanabha Sahodaree explain the five letters of the Vāgbhava (first) division of Panchadashimantra. This is the inherent meaning.

281. Unmeshanimishotpannavipannabhuvanāvalee— उन्मेषनिमिषोत्पन्नविपन्नभुवनावली

- (i) One who makes this world arise and disappear with the opening and shutting of **Her** eyes.
- (ii) Is it correct to say opening and closing of eyes relating to Śreedevee, since Devas do not blink their eyes? Śreedevee cannot be treated as belonging one race called Devas. Hence, the expression "opening and shutting" refer to the influence of the destiny of beings.
- (iii) The expression also means, **She** does the task of creation with so much ease, just by blinking **Her** eyes.
- (iv) Śree Ādi Śaṇkara, in hisSoundaryalaharee (55th verse),describes the same meaning with different interpretation as; if Śreedevee closes Her eyes the entire world will be destroyed and hence She never closes Her eyes –

Nimeshonmeshabhyām Pralayamudhayam Yāti Jagati Tavetyāhoossantodharaŋidhara Rājanyatanayel Tvatunbheshājjātam Jagadidamshesham Pralayata: Paritrātum Sanke Parihruta Nimeshāstavadrcha:

282. Sahasrasheershavadanā - सहस्रशीर्षवदना

- (i) One who has countless heads and other organs.
- (ii) The word Sahasra means infinite or countless.
- (iii) It is opt to remind ourselves the Vishwaroopa Darshanam (cosmic form) of Lord Krişhŋa in Śreemad Bhagavat Geeta(XIII – 13);

Sarvata: Pānipādam Tatsarvatokshidhiromukhaml Sarvata: Srutimlloke Sarvamāvrutya Tishtatill

283. Sahasrākshee - सहस्राक्षी

- (i) One who has countless eyes.
- (ii) The same meaning is conveyed for the 226th name Saharāksha: in Vişhŋu Sahasranāmam.

284. Sahasrapāt - सहस्रपात

- (i) One who has countless feet.
- (ii) The same meaning is said for the 227th name Sahasrapāth in Vişhŋu Sahasranāmam. From 281st to this name, the second and third divisions of Panchadashimantraare established.

285. Ābrahmakeeṭajananee - आब्रह्मकीटजननी

(i) One who is the mother of all from Brahma onwards till a worm.

- (ii) Brahma, was the first one to be created by Śreedevee in the form of creation. He created the other beings. Keeṭa the small insect eater of spider's web a micro worm; She gave birth to all these beings.
- (iii) It is indicated as, though there is a huge difference between a worm and *Brahma*, as a mother **She** has equal affection with all.

286. Varŋāshramavidhāyinee - वर्णाश्रमविधायिनी

- (i) One who established the social divisions and castes.
- (ii) After creating all from *Brahma* to worms, **She** created the *Vedas*, which are her own commands, in order to lead the created beings into the right path. The *Vedas* are divided into two parts, the *KarmaKānḍa* and *GnanaKānḍa*; as according to therule, the *Devas* and lower animals have no share in the *KarmaKānḍa*, the (divine) mother established righteousness (*dharma*) through *karmaKānḍa* after dividing human beings into four castes and four orders.
- (iii) These details are explained in *KoormaPurāŋa*; *Devee*, the life of the universe having heard his words, remembering her husband (*Shiva*) answered her father with a smile. Oh Lord of Mountains, hear from me this doctrine, which is supreme, secret, known to *Eshvara* only, practiced by *Brahmavādins* alone... describing the means of attaining... by meditation, *Karma Yoga*, devotion, and wisdom, Oh Lord of Mountains, this is to be attained by these means, not by crores of other actions (*karmās*); thus concluding again she says in order to describe Karma Yoga...*Karmā* is ordained by *Srutis* and Smrtis according to castes and orders; always perform this actionassociated with the knowledge of the Self, for the sake of liberation. Devotion arises from righteousness (*dharma*), by devotion, the supreme is attained.

Srutismrutyuktam Samyak Karma Varŋāsra Mātmakaml Adyātma Gnana Sahitam Muktaye Satatam Kurull Darmātsanjāyate Bhakti: Bhaktyāsangyāyate Paraml Srutismrutibhyām Utitodharmo Yāgyadiko Mata:ll Nānyatogyāyatedharma: Vedatdharmohi Nippapoul Tasmān Mumukshurdharmārttam Matroopam Vedamashrayetll Madāgyaiva Guptyarttam Vedānām Bagavānaja:l Brahmaŋateen Sasarjatasvesvekarmanyayojayatll

287. Nijāgyāroopanigamā - निजाज़ारूपनिगमा

(i) One who has the Vedas as the expressions of Her commands.

- (ii) Veda statements command human beings with the do's and don'ts in this life what set forth the object to be attained, the means and the practical directions. These commands limit the social divisions and castes. These Vedas originated from Śreedevee.
- (iii) The same meaning is said in *Koorma Purāṇā* as; the ancient and supreme energycalled *Vedas*, which are my commandments, are manifested at the beginning of creation in the form of *Rig Yajus* and *Sāman*;

Mamaivākgyā Parāshakti: Veda Samgyā Purādaneel Rigyajussāma Roopena Sargadou Sampravarttatell

288. Puŋyāpuŋyaphalapradā -पुण्यापुण्यफ्लप्रदा

- (i) One who is the dispenser of fruits of righteous as well as evil actions (sins).
- (ii) As mentioned in the previous name, *Śreedevee* decides the fruits of the good and bad results arising from ordained and prohibited actions respectively.
- (iii) It is mentioned as *Puŋya* (righteous) and *Apuŋya* (unrighteous) and not as *Puŋya* (righteous) and *Pāpa* (sins). Unrighteous is something looking like righteous. It is quiet natural to do the unrighteous deeds thinking as righteous on account of ignorance or ego. *Śreedevee* directly confers the results of righteous and unrighteous actions.

289. Srutiseemantasindoorikrutapādābjadhoolikā — श्रुतिसीमन्तसिन्दूरीकृतपादाब्जधूलिका

- (i) One who has the dust of **Her** lotus feet forming the vermilion mark on the parting of the hair on the head of the *Vedas*, personified as ladies.
- (ii) This is a great metaphor. The ladies in the form of Vedas bow to the feet of Śreedevee. Thus the dust in the feet of Śreedevee sticks to the head of the ladies (Vedas). Śreedevee's feet are decorated with red cotton paste (mehandi or henna) and hence the dust is also red in colour. This red colour sticks to the parting of the hair and the meeting point of the forehead and the parting of the hair becomes red.
- (iii) It is a must for the auspicious ladies to wear kumkum at the forehead (start of the parting of the hair). That is the reason they are called Seemanthinee. The word Sruti (Vedas) is also of feminine

gender. Hence this metaphor is very apt.

- (iv) Upanishads are treated as the head of Vedas. These are GnanaKānda, which teaches the Brahmam. The earlier names Varņā-shramavidhāyinee, NijāgyāroopanigamāandPuŋyāpuŋya-phlapradārelatethe karmaKānda. This name relates to GnanaKānda. Hence to indicate the Brahmam, Upanishads are considered.
 - (v) Even the *Upanishads* are unable to explain the real *Brahmam*, by direct assertions or by complete definition. It is described as this is not, this is not, etc. Hence the word dust is used. The dust in the lotus feet of *Śreedevee* means that the *Vedas* are unable to explain the real form of Devee by direct assertions, by complete definition, describe **Her** by the method of negation, like one ashamed and afraid, standing afar, describing inadequately, that (description also) creates no clear idea as to "this orthat". By the word dust, it is described here the iota of knowledge about *Brahmam*, one can get by adoring *Śreedevee*.
 - (vi) The grandeur of the dust in the feet of Śreedevee has been specially mentioned in 2nd verse starting with *Thaneeyāmsampāmsum* in *Soundaryalaharee*.

290. Sakalāgamasandohashaktisampuṭamouktikā — सकलागमसंदोहशुक्तिसंपुटमौक्तिका

- (i) One who has the pearl (composing nose stud) enclosed in a shell (composed) of the collected scriptures and all *Vedas*.
- (ii) The sacred doctrines and scriptures, originated from Vedas, are indicated as a shell. The pearl in that shell is compared to the nose stud of Śreedevee.
- (iii) Vedas themselves could not describe Brahmam completely, then the sacred doctrines also cannot describe. Hence by comparing it to the nose stud of Śreedevee, it has been explained in a hidden way.
- (iv) It is also apt to interpret that Śreedevee herself is the pearl in the shell.
- (v) By the previous name it is indicated by the word Veda (Sruti) that She is to be worshipped by the first three castes viz. Brahmins (who learn and teach Vedas), Kshatriya (kings) and Vysya (business people). This name indicates (since it is mentioned as Sakalāgama) that She can be worshipped by all. Rudrayāmalam says - The abode

indicated by the *Vedas* is also indicated by other scriptures; hence all *Brāhmanās*, *Kshatriyās*, *Vaisyās* and *Sudras* are fit to worship;

Yatvedairgamyate Stānam Tat Tantrairapi Gamyatel Brahma Kshatriya Vit Sudrāstena Sarvedikārina:II

(vi) The beauty of the pearl is clearly visible even within the shell. In the same way, the philosophy of *Śreedevee* is clearly indicated by the sacred doctrines.

291. Purushārthapradā - पुरुषार्थप्रदा

- (i) One who bestows fourfold values of human desire.
- (ii) The four objects of human desire are religious virtue, wealth, bliss and liberation. These are called *Purushārathās*. A human being can get all these four only by the blessings of *Śreedevee*.
- (iii) The worship of the unconditioned *Brahmam* and the results thereof is with the blessings of *Śreedevee*'s alone.

292. *Poorŋā* - पूर्णा

- (i) One who is the all encompassing whole.
- (ii) **She** is free from the limitation of time, place and circumstance. Hence *Śreedevee*, in the form of *Brahmam*, is fully omnipresent in everything and everywhere.
- (iii) Poornā means the fifth, tenth and fifteenth Nityā deities. Thefourteenth bright night is also called Poorna.
- (iv) Poornā is also the name of a sacred river.

293. Bhoginee - भोगिनी

- (i) One who is the enjoyer.
- (ii) Bhogā means bliss. **She** enjoys it. **She** is the bliss and the enjoyer as well. Veda says Annam Cha Brahma Aham Cha Brahma.
- (iii) The word *Bhogā* means the body of a snake. *Śreedevee* is in the form *Kundalinee* in energy in the human body as a female snake.
- (iv) Bhoginee is the name of a female serpent (Nāgakanyā).

294. Bhuvaneshvaree - भुवनेश्वरी

- (i) One who is the sovereign ruler of the universe comprising of fourteen worlds.
- (ii) There are seven worlds beneath this earth viz., Athalam, Vitalam, Sutalam, Talātalam, Mahātalam, Rasātalam and Patālam. There are six worlds above the earth viz., Bhuvarloka, Suvarloka, Mahālokā, Janolokā, Tapo Lokāand Sathya Loka. These 13 alongwith earth are

- the 14 worlds. She steers these 14 worlds as per Her wish.
- (iii) The word *Bhuvanā* has many meanings earth, heaven, water, etc. **She** is the head of all these.
- (iv) The Māyābeeja, Hreem is called Bhuvaneshvaree beeja. She is the presiding deity of this. The letter 'Ha' indicates the sky, 'R' indicates fire and 'E' indicates water. Since She only created all these and originated this world, She is called Bhvanesharee.
- (v) The word *Hreem*, has many meanings like *HrullekāBeeja*, *LajjāBeeja*, *ChintāmaŋiBeeja*, etc.
- (vi) There are three divisions viz., *Divya*, *Sidda* and *Mānvaugha* in the lineage of teachers. Inthis, in the *Mānvaugha* division there was a teacher by name*Bhuvaṇānandanātha*. As per *Tripurasiddhānta*, since **She** appeared before and blessed him, **She** got the name *Bhuvaneshvaree*.

Bhuvanānanda Nāthasya Prasannatvāt Maheshvareel Bhuvaneshvareetivikhyātā Shambhavee Bhuvaneshvareell

295. Ambikā - अंबिका

- (i) One who is a great mother.
- (ii) Amma, Ambha and Ambikā are the words used to call a mother with affection. Since Śreedevee is the mother of this entire universe, **She** is Ambika.
- (iii) The word Ambikā means Jaganmāthā (mother of the world), Bhāratee (the goddess of speech), and earth; also, Ambikā form of Rudrani the aggregate of three shaktis icchā(desire), gnāna (knowledge) and kriyā (action). Śreedevee is in these forms.
- (iv) Ambikā means night or sleep. Śreedevee in the form of night and sleep, as a mother hugs with affection and gives compulsory rest and peace. Only because of this rest and sleep, Vişhnu took the incarnation as Hayagreevā and through him we got this Sahasranāma. It can be compared to Devee Mahātmyā verse YāDevee Sarva Bhooteshu Nidrā Roopena Samsthita.

296. Anādinidhanā - अनादिनिधना

- (i) One who exists without a beginning or an end.
- (ii) The Supreme Being has neither a beginning nor an end. On the other hand, the human being begins in the middle and ends in the middle. This name indicates a difference between humans and *Śreedevee*. This difference itself helps to deduce **Her**. I am with

beginning and end, Śreedevee should be without these two.

- (iii) The word Nidhanā indicates destruction. Anything that obstructs worshipping Śreedevee is called Nidhana. According to the systems of Vararuchi's Kaṭapayādi method of number notation, the word $\bar{A}di$ means eighty, (da = 8, and na or a = 0); hence she whose worship delivers a man from the eighty causes of death. These eighty are divided into two as 52 $P\bar{a}sa$ and 28 Vadha.
- (iv) The above Vadha, which is of three kinds; ashakti, Tushti and siddhi is the first obstacle to perfection. Ashakti is inability of the senses to receive their respective objects, defects caused by blindness, deafness, etc.; they are eleven because there are eleven senses five sense organs, five organs for actions and mind.
- (v) Tushţi (elation) is a misleading form of happiness. An illusion that a man thinks —I am liberated by the absorption of mind, when he is far off from it (liberation is the final destination of worship).
- (vi) This is nine fold; 1. Prakruti natureis a matter. When the mind is attached to this, it is impossible to come out. This is called Prakruti elation. 2. The second is when a man thinks that he has succeeded on merely wearing the robes of an ascetic, etc. This is called upādāna elation. 3. The third is when one says, what is the use of painful actions like meditation? Success will come with time; this is called kāla elation. 4. The fourth one is when one says, success will come by the intervention of Śreedevee; this is called bhāgyā (luck elation). 5-9. Trying to reach Her thorough the five sense organs and a kind of elation arises when after observing the disadvantages attached to the gratification of objectives senses, he ceases their pursuit. This is called Indreeya Thushti (organic elation). Thus are the nine elations.
 - ii) In the same waythere are eight kinds of siddhis. In the beginning of worship, the devotee gets some powers automatically; 1. Ooha (intuition) means understanding the meanings without being taught, by intuition. 2. Shabda (hearing), understanding the meaning by accidentally hearing the words. 3. Adhyayana (study), understanding the real meaning from the teaching of a teacher and thinking over it. 4.By having friendship with those who has understood Śreedevee's philosophy. This is Suhruda. 5. Sushrusha is to get an opportunity to serve the teacher, ascetics and the learned. 6 to

- 8. The other three siddhis are the reverse of the three kinds of misery, concerninghimself, concerning *Devas*, and concerning the elements (*adhyātma*, *adhibhoota* and *ādhidaivata*). By gaining good friends, he attainsarthasiddhi. Thus there are twenty-eight kinds of obstructions for the adoration of *Śreedevee*. Since **She**ensures that the devotees are not affected by these, **She** is *Anādinidhana*.
- (viii) A pāsa is the one which creates obstruction in thought process and make the yoga impossible to get. There are fifty-two pāsas, arising from the knot of ignorance. These have been described in Linga Purāŋa.

297. Haribrahmendrasevitā - हरिब्रह्मेन्द्रसेविता

- (i) One who is adored by Hari, BrahmaandIndra.
- (ii) In the Śreecakra (nagara), the Chintāmanigraha is the dwelling place of Śreedevee. Around this, between the seventeenth and the eighteenth walls, is the seat of Vişhnu; between the sixteenth and the seventeenth, is of Brahma; between the fourteenth and the fifteenth, is of Indra and other digpālas. They all always meditate upon Śreedevee.
- (iii) There is an opinion that though they are *Hari, Brahma, Indrā* and others, since they adore *Śreedevee*, **Her** devotees need not worship them. The same is opined by *Śree Ādi Śaņkara*, in his *Sivānandalahari* about lord *Shiva*;

Sahasram Vartante Jagativibudhā: Kshudraphaladā Namanye Svapne Vā Tatanusaranam Tatkrutaphalaml Haribrahādeenāmapi Nikata Bhājām Asulabham Chiramyāche Sambho Shivatavapadām Bhojabhajanamll

298. Nārāyanee - नारायणी

- (i) One who is called as Nārāyaŋee.
- (ii) The word Nara indicates Brahmam. The water is called nāram, because itemanated from Nara (Brahmam). Since Vişhŋu has water as abode (ayana), he is named Nārāyaŋa. Nārāyaŋee is related to him, i.e. his sister. It can also be taken as the word Nārāyaŋā indicates Shiva. In that case Nārāyaŋee is Shiva's consort.
- (iii) There is no difference between Nārāyaŋa and Śreedevee. In the form Artthānaree, Śreedevee is left half. In the form of Śaṇkaranārāyaŋa, Nārāyaŋā is the left half. Hence they both are one and the same.

- (iv) Naran means the soul. The last abode of the souls is Ayana. Hence Nārāyaṇa also indicates Shiva. She is the consort of Shiva.
- (v) Śree Ādi Śaņkara, in his Soundaryalaharee, has mentioned that only by the blessings of Śreedevee, Vişhŋu took the incarnation as Mohinee, to distribute the nectar Haristvāmārādhya (5thverse).
- (vi) In this Sahasranāma itself the names Govindaroopinee, Mukundā, and Vişhnu Roopinee indicate that there is no difference between Vişhnu and Śreedevee.
- (vii) According to the *Padma Purāṇā*, *Nārāyaṇee* is the name of the goddessworshipped in the sacred place of Supārsva; *Nārāyaṇee Supārsve Tu Trikooţe Padtasundaree*.
- (viii) The Nārāyaŋee stuti in Saptashatee can be compared.
- (ix) From the commentaries of *Śree Ādi Śaṇkara*for *Vişhŋu Sahaṣranāmā*for 245th name *Nārāyaŋa*:
 - Nara: soul; the sky and other things of action, originated from it, are called Nārāyaŋee. For those things of action, he is the cause and hence Nārāyaŋee. For him those are the dwelling places (ayanā) and hence Nārāyaŋa:

Yachcha Kinchitjjagat Sarvam Drushyate Shrooyatepivāl Anthar Bahishcha Tat Sarvam Vyāpya Nārāyaŋa: Stita:ll Narājjātāni Tatvāni Nārāneeti Tato Vitu:l

Tānyeva Chāyanam Tasya Tena Nārāyaŋa: Smruta:II

- Nārānām During the great dissolution he is the place of refuge and hence Nārāyaŋa: - Brahmavaivartta Purāŋā says; Yat Prāyantyapisamcishanti, Narānāmayanam Yasmāt Tasmān Nārāyaŋa: Smruta:
- 3. One who has water as his dwelling —
 Āpo Nārā Iti ProktāĀpo Vai Narasoonava:l
 Tā Yatasyāyanam Poorvam Tasmānnārāyaŋa: Smruta:ll

299. Nādaroopā - नादरूपा

- (i) One who is in the form of sound.
- (ii) There are four stages in the formation of sound viz.,
 - 1. Para which finds manifestation only in Prana,
 - 2. Pashyanti which finds manifestation in the mind,
 - 3. Madhyama which finds manifestation in the organs, and
 - 4. Vaikharee which finds manifestation in articulate expression.

All these four are found as names of Śreedevee in this Sahasranāma.

The last stage Vaikharee is the form which we hear as sound. There are nine notes (nadās) between the third stage Madhyama and the fourth Vaikharee; Avikrutam, Soonyam, Sparsam, Nātham, Dvani, Bindu, Shakti, Beejam and Aksharam. These are Samskrit letters A,Ka, Cha, Ta, Tha, Pa, ya, Sha and La. As a cause nātham is spread in all these. That nātham is Śreedevee herself.

(iii)In this sound, in the beeja like Hreem, the last half letter 'M' sounds in an extended way. There are eight notes (varŋas) above the bindu of the syllable hreem, etc., such as ardhacandra, rodhini, nātha, nādānta, shakti, vyāpikā, samanā and unmaŋi. Each of these will have different light forms and colours. These are clearly explained in Varivasyā Rahasyā by ŚreeBhāskara Rāyar. This name says that Śreedevee is in the form of third one Nātha in these eight. Nātham is in the form of suture with the luminosity like the red precious stone Zircon (Padparadscha – Pushparāgā).

300. Nāmaroopavivarjitā - नामरूपविवर्जिता

- (i) One who has neither name nor form.
- (ii) Everything in this world is identified only by name and form. She is without both. She cannot be indicated by name or form.
- (iii) Everything created in this universe has identification in five forms viz. existence (Asti), knowledge (Pāti), bliss (affection priyam), name (nāmam) and form (roopam). The first three indicate the relationship of Chit with this world as a matter. They are called ChitGranthi. The latter two, name and form are illusory and they are called AchitGranthi.
- (iv) The details are:
 - 1. Asti existence one who exists. The essence of Brahmam reflects in the feeling that 'I exist' (self). Thus all actions take place.
 - Pāti knowledge that could be understood by the knowledge.
 The chit part of Brahmam is 'l'. Only because every object reflects on this, it is understood by the mind.
 - 3. Priyam bliss affection. Every living being has affection on self just because of the activities of this world. All the activities happen only because of the love on the things where the human being has affection.

These three are permanent and route for activities.

श्रीललिता सहस्रनामम् Śree Lalitā Sahasranāmam

- 4. Nāmam name. It is not only the name given to us by others, it is also the feeling that "I am a man", "This is a horse", etc. This is in general applicable to all perceivable matters.
- Roopam form. Individual person or thing by form. The form is important for all activities.

She does not have name and form.

(v) Only the *Brahmam* is beyond name and form. Hence *Śreedevee* is the *Brahmam*.

Thus ends the fourth Kalā called Marichi.

Section 5: Jvālinee Kalā

301.Hreemkāree - हींकारी

- (i) One who is in the form of Hreembeejaletters.
- (ii) Hree means modesty, shyness and bashfulness. One who does this is Hreemkāree. In Saptashatee, it is mentioned that we bow to Śreedevee, who is in the form of bashfulness in all the souls;

YāDevee Sarvabhooteshu Lajjāroopena Samsthitāl Namastasyai Namastasyai Namo Nama:II

(iii) In Swatantra Tantra it is mentioned as; since Śreedevee takes care of creation, protection and destruction tasks, **She** is called as Hreemkāree. The letters in the corresponding verse here is wantonly in a dispersed manner. As per the hints to rearrange them the verse is as below;

Vyomnā Prkāshamānatvam Grasamānamagnināl Tayorvimarsha Egāro Bindunā Tanniphālanamll

- (iv) Hreem itself is one of the names of Śreedevee 99th name in LalitāTrishatee also. Śree Ādi Śaņkara, in his commentary mentions all energies are attributes of Śreedevee. By disconnecting them we get **Her** liberated form. **She** is seen as a complete liberated goddess.
- (v) This is the Māyābeeja-also called as Bhuvaneshvaree beeja.
- (vi) This beeja is in the Panchadashimantra at the end of every division. The letters 'Ka' and 'Ha' in the Panchadashimantra correspond to Shiva. The letters 'A', 'E', 'La', and 'Sa', correspond to Shakti. In Trishatee itself, it is mentioned as Hreem Upayātmakam.
- (vii) Om in general is called as *Pranavam*. This is also called as ŚāktaPranavam.
- (viii) LalitāTrishatee has 300 names corresponding 20 names for each of the letters in Panchadashimantra. It has 60 names corresponding to Hreem. The detailed meanings can be seen in the commentary of Śree Ādi Śaņkara. We read in Purusha Sookta as Hreeshcha Te Lakshmeescha Patnvou.

302. Hreematee- हीमती

- (i) One who has shyness.
- (ii) Vedas indicate Śreedevee as shyness, mind, satisfaction, interest and cherish; Lajjāmatee Tushţirishtā Cha Pushţa.

(iii) Those who belong to good family race, those who have good education, those who have good character and those who move with good people, will feel ashamed to do awful actions. That is, the shame prevents them to do such acts. Śreedevee is in the form of shame. In Saptashatee,Śreedevee is worshipped as (IV-5);

yāŚree: Svayam Sookrutinām Bhavaneshvalakshmee:

Pāpātmanām Krutadhiyām Hrdayeshu Buddhi:1

Shraddhā Satām Kulajanaprabhavasva Lajiā

Tām Tvām Natā: Sma Paripālaya Devee VishvamII

Again in 5th chapter She is worshipped as;

YāDevee Sarvabhooteshu Lajjaroopena Samsthitāl Namstasyai Namstasyai Namonama:ll

(iv) The 79th name *Lajjadhyā* and 195th name *Lajjapada Samāradhyā* in *Trishatee* can be referred.

303. Hrudyā - हद्या

- (i) One who abides in the heart.
- (ii) She lives in the heart of ascetics/ devotees.
- (iii) It can also be interpreted that **She** is delightful or pleasant to the mind.

304. Heyopādeyavarjitā - हेयोपादेयवर्जिता

- (i) One who has nothing to regret or accept.
- (ii) Because the scriptures, which describe injunction and prohibition are confined to the ignorant ones. Since *Śreedevee* is in a form of knowledge, **She** has no relationship to these.
- (iii) Geyam to abstain since people do not have interest. Upādeyam to accept since people are interested. Śreedevee has no interest or disinterest or aversion. Hence She does not have anything to accept or reject or regret. Hence Heyopādeyavarjita.

305. Rājarājārchitā - राजराजार्चिता

(i) One who was adored by Rājarāja.

(ii) Rājarāja indicates 12 – presiding deities of various mantras, starting from Manu, Moon, etc. This name is due to worshipping of *Śreedevee* by them.

(iii) It can also be interpreted that She is in the form of different Sree

Vidyā types taught by them.

(iv) It is described in Lalitā Stavaratnam by sage Śree Durvāsar - The

Chintāmanigraha, In the Śree Chakra (nagara - city), is the dwelling place of Śreedevee. Here in between 14th and 15th walls, Kuberā is seated with his associates like Manibhadrā and adore Her. Thus She was worshipped by Kubera.

306. Rājnee - राडी

- (i) One who is a queen.
- (ii) Śreedevee is the empress of Rājarājeshvara (Mahākāmeshvara). Hence **She** is Rāgjee.

307. Ramyā - रम्या

(i) One who the most beautiful.

308. Rājeevalochanā - राजीवलोचना

- (i) One whose eyes are like deer, fish and red lotus flower.
- (ii) The word *Rājeeva* means deer, fish and red lotus flower. Her eyes are compared to all these. 561st name *Mrugākshee* can be referred. 103rd name *Harinekshanā* in *Trishatee* may also be referred.
- (iii) The word *Rājeeva* also means one who is dependent on king. Since **She** sights, with affection and blessings, the devotees of **Her** consort *Rājarājesvara*, **She** is *Rājeevalochana*.

309. Ranjanee - रञ्जनी

- (i) One who delights her devotees.
- (ii) **She** delights her devotees by providing bliss in this world and liberation in the other world.
- (iii) Ranjayatee means to make red. It has been mentioned in more than one place that the colour of Śreedevee is red. For instance, the dhyāna verse may be referred by her presence, the rosy-tinted Devee colours the pure Paramashiva as the red flower colours the crystal. Śree Ādi Śaņkara, in hisSoundaryalaharee, 92nd verse, describes the same sense;

Gatāste Manchatvam Drhina Hari Rudresvara Bhruta: Shiva: Svachcha Chchāyā Ghatita Kapata Pranchadapata: Tvateeyānām Bhāsām Pratiphalana Rāgārunatayā Shareeree Srungaro Rasa Iva Drushām Dogdhi Kutukamll

(iv) **She** is mentioned as the consort of *Prajāpati*, in *MahāshodaNyāsam* (*Moorthynyāsam*).

310. Ramanee - रमणी

(i) One who rejoices - simply moves with the devotees.

- (ii) On account of her greatness and pride, the devotees with fear, amazement and admiration, may not come close to **Her.** By making herself simple, **She** moves closely with the devotees.
- (iii) In Śreemad Bhagavat Geeta (XI 14) also, Krişhŋa described Arjuna, who was seeing the cosmic form, as; VismayāvishtoHrushtaromā:.Arjuna describes himself as; Bhayena Cha Pravyathitam Mano Me (XI 45). Thus Śreedevee makes the devotees move closely without any fear.
- (iv) The Veda (ChāndokyaUpanishad VIII-12-3) says, laughing, playing and rejoicing.

311. Rasyā - रस्या

- (i) One who is to be tasted of the essence (of bliss of realization of self).
- (ii) The feeling that follows the continuous experience that the mind gets is called essence (rasa). If it is tasteful it is rasa else it is virasa.
- (iii) The universal absolute is called *rasa* by the *Vedas* (*TaitireeyaUpanishad* II.6.1) *Raso Vai Sa*: He is alone the essence. Thus **She** is to be experienced as essence. We squeeze the fruits, take out the juice and enjoy it. Likewise from the gross physical, the subtle is taken out as essence and enjoyed. In the same way **She** is to be enjoyed.

312. Ranatkinkinimekhalā - रणत्किङ्किणिमेखला

- (i) One who wears a girdle with tinkling bells.
- (ii) Śree Ādi Śaņkara, in hisSoundaryalaharee(7th verse), describes the same sense; Kvanatkāncheedāma.

313. Ramā - रमा

- (i) One who is in the form of Laksmi.
- (ii) The SootaSamhitā (IV-47-66) says, **She** appears like a dancer in the form of Laksmee, Sarasvatee, etc.
- (iii) In Saptashatee also (IV-5), **She** is worshipped as; *YāŚree*: Svayam Sukrutinām Bhavaneshu.
- (iv) The fourth vowel 'E' of Samskrit letters is indicated by this name. This is the third letter in Panchadashimantra. Related to this 315th name Ratiroopā can be referred.
- (v) In MahāshoḍaNyāsam (Prapanchanyāsam), **She** is indicated as in the form of a river.

314. Rākenduvadanā - राकेन्दुवदना

- (i) One who has face like a full moon.
- (ii) We get happiness to see again and again an ocean, an elephant and the moon. We never get tired. **She** has such a face.
- (iii) By referring as moon, it is described as circle and crescent.

315. Ratiroopā - रतिरूपा

- (i) One who is in the form of Rati (Cupid's consort).
- (ii) Rati is the external interest and involvement on anything. Unless it is achieved people do not get peace. Rati is the consort of Cupid. Cupid's goal is the person who has wish. Rati helps Cupid by creating love and interest on things. Śreedevee's energy only comes out in the form Rati and hence Ratiroopa.
- (iii) Or. In the previous two names the letter 'E' (bindu and anusvāram) were cryptically indicated. When these two integrate the Kāmakala letter 'Em' is created. It is a known fact that Cupid creates the erotic feeling and hence his consort is identified as Kāmakalā and hence this meaning. •

316. Ratipriyā - रतिप्रिया

- (i) One who is beloved of Rati, the wife of Cupid.
- (ii) Rati means copulation and erotic art. For instance, in Rāmāyana, Dasaratha, after fixing up the crowning of Rāmā as prince, went to the palace of Kaikeyi. This has been mentioned as ratyartham by Vālmeekee.
- (iii) Soundaryalaharee (9th verse), says that the Kundalinee energy has united happily with the consort at Sahasrāram; Sahasrāre Padme Saha Rahasi Patyā Viharase.

317. Rakshākaree - रक्षाकरी

- (i) The protector.
- (ii) One who does the task of guarding and protecting. 266th name *Goptree* may be referred.
- (iii) Rakshā means the holy ashes taken from the sacrificial fire. The various articles ablated in the sacrificial fire become ashes. In this fashion, Śreedevee burns everything and makes them into ash, i.e. She does the task of destruction. She does both the tasks of protection and destruction.

318. Rākshasaghnee - राक्षसघ्नी

- (i) Slayer of demons.
- (ii) Verse (IV-8) in Śreemad Bhagavat Geeta may be referred; Paritrānāya Sadhoonām Vināshāya Cha Dushkrutām.
- (iii) Saptashatee verse (XI-55) also can be compared; Ithdam Yadā Yadā Bādā Dānavotthā Bhavishyati.
- (iv) 599th name Daityahantree can also be referred.

319. Rāmā - रामा

- (i) A woman.
- (ii) In Linga Purāṇā, it has been mentioned that all the masculine words are Sankarā and all the feminine words are Śreedevee. The same is narrated as Hari and Lakshmee in ViṣhṇuPurāṇa.
- (iii) Bruhat Parāsara Smruti says; Just as women get pleased or displeased, so are the devas are pleased or displeased. If they are pleased the family grows, if they aredispleased the family is spoilt. Saptashatee (XI-6) says; Vidyā: Samastā: Tava Devee Bhadā: Striya: Samastā: Sakalā Jagatsoo.
- (iv) Since, yogins delight in meditating and adoring Śreedevee (try with delight), **She** is called *Rāma*. (ram = to delight, rāmā= woman).

320. Ramanalampaţā - रमणलम्पटा

- (i) One who is devoted to her husband.
- (ii) **She** is interested in uniting with her consort *Kāmeshvarā* in *Sahasrāram*.
- (iii) This indicates that, every woman is interested in her husband, only because she is part of Śreedevee.
- (iv) Ramanā enjoyment, play; Lampata devoted.

321. Kāmyā - काम्या

- (i) One who is most liked (by the learned).
- (ii) Those who desire liberation desire, to obtain **Her** by knowledge. Hence *Kāmya*.
- (iii) Kāmyā is the deity of the twelfth night of the dark fortnight of the lunar month. Taitreeya Brāhmaŋam Kātakam says; As per Śree Vidyā practice, the 12th day of the dark fortnight and 4th day of bright fortnight (of the lunar month) have same presiding deity. This deity is called Bherunda. But as per Veda the presiding deity of 4th night of bright fortnight is Vishvaroopā and the presiding deity of

12th night of dark of fortnight is *Kāmya*. 256th name *Vishvaroopā*, 329th name *Kānthā* and 391st name *Nityāshoḍāshikāroopā* can be referred.

The names of the presiding deities, for the days and nights of bright and dark fortnights are differently mentioned in Vedas and $\acute{S}ree\ Vidy\bar{a}$ practice. The relationship between these is described by Lakshmeedarar in his commentary for the 32^{nd} verse of Soundaryalaharee.

322. Kāmakalāroopā - कामकलारूपा

- (i) One who is in the form of Kāmakala.
- (ii) The mention of *Kāmakā* in 88th name *Moolamantratmikā* and 89th name *Moolakooṭatrakalebarā*, can be recollected.
- (iii) It has been mentioned earlier that there are three bindus (one above and two in the sides) and the hārdakalā, in a triangle form at the bottom. This is described by the letter 'Em'. It is very clear from tantra sāstras that this indicates the union of Shiva and Shakti. The first bindu is called kāmā and the hārdakalā is called as kala. According to the rule of Pratyāhāra of Samskrit, Kāmakāla includes all the four.
- (iv) The real nature of that Kāmakalā is set forth in the book called Kāmakalāvilāsa. Also in the tantra books like Sāradā Tilakam, Prapanchasāram, etc. The 19th verse of Soundaryalahareestarting with Mukham Bindum Krutvā also describes the same. This has not been explained further, since it has to be understood through a proper teacher.
- (v) Śreedevee has the names as Kāmā and Kalā and hence Kāmakala. (There is a KāmāgyāPeeṭa at Gauhati in Assam. The KālikāPurāŋaexplains Śreedevee came to this place for the sake of desire and hence Kāmāgyā). There is a letter in Tamil language called 'Āyuda' letter in the form of three vertices as a triangle (*). It can be noted that three bindus are in this form.

323. Kadambakusumapriyā - कदम्बकुसुमप्रिया

- (i) One who is fond of kadambaflowers.
- (ii) We earlier read in 60th name as *Kadambavanavāsinee*. Only since **She** is fond of *kadamba* trees, a *kadamba* jungle has been set up outside her *Chintāmanjaraha* house.
- (iii) This indicates the goddess Meenakshee, who is blessing the devo-

tees at Madurai. The 11th name in Trishatee is Kadambakusumapriva. The note given by Sree Sir Subramania Iyer while translating, śree Ādi Śankara's, commentary of this nameis; Kadamba tree is one of the Kalpaka trees (deva tree). Inner-self is a group of Satva quality of five elements. Similarly Kalpaka tree is a common name for five types of trees viz., Santānam, Harisantānam, Mantāram, Pārijātam and Kadambam. The five parts of inner self is mind, intellect, volition, ego and heart. Mind is the satva part of wind. Intellect is the satva part of fire. Similarly, volition - water, ego earth and heart or combined inner-self satva part of ether. Hence kadamba is mind; one who resides in the forest of mind is called Kadambavanavāsā Trishatee) (60th Kadambavanavāsinee name). Kadambakusumā expansion of the mind. Knowledge and expansion are inseparable forms. There is no knowledge without expansion and vice versa. Hence for Śreedevee, who is in the integrated form of knowledge on subjects and tatvās, is very much of fond of kadamba flower in the form of expansion of mind.

324. Kalyāŋee - कल्याणी

- (i) One who is in an auspicious form.
- (ii) Śreedevee is the complete auspicious.
- (iii) Kalyā good words, ana to utter. Kalyām + Anati = one who always utters good words.

(iv) According to the *Padma Purāṇā* - in the Malaya Mountain, **Śhe** is

worshippedas Kalyāni.

(v) The 2nd name in ŚreeLalitāTrishatee is Kalyānee. Śree Ādi Śaņkara's, commentary of this nameis; auspiciousness is happiness. This happiness in worldly activities, as per Veda (Taitireeya, etc.), is health and youth — that is, happiness enjoyed by this body right from general human till four-faced Brahma. These are all atom sized drops from the complete bliss. Śreedevee is the complete bliss. As per Veda saying — VignānamānandamBrahma — She is the complete bliss in the form of Brahmam, without any blemish.

325. Jagateekandā - जगतीकन्दा

- (i) One who is the root cause of this universe.
- (ii) The word Kandā has lot of meanings like to fill, root of the plants, cloud, etc. The root of the plants supports the entire plant. It

- provides the required strength. Same way **She**supports and provides strength to this whole world.
- (iii) This can be compared verse to XV-1 of *Śreemad Bhagavat Geeta*, which talks about the imperishable *Asvattha* tree with its root above and branches below.

Uurdhvamoolamadha:shākham Ashvattham Prāhuravyayaml Chandamsi Yasya Parnāni Yastam Veda Sa Vedavitll

326. Karunārasa Sāgarā - करुणारस सागरा

- (i) One who is the ocean of compassion as water.
- (ii) Śreedevee is like an ocean with compassion as water and hence this name. I.e., her compassion is bigger than an ocean. Later in 992nd name AvyājaKarunamoorthi:, it is going to be explained that – Śreedevee is with so much compassion on her devotees without any gambling, dispute, deceit, partiality or expectation.
- (iii) In the meditation verse of this Sahasranāmā also it has been mentioned as; Aruŋām Karuŋā Tarangidākshim stressing Karuŋā, the compassion.
- (iv) In *Trishatee* also the compassion of *Śreedevee* is described in various names like, 9th name *Karunāmruta Sāgarā*, 151st name *Kaṭākshasyandi Karunā* and 153rd name *Kārunya Vigraha.Śree Ādi Śaṇkara*'s, commentary of these names;

9th name Karuṇāmruta Sāgarā; She is the like the ocean of nectar in the form of liberation originated by compassion. Ocean does not move from its place, but gives life to the entire world by vaporising its water as clouds and raining in all places based on the temperature. Similarly as per Veda sayings - Brahma Veda Brahmaiva Bhavati Brahmavidāpnoti Param - She is in the form of ocean of nectar of liberation. As told by LordKrishna himself; Labhadesa Tata: Kāmān Mayaiva Vihitan Hitan - She provides the strength to all corresponding to the results of the adorations and obligatory duties done by each of the officials. Hence, She is compared to ocean.

Or, **She** has the duty to protect the devotees surrendered to **Her**— that is compassion. Here also **She** is like an ocean. Or, with compassion, **She** took the form of *Bhāgirathee* (river Ganges) and liberated the kings of *Sāgarā* (*Sāgar*— ocean) race, arranged them to reach the *Brahma* world and made them highly pride. Hence again **She** was compared to ocean.

151st name *Kaṭākshasyandi Karuṇā*; the thought, the deities, great in all respects, get to protect the indigence in all respects, is called compassion. It is a form of invisible viscera. The taste of sugarcane juice can only be experienced. Similar is the essence of this compassion also - it can be identified through smiling, sweet discussions, benign look of eyes and happy facial expression. Just like the sweet essence was compared to sugarcane juice, this compassion is also compared to liquid. *Syandi Karuṇā* = flood like flowing compassion, *Katākshā* – one who is with the benign look; this means that **She** is with the compassion flooding through **Her** benign eyes.

153rd name *Kārunya Vigrahā*; earlier described as compassion is the beneficence; i.e. the form of inner self. **She** has compassion only as her body (idol). The body is important to give the required boons to the devotees – hence it has been indicated as - mind form, a dimension of the inner-self, benign look, smiling words, etc., the body form can be deliberated through these words – compassion is the body of *Śreedevee*. A body has necessarily be formed for the imagine prone *Brahmam*, whose qualities are; the goal is aiming to create the universe, not bound by any actions, full of awareness bliss, mother's thought aiming only to bless the devotees, etc. Without such a body form the devotees cannot meditate upon. The devotion with body form is the basis for devotion without form. That is the reason identification for each of the gods – like *Indra* has the *Vajram* in hand, etc. This has been explained in the self proven *Vedas* as – there is no harm in mapping a body form to gods.

Again in the commentary to *Kenopanishad*— *Bahu-shobhamānā MumāmHaimalateem*; *Śreedevee* with jewels made of gold, daughter of *Himavān*, dazzling, etc. Hence the brightness itself is the body of *Śreedevee*. Hence forming of such a body has been approved to help, the learned and self illuminating gods like *Agni* (fire), *Vāyu* (air), *Indra* and so on, can meditate upon. Hence there is no place for the preaching of atheists.

327. Kalāvatee - कलावती

- (i) One who is the embodiment of the 64 arts.
- (ii) The 64 arts have been described in 236th name Chatushshashţikalāmayee.

328. Kalālāpā - कलालापा

- (i) One who has arts as Her conversation.
- (ii) Everything Śreedevee talks is an art.
- (iii) According to the *Amarakosa* dictionary (v 86), *kala* means sweet sounding; *Ālāpa* means speech. Hence one who has sweet speech is *Kalālāpa*.
- (iv) Kam Brahmam. Lālāmeans saliva; Āpa- attainment. We experience the natural secretion of saliva just by thinking of a tasty food. The attainment ofthe Brahmam becomes, through Her grace, as natural as easy flow of saliva and leads along the path of salvation.

329. Kāntā - कान्ता

- (i) One who isbeautiful.
- (ii) Since **She** is effulgent, **She** is looks like the Ultimate beauty. The lustre is the beauty and brightness of the body. The 449th name *Kānthi* and 465th name *Kānthimathee* can be referred.

Later 860th name *Akāntā* can also be referred – it has to be understood as destructor of *Akam* - sorrow or sin.

- (iii) Kam Brahmam. Anta final. Unconditioned Brahmam is her final form. This is the last philosophy of Śreedevee's form without any quality (nirgunā). To start as a teacher, followed by sagunā form and nirgunā form is made perceived by Her.
- (iv) The presiding deity of the eleventh night of the dark fortnight of the lunar month is called *Kānta*.**She** is in that form. **She** is in the form of all the presiding deities of all the days and nights and hence this is very apt. Corresponding 321st name *Kāmyā* can be referred.

330. Kādambareepriyā - कादम्बरीप्रिया

- (i) One who is fond of mead.
- (ii) In the Navāvarņa Pooja there are five articles starting with the letter 'Ma' Madhu, Māmsam, Mangai, Meen and Mudra (alcohol, meat, girl, fish and signet). In the mead is also one of the five. These are consumed as propitious of Śreedevee after offerings to Her. It is read in Tripurā Upanishad, by offering Mead, fish, flesh and cooked cereals in the triangle representing the great Devatā, the lucky devotee, recovering his self, attains perfection;

Parirutam Jashamādyam Palam Cha Bhaktāni Yonee: Suparishkrutānill Nivedayandevatāyai Mahatyai Svātmeekrutya Sukrutee Siddhimetill

Those who are not restricted to consume (for instanceKshatriyās) only

can use it. Brahmins cannot definitely use it. They can only use its representatives. Even then they can use it by keeping the corresponding philosophies (tatvās) in mind. The corresponding commentaries of Tripuropanishad by Śreemad Appaiya Deekshitar can be referred. He advises that these are only for reading and not for adhering, for instance Ashvamedha Yāga. The philosophies of these five articles were also are discussed. Śreedevee is fond of high quality mead. At this juncture the following names can be referred;

98 – Samayāchāratatparā 333 – VāruneemadaVihvalā

441 – KoulamārgaTatparasevitā 510 - Madhupreetā 575 – Mādhveepānālasā 717 – Madhumatee

912 – SavyapasavyaMargasthā 923 – DakshināDakshinārādhyā

In Saptashatee also, in the 3rd chapter, it is mentioned that Śreedevee consumed mead. It has been described that **She** consumed alcohol to bring the *Rajo* quality to the forefront and not to have mercy on the demons.

Tata: Kruddhā JaganmātāChandikā Pānamuttamaml Pabou Puna:punashchaiva Jahāsārunalochanāll

331. Varadā - वरदा

- (i) One who bestows boons.
- (ii) She grants boons to *Brahma*, *Vişhŋu* and other devotees. ŚreeBhāskararāyar explains what is told by *Nārada* in *Matsya* and *PadmaPurāŋās*—Śreedevee's uplifted hand ever confers boons. She will give boons to all *Devas*, *daityas* and ascetics. We need to understood the words *Nārada* that as the hand is the instrument of giving, here the hand of Śreedevee, is said to confer boons. In reality, the expression means simply to fulfill the desire of the *Devas*; not having the emblem of Granthing boons.

(iii) Śree Ādi Śaņkarasays in his commentary to Soundaryalaharee 4th verse; without even the emblem of boons in hands, Śreedevee provides the boons more than expected to the devotees;

Tvadanya: Pānibhyā-mabhayavarado Daivatagaŋa:

Tvamekā Naivāsi Prakatita Varābheetyabhinayāl

Bhayāt Trātum Dātum Phalamapi Cha Vānchāsamadhikam

Sharanye Lokānām Tava Hi Charaŋāveva Nipunoull

(iv) DeveePurāŋaalso says; **She** fulfils the desires of the Devas who seek boons. From the root 'Vr' to choose, **She** is called Varadā, conferrer

- of boons, i.e. giverof the things chosen.
- (v) In the Varāha Puranā also in the chapter on the Vetrāsuravadha, Śreedevee is always to be worshipped, by concentration on the ninth day of the lunar fortnight; She will certainly become the giver of boons to all worlds.
- (vi) Śree Ādi Śaṇkara in his commentary of VişhŋuSahasranāmam for the 330th name Varada: mentions;
 - a. He gives the boons desired by the devotees in their minds.
 - b. He becomes the doer of sacrificial fire and gives the boons i.e. the cow as a price. *Gourvai Vara*: is the *Veda* saying quoted for this.

332. Vāmanayanā - वामनयना

- (i) One who has beautiful/ graceful eyes.
- (ii) Vāmam beauty, Nayanam eyes or proof. Hence it can be taken as one who has beautiful eyes or beautiful proofs. Instead of proof it can also be taken as method of understanding, or order.
- (iii) Vāma left handed. **She** leads the devotees who follow the left handed path.
- (iv) It has been mentioned in *Chāndogya Upanishad* IV-15 2 & 3 as, *Vāma* is the fruits of action. In this context **She** makes the devotees to reap the fruits of their actions. 288th name *Puŋyāpuŋya Phalapradā* can be referred.
- (v) Śree Ādi Śaņkara in his commentary of LalitāTrishatee for the 20th name explains corresponding to the actions, the results will be reaped later. The reason for the same is un-seeable or rareness argues the atheists (followers of poorva meemāmsa). But this is not true. Un-seeable is so micro or atom level matter that it does not have the capacity to provide fruits. The fruit for every action is definite. It has to be accepted that one who gives the fruit for the actions should be superior to the doer of the action as Veda says; Karmādhyaksha: and Mayaivi Vihitān Śreedevee is the one who provides the fruits based on the actions.
- (vi) Vāmanayana left eye. As per Mātrukā Nyāsam the beeja for this is 'Em'. Since this is a Kāmakalabeejam, it can be considered that this name indicates Kāmakala.

333. Vāruņee Madavihvalā - वारुणी मदविह्नला

(i) One who is perturbed by the intoxicating liquor (the wine of

spiritual bliss).

- (ii) Vārunee a type of liquor obtained from the date fruit. It is called as Vārunee, because the god Varuna is very fond of it. The expression means forgetting external objects and simply enjoying. 878th name Svātmārāmā can be compared.
- (iii) As per Taitreeya Upanishad the Brahma Vidyā taught by Varuŋa to Bruhu is called Varuŋee.
- (iv) It can be split as Vārunimat + Avihvala. Belonging to the regions of Varuna, i.e., Ādishesha, (the son-in-law of Varuna) the thousand-hooded snake who supports this earth, because he dwells in that region; Avihvalānot perturbed or fatigued, i.e., by Her grace Adishessa is not fatigued, in supporting the universe.
- (v) The *VisnuPurāŋa* says; in the *Varuŋa* regions he (*Ādishesha*) worships *Śreedevee*with his own glorious body or with the liquor called *Vārunee* says 2ndverse of *Soundaryalaḥaree*.

Taneeyamsam Pāmsum Tava Charaŋa Pankeruha Bhavam Virinchi: Sanchinvan Virachayati Lokā Navikalaml Vahatyenam Shouri: Kathamapi Sahasrena Shirasām Hara: Samkshudyainam Bhajati Bhasitoddhoolana Vidhimll

(vi) Varunee is anādi which has Vāyu (air) as the deity in the body. One who has conquered it through yoga is called Vāruniman. Śreedevee reduces avihvalam (weary, tired and exhaustion) for the devotees and hence this name.

334. Vishvādhikā - विश्वाधिका

- (i) One who transcends the whole world.
- (ii) **She** is above the 36 tatvās starting from earth till Shiva. Veda says Vishvādhiko Rudro Maharshi: and Pādosya Vishvābhootāni. Since **She** is the united form of Shiva-Shakti and in the form of Sādakya Tatva, **She** is Vishvādhika.
- (iii) Śreedevee is in the swoon (tureeya) state, still further in transcend dental(Thureeyatheetham)state beyond awaken,dream and deep sleep states(Vishva, Taijasā, and Prāgnā). Names from 256 Vishvaroopa till 263 Sarvāvasthāvivarjitā can be referred.

335. Vedavedyā - वेदवेद्या

(i) One who can be known through the Vedas.

(ii) **She** can be realized through *Rig, Yajus, Sāma* and *AtharvaVedas*. In *Śreemad Bhagavat Geeta* (XV – 15) also Lord *Śree Krişhŋa*

- himselfsays; Vedaichcha Sarvairahameva Vedhya: I am verily that which has to be known by all the Vedas.
- (iii) In Śree Nagara, the dwelling place of Śreedevee, the four Vedas are the four entrances. Only by passing through these entrances one can reach Śreedevee. Hence Vedavedya.

The same is mentioned in Veda – Taitreeya Brāhmana – Ruchām Prāchee Mahatee Diguchyate Dakshināmāhur Yajushāmapārām Atharvanām Angirasām Prateechee Sāmnāmudeechee Mahatee Tiguchyate. The Great quarter, the east, is said to be of the Rig; the endless southern quarter, they say, is that of the Yajus; the west of the Atharvan; and the great northern quarter is that of Sāman.

(iv) In the centre of the Śree Chakra, in the Bindu, we worship Āmnāya (Veda) deities. They are the four goddesses, who are the deities of the four Vedas, namely Shuddhavidyā, SaubhāgyāVidyā, LopāmudrāVidyā and TuriyāmbāVidya. The heads of Samaya Vidyā are Unmodinee, Bodinee, Kunchikā and Kālika. Since She is recognized by these Vidyās, Śreedevee is Vedavedya.

336. Vindhyāchalanivāsinee - विन्ध्याचलनिवासिनी

- (i) One who resides in the Vindhya mountains.
- (ii) In Saptashatee (XI Chapter) and Pāncharātra Lakshmee Tantra, Śreedevee incarnated during Vaivasvata Manvantara, in the house of Nandagopa to destroy Shumba and Nishumba demons.

 Nandakhopagruhe Jātā Yashodāgarbhasambhavāl
 Tatasthou Nāshayishyāmi Vindhyāchala Nivāsineell

337. Vidhātree - विधात्री

- (i) One who supports this universe.
- (ii) Since **She** supports and nourishes the universe, **She** is *Vidhātree*. Hence the same is conveyed in 935th name *Jagatdhātree*.
- (iii) Vidhātā means Brahma. His consort is Vidhātree.
- (iv) Vi- much, Dhātri myrobalan, because **She** is fond of myrobalans, **She** is Vidhātree.
- (v) Dhātree mother, who bears the baby in her womb and releases at the appropriate time. A great mother is Vidhātree. 1 – Śreemātā, 457 – Mātā, 823 – Jananee, 826 – Prasavitree and 985 – Ambā may also be referred.

338. Vedajananee - वेदजननी

(i) One who created the Vedas.

(ii) It has been mentioned in many a place in Vedas that they originated from Brahmam; Yasya Nisvasitam Vedā:,Asya Mahato Bhootasya Nisvashitametadrugvedo Yajurveda, Rucha: Sāmāni Jagjire, etc.

(iii) The *DeveePurāṇā* says; because, there arose from the *Kundalinee*, which is triangular in form, the vowels and consonants; hence **She** is the mother of all the *Vedas* and hence *Vedajananee*. 386th name *ShadangadevatāYuktā* may be referred.

339. Vişhŋumāyā - विष्णुमाया

(i) One who is Vişhŋu MāyāShakti.

- (ii) Vişhŋuis all-pervading, unlimited by place, time, Brahmam, in the form of inner self in all souls, etc. VişhŋuSahasranāmam 2nd name Vişhŋu: Śree Ādi Śaṇkara's commentary can be compared.**She** is the Māyā of Universal Absolute. The Shakti, which limits this Absolute is illusion.
- (iii) Śreemad Bhagavat Geeta (VII 14); DaiveehyeshāGuṇamayee Mama Māyā Duratyayā - says, this is my divine illusion, consisting of Guṇas is hard to surmount. In Saptashatee also we read as;

YāDevee Sarvabhooteshu Vişhŋu Mayeti Shabtitāl Namastasyai Namastasyai Namo Nama:II

(iv) The KālikāPurāŋā also says Vişhŋumāyā is that which differentiates, everything, into manifested and un-manifested according to the tamas, rajas and satva qualities. 399th name Vyaktā Vyakta Svaroopiŋee can be referred.

340. Vilāsinee - विलासिनी

- (i) One who is playful showing the same thing in different forms.
- (ii) Illusion (Māyā) is of two types hiding the existing one (Āvaranam) and showing the same things in different forms (Vikshepam), i.e. showing the unrealistic form as a real one.
- (iii) Vilāsam means pastime, play, erotic actions, etc. She possesses all these.
- (iv) As per the saying Nityā Vilāsinee Dogtiree **She** is in the form of a Peeṭashakti.
- (v) Again as per the saying Vabayorabhetāt (as there is no difference between the syllable vi and bi), this name can also be had as

Bilāsinee. Bilā is the cavity at the top of the Brahmarandhra (in Sahasrāra). Svachcha Tantra says that this is the route for liberation and the energy called Brahmanee is blocking this route. Śreedevee - at Her pleasure - either opens the way to self-realization, or closes it to the same for the devotees.

(vi) Vilā is a place in Kāmakottam in Kāncheepuram. She dwells in this place.

341. Kshetrasvaroopā - क्षेत्रस्वरूपा

- (i) One whose body is matter body of all beings.
- (ii) Kshetram is the field ready for cultivation through the acts of removing the weeds, ploughing, watering, etc. Similarly, if a place is made ready through the rules of mantra, tantra and yantras, or naturally ready for nearing godliness is called Kshetram for instance Kancheepuram, Banaras, Kāmaroopa, etc. She is in the form of those Kshetras.
- (iii) Thirty-six categories (tatvas) from earth to Shiva, form her body. That is why Parameshwara is called as Kshetragnan.
- (iv) Śreemad Bhagavat Geeta (chapter XIII) describes the relationship between Kshetra and Kshetragnan.

342. Kshetreshee - क्षेत्रेशी

- (i) One who is the ruler of matter or the consort of Kshetresha (Shiva).
- (ii) There is absolutely no difference between *Śreedevee* and *Parameshwara*. It can be reminded that *Tripuroupanishad's* saying that;

Bhaga:Shaktir Bhagavānkām Esha Ubhā Dātārāviha Soubhagānām Samprdhānou Samasatvou Samotayo: Sama Shaktirajarā Vishvayoni:

343. Kshetrakshetragnapālinee - क्षेत्रक्षेत्रज्ञपालिनी

- (i) One who is the protector of matter and the knower of matter.
- (ii) Kshetram is the body and Kshetragnar is the soul. She protects both. Śreemad Bhagavat Geeta (chapter XIII) may be referred.
- (iii) Linga Purāṇā says that 24 tatvas are kshetras and the purush, who enjoys it is the kshetragnan. Vāyu Purāṇa says unmanifestation is Kshetra and Brahma is the kshetragṇar. Brahma Purāṇa says, body is kshetram and one who follows yoga only can understand it and he is the kshetragnan. Śreedevee only takes the form of all these

kshetras and kshetragnas.

344. Kshayavruddhivinirmuktā - क्षयवृद्धिविनिर्मुक्ता

- (i) One who is free from decay and growth.
- (ii) Growth and decay belong to kshetra. Though **She** is related to kshetra (as discussed in the earlier 3 names in the form of kshetra, ruler of kshetra, and protector of kshetra and kshetragnan), **She** is free from decay and growth. Śreemad Bhagavat Geeta (II 23) also confirms this statement weapons do not cleave the soul; Nainam Chintayanti Shastrāni Naninam Dahati Pāvaka: Na Chainam Kledayantyāpo Na Shoshayati Māruta: II
- (iii) **She** is free from these two which are the result of actions and **She** is not connected with actions. *Brahadāraŋyaka Upanishad* IV-4-22 says, this is the eternal glory of the knower of *Brahmam*. He neither increases by action nor decreases. Neither becomes more by good actions nor less by bad ones; *Sa*: *NaSādhunā Karmana Bhooyānno Evāsādhunā Kaneeyānee*. Again in the next verse it is advised as; *Esha Nityo MahimāBrahmaŋasya Nakarimanā Vardhate No Kaneeyān*.

345. Kshetrapālasamarchitā - क्षेत्रपालसमर्चिता

- (i) One who well adored by Kshetrapāla.
- (ii) As per Linga and other Purāŋas, Kāli was created by Shiva to slay the demon, Dārukāsura. Even after killing him the fire of her wrath was not appeased. Seeing the confusion of the world, Shiva in order to dispel her anger assumed the form of a crying infant. She suckled the child who drank up the fire of her anger with milk. This child is called Kshetrapāla, incarnation of Shiva. She was prayed by this Kshetrapāla.
- (iii) In the results part of this Sahasranāma, it is mentioned that Kshetrapāla kills anyone who snatches the wealth of those who pray this Sahasranāma. This way, Kshetrapāla protects the devotees. She was worshipped by that Kshetrapāla.
- (iv) The literal meaning is Kshetra is the precinct of the sacrificial ceremony, and pāla the protector. Kshetrapāla protects the sacrificial ceremonies. She was worshipped by that Kshetrapāla.
- (v) Kshetra is the body. The protectors in this body are fire, air, Sun, etc. She is worshipped by them.

346. Vijayā - विजया

- (i) One who is called by the name Vijaya.
- (ii) One who is ever with special victories.
- (iii) The consort of SudarsanaChakra of Vişhŋu is Vijayalakshmee.
- (iv) She is the conceptual form. The differentiated feeling of 'I'.
- (v) According to the *DeveePurāŋa*, *Vijayan* is the *Shiva* form in Kashmir, which is one ofthe sixty-eight sacred places. Since **She** is in that form, **She** is called as *Vijaya*.
- (vi) Again as per *DeveePurāŋa*, after conquering the king of demons named *Padman*, **She** is known in the three worlds by the epithet *Vijaya* (ever victorious) and *Aparājitā* (unconquerable).
- (vii) In Silpa Sāstra (sculpture science) a type of building is called Vijayam. **She** is in that form of and hence Vijaya.
- (viii) According to the *Cintāmaṇi*, *Vijaya* is an auspicious hour in the month of *Āshvin*, in the tenth day of the bright fortnight, when the stars appear, that time is known as *Vijaya*, giving success to all undertakings started during this time. In the *Ratnakosa*, we read, the time, just after the twilight (*Sandhyā*) when the stars begin to shine, is called *Vijaya* favourable to all undertakings. The eleventh *muhoortha* (eight hoursand forty-eight minutes after midday) is named *Vijaya*. A journey shouldbe begun at the time by all who desire success. *Śreedevee* is in this time form.
 - (ix) She is in the form of Tithi Nitya.
- (x) **She** is the 'Im'beeja in the above Tithi Nityāmantra. This is called as Vāgbhava Beeja. The first letters of the three VedasA, E and U, when merged as per the rules of grammar it becomes 'I'. When bindu is added, it becomes 'Im'beeja. Hence it can be interpreted as **She** is in the form of the Vedas.
- (xi) In Mahāshoḍanyāsa (Devata Nyāsa), we read as **She** was worshipped by thousand croresGandharva race.
- (xii) In DeveeUpanishad**She** is indicated as;

 Tāpāhariŋeem Deveem Bhuktimuktipradāyeeneeml

 Anantām Vijayām Sootthām Sharanyām Shivadām Shivām II

347. Vimalā - विमला

- (i) One who is unsullied.
- (ii) Mala (impurity) belongs to avidyā (ignorance). Śreedevee is the full form of knowledge. She is without ignorance and impurity.

135thname *Nirmalā* may be referred.

- (iii) According to the *Padma Purāŋa*, when taking count of auspicious water bodies in *Purushotama Kshetra* (present day *PooriJagannath*), *Vimalā* is the *ShaktiPeeţa* deity.
- (iv) The Visvakarmasāstra (sculpture science) enumerates the names/ characters of big houses as;

Dhruvam Dhānyam Jayam Kāntam Vipulam Vijayam Tathāl Sumukham Vimalam Nandam Nidhanam Cha Manoramam II

(v) Worshippers of Śreedeveeduring Sankalpa, while describing the time in the Ashṭānga method, if the letters of the month and the Udaya ghatikā are the same then it is a Parvā day or Vimala. (Similar to what was described in 127th name). The specialty of such Parvā days is mentioned in Paramānanda Tantra, 19thUllāsam. The five chapters from Rudrayāmalam are explained here.

348. Vandyā - वन्द्या

(i) One who is adorable. It is explained in the next name that the unlimited affection shown to Her devotees makes Her eligible to get this status.

349. Vandārujanavatsalā - वन्दारुजनवत्सला

(i) One who is fond of **Her** worshippers. *Śreedevee* loves **Her** devotees as **Her** children. **She** blesses the devotees considering them as **Her** own children and guarding them with love.

350. Vāqvādinee - वाग्वादिनी

- (i) One who is the speaker of the world and who has the power that prompts to speak words.
- (ii) Vāgdevatā a form of Saraswathee.

(iii) Vāgvādinee is a deity; the organ deity Rājashyamalā (also called as Rāja Mātangi), a minister of Śreedevee.

- (iv) Vāgvādinee is a deity specified in *Uttarāmnāyam*. The *Tripurasiddhānta*says; as **She** always abides in the form of speech on the tongue of all **Her** devotees, **She** is known in the world as *Vāgvādinee*.
- (v) It is also mentioned in the Laghustava of Kālidāsā as (V-15); Since thou art the origin of all worlds, thou art known in the world as Vāgvādinee.

351. Vāmakeshee - वामकेशी

- (i) One who has beautiful hair.
- (ii) Vāmaka men and Isa Lord, i.e. Vāmakesha. His consort is Vāmakeshi.
- (iii) According to the *DeveePurāŋa,Vāmakesha* is the deity of *Jata*, one of the sixty-eight sacred places of *Shiva* and his consort *Vāmakeshi*.
- (iv) Vāmakesha is one of the 28tantras promulgated by Shiva;as**She** is treated in that work, **She** is Vāmakeshi. 945th name Vāmakeshvaree may be referred.

352. Vahnimanḍalavāsinee - वह्निमण्डलवासिनी

- (i) One who resides in the circle of fire.
- (ii) Agnimandala, is that in the Moolādhāra, or that in the supreme ether Paramākāsa.
- (iii) Vahni means fire or number three. Hence three mandalās (fire, Sun and Moon), thus **She** resides in the three circles. These are respectively in Moolādhāra, Anāhata and Sahasrāra.
- (iv) The three circles indicate the three groups in Panchadashimantra.
- (v) It can also be taken as Vahnivāsini indicates one of the Thithi Nityās.

353. Bhaktimatkalpalatikā - भक्तिमत्कल्पलतिका

- (i) One who helps the devotees like the Kalpakaclimber.
- (ii) The Kalpaka climber will give whatever is asked for, to those who sit under it. In the same way Śreedevee bestows to Her devotees, whatever they ask for. (It is convention to indicate Kalpaka as'a tree if masculine and as a climber is feminine.)
- (iii) Kalpa indicates something short not having the complete devotion. That means those who have a little diminutive devotion, are called Bhaktimat Kalpās. Lata means climber. Its tendency is climbing. Śreedevee makes the Bhaktimat Kalpās to climb as a climber and reach Her. Even if they have a little devotion, She spreads it and conjoins with Her. It has to be taken as even if people have a little devotion or even if they do not know the correct methods of worshipping Śreedevee teaches them the complete method of worshipping and makes them a complete devotee, during their lifetime. It has been mentioned in Shakti Rahasyā as;

Akramenārdhabhaktayā Vā Bhavānyā: Krutamarsanam I Janmāntare Krama Prāptyai Poorņabhaktyai Cha Kalpate II (iv) Latikā — musk deer climber. This has a very good odour — mind soothing. Śreedevee is like mind soothing musk deer climber for **Her** devotees.

354. Pashupāshavimochanee - पशुपाशविमोचनी

- (i) One who releases the ignorant from bondage.
- (ii) Pashu (literal meaning is cattle) are those who are devoid of the conviction of non-separation (abhedajnāna). The Brahādāraŋya Upanishad (I-4-10) says, now, he who worships another deity, thinking the deity is one and himself another individual, he does not know. He is like a pashu. Here the word yo'nyām (yah one and anyam another) means the triangular Śree Chakra; Yo'nyām Devatāmupāste'nyo'sā Vanyo'hama Smeeti Na Sa Veda Yathā Pashu:. In Taitireeya Upanishad it is mentioned as; in the golden three-petalled bud three (syllabled mantra, i.e. of Śreedevee) is established.
- (iii) Pa thirst, Asa hunger. Hence Pasa indicate these two. These two hunger and thirst are due to five types of afflictions (bondages or bindings). These afflictions themselves are bindings only; hence on the whole there are seven bondages. Śreedevee releases the ignorant, who get satisfied from these bondings (vi completely, mocini releases). The ignorant people are called pashus because they possess the desire of eating and drinking only. We read in the Veda; pashus understand only hunger and thirst; they do not speak of the known Brahmam; they do not see the known, they do not know the future, nor this nor the other world;

Athetaresham Pashoonāmashanāpipāse Evābignānam Na Vighnanatam Vadanti Na Vighnanām Pashyanti Na Vidu: Shvastanam Na Lokālokou.

She releases such pashus from the bondings.

Note: Pashu, Pāsam and Pathi have been explained in the 88th and 89th chapters of Upadesa Kānḍa, Shivarahasya Kānḍa, Śaṇkara Samhita in Skānḍam, Śree Anantharāma Deekshatar's edition may be referred.

(iv) The five types of afflictions referred to are;

- (1) Nescience, ignorance or $Avidy\bar{a}$ the absence of discrimination between the self and the not-self.
- (2) Egoism or Asmitā thinking the body, mind and organs as 'l', on account of ignorance, and thinking that I am in that form (for

- instance eyes) assumption of that body, etc, which are not-self as self.
- (3) Strong desire for worldly things or rāgā due to Asmitā having interest on the things, which are perceived by the organs and self involvement in it. Desire is the craving for flowers, scents, etc., which are the means of bodily enjoyment.
- (4) Anger, hatred or *Dwesham* on account of rāgā; when the interest is affected or if one does not get the things of interest, it results in anger and consequent hatred. Even if the interested things are got, but not the expected results, frustration is created. This is dwesham (created on account of rāgā).
- (5) Ardent attachment is not renouncing a thing even though one knows it is no beneficial. The dwesha discussed above is temporary; however the affect in the mind on account of it is a long standing one. Even if the person knows that this is not good or not a suggested one, he can not leave it. This is Abhinivesam.

These are explained in detail in the *Yoga Sūtra*, (III.3-9). But in *Devee Bhāgavatam* these are explained under different names. This is explained in *Linga Purāŋa* also under different names. Again each of these has many sub- divisions.

The list is;

Affliction	Alternate name in <i>Linga Purāŋā</i>	Number of sub- divisions	
Nescience	Tamas	8	
Egoism (asmitā)	Bewilderment (moha)	8	
Desire (rāgā)	Great bewilderment (mahāmoha)	10	
Hatred (dwesham)	Tāmisram	8 (18 as per some schools)	
Ardent Attachment (apinivesam)	Andatāmisram	18	
	Total	52	
If Tāmisrar	62		

As per KulārnavaTantra, there are eight afflictions. They are; kruņā, shankā, fear, shyness, jugupsā, race, fame and caste. These eight and

the above 52 (or 62 as the case may be) are created by compiling the sub-divisions in various forms. By the fear that the size of the explanation will be uncontrollable, ŚreeBhāskaraRāya has not explained further sub-divisions of each of these eight.

According to Kaṭapayādhi methodPāsha indicates the number 51. But he says that this has to be taken as 52. As an evidence for this, he shows the learned men like Harsha Deekshitar's commentaries for the 1st verse of a tantra book called Shārada Tilakam. Here panchāshat (50) is considered as 51. Again he himself, interprets in 833rd name Panchāshat peeṭaroopiŋee — here also panchāshat is considered as 51. He also indicates the afflictions are 52 in Shiva Rahasya.

The base line is that **She** releases the devotees from all the afflictions discussed above – whether 51 or 52 or 62, etc. This is the commentary of *Pourānikās* (one who discourses *Purānās*) – says ŚreeBhāskararāyar.

(v) The afflictions are of three types; atom, differentiation and action. Ignorance is atom — two types viz. absence of self-esteem in the intellectual soul and self-esteem in the non-souls like body. Both are due to the impurity called ego.

Since they seem to be within controlled limits they are called atoms. The statement from *Soura Samhita* is quoted - since within some control they are atom and since impure it is a dirt.

One thing split into many is the difference. The root cause is illusion (to be added as a sixth one to the above five). All these six is one compilation. The *tatvas* from 7th to 36th is another compilation. Both these compilations are called illusory impurity (*māyāmalam*).

Actions are two types ordained and prohibited – a sort of feeling created in the body not recognised by the organs. This also of two types good and bad and called as action-impurity.

The later discussed items have the characters of the previous ones also. These have been explained in *Pratyabhigna Sāstra* and *ShivaSūtra*.

Those bound by these three afflictions can be taken as seven types (three bound by one each, two bound by two each and one bound by all the three). However, since there are two impurities within action-impurity and atom is a sub-set of differentiation, we have to take that those bound by afflictions as three types only.

Those bound by by one affliction is called *Shuddhā*:, by two *Misrā*: and by three *Ashuddhā*:

These names are explained in the book called *Nityāhrudam*. In *Svachchanda Tantra*, the names are respectively *Vijnanākevala*, *Pralayakevala* and *Sakala*.

In each of these types there are sub-types viz., the impurities completely combusted and not combusted.

From the impurities completely combusted type, 118 siddas have been originated. With the complete blessings of LordShiva, they have got full knowledge of all the mantras. They are indicated as below;

Shata Rudras	Minne	100
Shata Mandalis	-	8
Krodha Battarakās	Paris Paris	8
Veereshwar	typ.Oble	1
Shree Kandar	m-12	i
Boent ey akonichyesiiki		110
Total	智型的	118

Among the Sakalās, those impurities are not completely combusted - Lord Parameshwaraensure rebirth in this world. In each of the births they enjoy the fruits of their actions and combust the impurities. Parameshwara makes this happen through proper teachers and that is the reason, repeated births are given.

It has already been mentioned that those bound by atom and action afflictions are called *Pralayakevala*. Out of these, those impurities that are completely combusted become the heads of worlds. Others take birth in high races, enjoy the fruits of actions, combust the impurities and merge with *Parameshwara*Himself.

Those bound by a single affliction called atom are called *Vijnanākevalas*. Among them, those impurities, which are completely combusted become the heads of knowledge. Others become the presiding deities of seven crores of *mantras*. These *mantras* should not be treated as materialistic sounds. They have intellects.

Proportionate to the combustions of impurities, there are infinite subdivisions in the afflictions. The births and levels taken by those are all for combustion of impurities and getting liberation.

It is a natural question that can be derived that, if liberating the people is the duty of *Parameshwara*, what is the role of *Śreedevee* here? Without the liberating energy of *Śreedevee*, *Shiva* cannot do anything. As an evidence to this, ŚreeBhāskararāya quotes the verses from old

books, Pratyabhigna Sāstra and ShivaSūtra.

It can also be taken as *Shiva* and *Shakti* are one and the same – inseparable and hence *Śreedevee* does all these.

Thus Śreedevee releases the devotees from the above afflictions depending on the impurities.

- (vi) Pashu means full without any balance. In Vedas in the statement; Lodham Nayanti Pashumanyamānā: this has been interpreted as indeclinable word with complete as its meaning. Pāshās She releases from the noose of Varuŋa.
- (vii) Pāsa dice, vi much, mochini throwing the dice on the board. Sheconquered Lord Parameshwara in the game of dice. 374th name Krutagnā may also be referred.
- (viii) Pashupa protector of cattle, Parameshwara. Āsha those who are interested in reaching Lord Shiva. She completely releases those people.
- (ix) From *Brahma* to the most inert everything has the character of *Pashu* (animal). The tool that binds them is ignorance. The various methods of these are called *Pāshās*. **She** releases them through devotion to Lord *Shiva*.
- (x) The names 133rd *Niranjanā*, 134th *Nirlepā* and 135th *Nirmala* may be referred.
- (xi) Also, it can be remembered in tatva sodhana- to examine the impurities ego, illusion and action respectively the physical, subtle and causal bodies are examined.

Note: In the Saiva Siddanta religion followed in Tamilnadu, Pashu, Pathi and Pāsham are the basic principles. These are explained in Samskrit also. In particular Śree Appaiya Deekshitar has written Shivarkamani Deepikā based on the commentaries of ŚreeKanḍa. His RatnatrāyaPareekshā can be taken as stirred version of the commentary of ŚreeKanḍa. ŚreeBhāskararāyahas quoted this book as reference in many a place. But it is a surprise that he has not quoted Saiva Siddanta anywhere.

355. Samhrutāsheshapāshanḍā - 'सम्हतारेषिपाराण्डा

- (i) One who is the destroyer of all heretics, those who are averse to spiritual values.
- (ii) The *Linga Purāŋa* describes the nature of the heretics thus; observers of vows not enjoined in the *Vedas* and those who are

- excluded from the ceremonies enjoined by *Sruti* and *Smrtis* are called heretics, they are not to mingle with or even be spoken with by the twice-born (*Brahmins*).
- (iii) The Brahma Vaivarta Purāŋa also; Purāŋas, Nyaya, Mimāmsā, Dharma Sāstras, six Vedāngas (i.e. the supplements Sikshā to Jyotisha), the four Vedas, which are the source of knowledge, these fourteen are the seat of righteousness (dharmasthāna). Taking these fourteen these are the true, what is beyond these imagined by men is called heresy (pāshaŋdā). She destroys all these pāshaŋdās.

(iv) In some schools it is written as *Pākhanda*, it gives the same meaning. *Pa - Vedas* and *khanda -* cutting off. **She** destroys all those *pākhandās* also.

356. Sadāchārapravarttikā - सदाचारप्रवर्त्तिका

- (i) One who inspires into right action.
- (ii) Because **She** destroys the wicked (as discussed above), **She** incites men to right actions.
- (iii) Sat great She routes the men into great actions. Sat great/auspicious men. Their actions are Sadāchāras.
- (iv) The actions of Sat She gives the inclination to observe the precepts enjoined in the Karma Kānḍa inVedas and the Advaita Brahmam in the JnānaKānḍa, through the means laid down in the Purāŋas. It is said in the KoormaPurāŋa by Devee herself; the eighteen Purāŋas, were promulgated by Vyasa, by the command of Brahmam; in them righteousness (dharma) isestablished. The other supplementary upa-purāŋas were promulgated by his disciples. In every era (yuga) he (Vyāsa) the knower of the science of righteousness, is the promulgator of all Purāŋas, etc. Siksha, Kalpa, Grammar, Nirukta, Chandas and Jyotisha and logic etc., are the source of knowledge. The righteousness (dharma), is not to be found elsewhere. Thus the supreme dharma, which has come down from thegrandsire, Manu, Vyāsa and others, is established till the dissolution of the universe. Thus said Śreedevee.

357. Tāpatrayāgnisantaptasamāhlādanachandrikā— तापत्रयाग्निसन्तप्तसमाह्नादनचन्द्रिका

(i) One who gives, like a Moon, soothing for those who suffer from the three types of distress of fire.

(ii) The sufferings are of three types viz., ādhyātmikam, ādhi-daivikam and ādhi-bhoutikam.

Ādhyātmikam - disturbances stemming from the self – fully relatingto body and 5 sense organs, 5 organs of actions, mind, intellect, ego and volition.

Ādhi-bhoutikam - disturbances that come from the world — five basic elements relating to the above organs.

 \bar{A} dhi-daivikam - mental disturbances that come from God – beyond the control of human beings, like flood, etc.

The above three are the characters of the life cycle. This name indicates that **She** makes the soul, suffering from the above disturbances, happy (by removing the sufferings) through her Moon like compassion.

358. Taruŋee - तरुणी

- (i) One who is ever young.
- (ii) Śreedevee does not have growth or reduction. 344th name Kshayavruddhivinirmuktāmay also be referred.
- (iii) Śreedeveedoes not have a beginning or an end. 296th name Anādinidhanāmay be referred. If there is a beginning there will be growth. If there is an end, there would be reduction also. Śreedevee does not have all these.
- (iv) **She** is eternal present in all the three times. 136th name *Nitya*. She is encompassing whole. 292nd name *Poorna*. The same sense is communicated in 430th name *Nityayouna*.
- (v) The sense conveyed by *Brahadāraŋyaka Upanishad* (IV-4-25); ajarom'mruta: is reflected here *Brahmam* has neither ageing nor death.

359. Tāpasārādhyā - तापसाराध्या

- (i) One who is worshipped by ascetics.
- (ii) Or, tāpa samsāra (the father of misery), sāra essence (a deep), Adhyā - meditation, i.e. Śreedevee, who is the root cause of this samsāra life cycle, is the essential object of meditation.

360. Tanumadhyā - तनुमध्या

- (i) One who has a slender waist.
- (ii) Earlier in 35th name Lakshyaromalatā dhāratāsamunneya madhyamā the hip portion of Śreedevee was described.
- (iii) Tanumadhyā is the deity worshipped in the country of Kānchi; for it

is said, may Śreedevee, Tanumadhyā, the consort of Bilvesvara residing on the bank of the Nivā (river), protect me.

Mām Bātu Nivāyā: Dheere Nivasanteel BilveshvarakāntāDevee Tanumadhyāll

(iv) Tanumadhyā is the name of certain metre. With 6 letters for each word it has 24 letters. The above verse is in that metre. The metre of the Gāyatree Mantra (chandas) also has 24 letters. TheŚreemad Bhagavat Geeta (X-35) verse; Gāyatree Chandasamaham also can be remembered. (The Pingalasūtra, says, if there is one tagaŋa and yagaŋa in each foot it is called Tanumadhya).

361. Tamopahā - तमोपहा

- (i) One who is the remover of darkness.
- (ii) Remover of the darkness called ignorance from the devotees.
- (iii) The *Íshāvāsya* Upanishad (9th verse) says, they who worship ignoranceenter blind darkness; *Andham Tama*: *Pravishanti Y'vidyāmupāsate*

(iv) In the last part (uttara bhagā) of LalitāTrishatee (79th and 80th verses) we read as;

Andham Tama: pravishanti Ye'vidyāmupāsate Iti Srutirapāhaitānavidyopāsakān Puna:\ Vidyānyopāsakāneva Nindatyārunekeesruti:\

362. Chiti: - चिति:

- (i) One who is in the form knowledge.
- (ii) In the book called *Pratyabhigyā Hrudayā*, it is mentioned as Chit is independent and the cause of the establishment of the universe; *Chiti: Svatantra Vishvasidti Hetu:*
- (iii) We read in the *Mahāvāsishtha*, that *Śreedevee* is called *Chit*, because **She** is the life of those who desire life; *Saisha Chitiriti Proktā Jeevanāt Jeevitaishinām*.
- (iv) In Saptashatee (V chapter) it is mentioned that Chit means the intellect form of the soul;

Chiti Roopena Yā Krutsnam Etat Vyāpya Sthitā Jagat Namastasyai Namastasyai Nama Nama:

363. Tatpadalakshyārthā - तत्पदलक्ष्यार्था

- (i) One who is the connotation of the word Tat in the Mahāvākya.
- (ii) In the Mahāvākyā Tatvamasi the word Tat means the various

forms of *Brahmam* doing the tasks of the world like creation, etc. The ideal meaning of this word is that the same *Brahmam* in an idle form without any task to do. These two are one and the same. Thus She is in the form of *Brahmam* indicated by the ideal meaning.

(iii) 425th name Tat may also be referred.

364. Chidekarasaroopinee - चिदेकरसरूपिणी

- (i) One who is completely in the form of knowledge.
- (ii) Even the unconditioned *Brahmam* has the attributes of bliss, etc. Hence how does the previous name fit in? To answer this question this name is given. The attributes bliss, consciousness, intellect, etc. are inseparable from **Her**. Though **She** appears to be in different forms, intellect and conscious form of hers is full of knowledge. It has to be considered that knowledge is the only essence or the main essence. This is explained in the *Panchapādikā* by *Padmapādā-chārya* Bliss, the perception of the objects and the eternity are attributes which although inseparable from consciousness appear as different.
- (iii) The unconditioned *Brahmam* is not the real nature of *Ishvara* (the conditioned one), because both are different, hence the relation between the two just described above is not possible. To remove this doubt this name is introduced. **She** isever non-separated from the *Chit*. The relation of these two is possibleas they are one and the same. Though they appear different by attributes, yet they are actually one and the same.

365. Svātmānandalavee Bhootabrahmadyānanda Santati: -स्वात्मानन्दलवीभूतब्रह्माद्यानन्दसन्ततिः

(i) The totality of the bliss of *Brahma* and others, is but a minute portion of **Her** own bliss.

(ii) The three gods who do the tasks of creation, protection and destruction and Indra and other devas also enjoy the bliss. But this is only a drop in the ocean, in comparison with the bliss of Śreedevee. That is, the bliss of Śreedevee is multiple times greater than others. Taitireeya Upanishad (II-8) says, other beings liveon a mere part of this bliss; Ethasyaiva Ānandasya Anyāni Bhootāni Mātrām Upajeevanti.

(iii) Again in the same Vedā we read a table starting from the bliss of human till bliss of Brahmam. Until Prajāpati though the bliss

increases in grades, but it is still limited. It is the bliss of *Brahmam*, which is unlimited and immeasurable. Hence it is not proper and fit for human aspiration.

(iv) To confirm that the meaning of the word tat (in previous name) indicates the unconditioned Brahmam, this name is explained. In order to agree with authorities (scriptures), which establish the meaning of them by (the rule) of beginning, etc., (upākrama, etc.) as the knowledge as the means of Purushārthas.

(v) Lava, according to the Visvā dictionary, means, particle and sports.

366. Parā - परा

- (i) One who is in the form sound called Para, the transcendent word.
- (ii) The power of expression depends upon the correspondence of the words and their meanings. Hence, as the unconditioned Brahmam also is included in the sound (Shabdabrahmam), Brahmam indirectly (Lakshana) indicates (as the Vedāntins say) by the words existence, etc. Because the words which are the physical forms of speech (Vaikharee) only express or identify the physical form of Brahmam (the Virāt) and do not correspond to the pure unconditioned Brahmam, the speech is divided into four forms; Parā, Pashyantee, Madyamā and Vaikharee.
- (iii) To clearly understand these it is necessary to mention some background information. Earlier in the names 256 to 274 (Vishvaroopā onwards till Panchakrutya-parāyanā), the creation of this universe was explained from one dimension. Now other perspective follows.
- (iv) During great dissolution (*Pralaya*) when the actions (*karmas*) of beings about to be manifested are not yet ripe, the *Brahmam*, bound by illusion (*māyā*) and by those actions (*karmābhinnamāyā* literal meaning being illusion itself in the form of actions) is called *ghanibhoota* (the congealed one). When, in course of time, the actions begin to ripen and the former state of unripeness disappears, that state is called *vichikrisā* (longing for action). At the moment of ripeness, when the modification of illusion appears, *Brahmam*, endowed with illusion in the form of ripened actions, is called *avyakta* (unmanifested). Hence creation is attributed in the *Smrutis* to the avyakta; Oh best of twice-born, from that is sprung the *avyakta* with the three qualities. That *avyakta*, as it is the

sprouting root of the universe, istermed as the karanabindu (the causal dot). The Prapanchasāra says, that intelligence, the congealed one, desirous of action, attains the state of kāranabindu. From this kāranabindu proceeds in order the kāryabindu (effective dot). From the latter nada (sound); thence the beeja (the seed); thus the three came into being. These three are also called by the words the supreme, subtle (sookshma) andphysical (sthoola). In their nature they partake respectively intelligence (chit), combined-intelligence (achit) and non-intelligence (chidachit). Hence the Rahasyāgamasays, that bindu (the causal dot) in the course of time it sprouts and become three. Its three divisions are gross, subtle and supreme. These are called, bindu, nada and beeja. These four, including the kārana-bindu in their divine aspect (ādhidaivata) are avyakta, Ishvara, Hirānyagarbha and Virāt. They are called by various names and forms in the Sāstras. They are;

Form (Swaroopa)	Effective Dot (Kāryabindu)	Sound (Nātha)	Seed (Beeja)	Causal Dot (Kāraŋabindu)
Ādhidaivata	Eshwara	Hiraŋyagarbha	Virāt .	Avyakta Brahmam
Alwa Kandon	Vāmā IchchāShakti	Jyeshtā Gnana Shakti	Roudhree KriyāShakti	Shāntā Amibikā
Ādhibhoutikam	Kāmaroopa Peeţa	Poorŋagiri Peeţa	Jālantara Peeţa	Oḍyāna Peeţa

(v) In the bodily aspect (adhyātma) the Kāraŋabindu resides in the Moolādhāra and is known by the words shakti or pinda (monosyllable mantra), Kundalinee, etc. This has been mentioned in Kalidāsā'sLaghustava (V-1) by the following words about the Kundalinee; there is a shakti called Kundalinee, having known her who is ever engaged in the work of the creation of the universe, a man never again enters his mother's womb as a child (i.e. he has no samsāra). Similarly mentioned in other books also.

Shakti: Kundalaneeti Vishvajanana Vyāpāra Baddhodhyamāml Gnātvettham Punarnavishanti Jananeegarbhe'rbhagatvamll

(vi)This is the *kāraŋabindu* in its non-differentiated condition. When it sprouts in order to create the three, namely *kāryabindu*, etc, then the unmanifested sound called *Shabdabrahmam* (*Brahmam*) arises

from it.

Bindos Tasmāt Bhityamānātavyaktātmā Ravol Sarava: Sruti Sambannai: Shabdabrahmeti Geeyatell

(vii) It is also said as, from this differentiation of that bindu comes the unmanifested sound, that sound is termed as Shabdabrahmam by those learned in sound. This sound, since it is one with the Kāraŋabindu and is therefore all-pervading, yet first appears in the Moolādhāra of persons by the power of air acted upon by the effort of manifestation. It is said, in the Moolādhara in the body the air first appears, that air acted upon by the effort of a person desiring to speak, produces the all-pervading Shabdabrahmam." That Shabdabrahmam, which is in the kāraŋabindu, when it is manifested remaining motionless (nishpanda).

Dehe'pi Moolādhāresmin Samudeti Sameerana:\ Vivakshoricchayotthena Prāyatnena Susamskrta:\

- (viii) Though the *kāranabindu* originated as *shabdabrahmam*, it remains motionless in its own place *Moolādhāra* and hence is called *parā* speech.
- (ix) The same Shabdabrahmam, produced by the same air proceeding as far as the navel, joined with the reasoning intellect mind (Manas), possessing the nature of the manifested Kāryabindu with simple motion (sāmānyaspanda) is named pashyanti speech. Next the same Shabdabrahmam, produced by the same air proceeding as far as the heart, joined with the determining (understanding Buddhi), in the manifested sound, endowed with special motion (visheshaspanda) is called madhyamā speech. Next the same (Shabdabrahmam), produced by the same air, proceeding as far as the mouth, developed in the throat, etc., in the form of articulation, capable of being heard by the ears of other's possessing the nature of the manifested beeja, with the universal motion (spashṭatara) is called vaikhareespeech.

Moolādhāre Para Proktā Pashyantee Nabhisam Stitāl Madyamā Bhuddhi SamyuktāAshţasthāneshu Vaikhareell It is also explained by ŚreemadAcārya in his Prapancha Sāram (II-43) that sound which first arises in the Moolādhāra is called Parā, next the pashyanti; next when it goes as far as the heart and is joined to the understanding Buddhi it is called madhyamā; and the full

- manifestationis vaikharee. Thus, articulated sound is produced by air;
 Moolādhārāt Prathama Mudito yashcha Bhāva: Parākhya:
 Pashchāt Pashyantyatha Hrudayago Bhuddhiyun Madyamāgya:
 Vyakte Vakharyata Rurudishorasya Janto: Shushumnā
 Pandhas Tasmādbhavati Pavane PreritāVarŋa Samgnā
- (x) The same idea is mentioned in Nityā Tantra also, the parā form arises in the Mooladhara produced by air; the same air rising upwards, manifested in the Svādhistāna, attains the pashvanti state. The same slowly rising upwards and manifested in the Anāhata, united with the understanding is termed madhyama. Again rising upwards appearing in the Vishuddhi and comes out from the throat is vaikharee. Thus, though there are four kinds of speech gross minded men who do not understand the first three. think vaikharee alone to be the speech. The Veda says; hence men think Vaikharee alone to be speech which is imperfect. That is to say imperfect by not possessing the first three forms; Tasmāt Yatvācho' Nāptam Tam Manushyā Upajeevanti. Another Vedastatement also (Rig Veda I-164-45) says; four are the definite grades of the speech; those Brahmins who are wise know them; three are deposited in secret and motionless; men speak the fourth grade speech; Chatvāri Vāq Parimitā Padani Tāni Vidur Brāmhanā Ye Maneeshina:l Guhā Treeni Nihitā Nengayanti Tureeyam Vācho Manushyā Vadantill
- (xi) It was earlier explained (363rd name *Tatpadalakshyārthā*), that Śreedevee is in the form of *Tat* in the *Mahāvākyā* – *Tatvamasee*.From this 363rd to 371st names it has been described that Śreedevee only is in the all the four grades of speech.
- (xii) The *Tripurasiddhānta* explains the word *parā* in different ways. As **She** is pleased with *Parānandanātha* (a teacher) **She** is called *Para*. As **She** is celebrated in the work called *Parānanda*, **She** is *Parā*, and as **She** is the supreme source of grace, **She** is *Para*.

367. Pratyakchiteeroopā - प्रत्यक्चितीरूपा

- (i) One who is in the form of inner consciousness.
- (ii) The quality and character of the organs are to move out i.e. Parāk. But on the other hand, Parā grade of great form of sound can be recognised only by the inwardly looking mind. Inward looking is called Pratyak. A high level of attempt is needed for this. Thus with a high level of attempt and inward looks the mind recognises the

Parā knowledge in the form of Brahmam and without any distinction from matter, energy and character. (It can be reminded that earlier in the 362nd name Chiti, it was explained that Śreedevee is in the form of knowledge). Thus Śreedevee is in the form of Pratyak or Chiti – great knowledge.

(iii) Those who have an idea of Samskrit grammar can appreciate the explanation of ŚreeBhāskararāyar. It has been given below for

them;

(Pratikoolam Svātmābhimukhamanchateeti Prateechee Sācha Chitee Cha Pratyakchitee Avyaktasangnam Brahma Saiva Roopam Yasyāstathāl Chinote:Ktijantat "Krudikārāt" Iti Deepll)

368. Pashyantee - पश्यन्ती

(i) One who is in the form of *Pashyantee* – speech in the inaudible stage.

(ii) Earlier in 366th name *Parā*, the four stages of the speech were discussed and it was seen that the name of the second stage is *Pashyantee*. **She** is in that form.

(iii) The Soubhāgya sudhodaya says, as **She** sees all and **She** sees all in **Herself**, and **She**is called *Pashyantee*. Since **She** rises (*Utteernā*) above the path of action, **She** is also called *Utteerna*. 714th name *Kulottheernā* also may be referred.

369. Paradevatā - परदेवता

(i) One who is the object of Supreme devotion.

(ii) It has to be taken as She is worshipped as the supreme deity and the ultimate Godhead to be meditated upon.

370. Madhyamā - मध्यमा

(i) One who is in the form of *Madhyamā*— speech in the middle stage of its external expressions.

 (ii) This is neither like pashyanti, stopping immediately after rising, nor like vaikharee with articulation fully developed, it is called Madhyamā - intermediate stage between the two;

Pashyanteeva na Kevalam Utteernā Nāpi Vakhareeva Bhahi: Sphutatara NikhilāvayavāVāgroopā Madhyamā Tayorasmātll

371. Vaikhareeroopā - वैखरीरूपा

(i) One who is in the form of vaikharee - the uttered audible speech.

- (ii) The great hard form of letters sound from the neck vaikharee. The scattered sound, in the form of air, becomes dense by hitting against the walls of the narrow passage, the form of words (sound) and gets the name called Vaikharee.
- (iii) According to the SaubhāgyaSudhodaya, vai certainly (in a clearly understandable format that this is that), kha sky (the cavity of the ear); rāti to enter. Hence Vaikharee.
- (iv) According to the Yogasāstras, She is called vaikharee because She was produced by the air called vikhara (the air bringing the sound from heart via throat is called

vikaran; Prānena Vikharākyena Preritā Vaikharee puna:

372. Bhaktamānasahamsikā - भक्तमानसहंसिका

- (i) One who is in the form of a swan in the lake like minds of the devotees.
- (ii) The creator, Brahma created a lake, by his mind. It is in the top of mount *Kailāsh*. Its water is so pure. The swans, which always like purity, live there in an infinite number. It has been described that wherever they travel, during rainy season return to this lake.

It has been said in this name as — imaging the pure minds of the devotees to this lake (since it was created by mind, it is called *Mānasa Sarovar* (*Manas* — mind, *Sarovar* — lake) and *Śreedevee* compared to the swans living there.

(iii) The same sense is conveyed in the 38th verse of Soundaryalaharee also;

Samunmeelat Samvitkamala Makarandaika Rasikam Bhaje Hamsadvandvam Kimapi Mahatām, Mānasacharaml Yadālāpā Dshtādasha Guŋita Vidhyāparinati:

Yadādatte Doshād Guṇa Makhila Madbhya: Paya Ivall

- (iv) **She** is invisible for others, that is those other than devotees, mount, ka is suffixed and mentioned as Hamsika.
- (v) 816th name Munimānasa Hamsikā may also be referred.

373. Kāmeshvaraprāŋanāḍee - कामेश्वरप्राणनाडी

- (i) One who is very life of Her consort Kāmeshvara.
- (ii) During the complete destruction of the universe (during the pralayā period), devas will also be destroyed, even if they have earlier consumed the nectar. But on the other hand Parameshwara, who has consumed the most tyrant venom, is not destroyed due to the

grandeur of the earrings of Śreedevee. The idea that **She** is the *jeeva nāḍi* (soul pulse) of *Parameshwara* has been conveyed in the 28th verse of *Soundaryalaharee*;

Sudhāmabhyāsvādhya Pratibhaya Jarāmurtyu Hariŋeem Vipadhyante Vishve Veidhi Shatamakhādhyā Divishada: Karālam Yat Kshvelam Kabalitavata: Kālakalanā Na Shambhostanmoolam Tava Janani Thātanka Mahimāll

(iii) The same sense is communicated in Śree Rudram also; Ya Te Rudra Shivā Tanoo: Shivā Vishvā Ha Bheshajee Shiva Rudrasya Bheshajee Tayā No Mruḍa Jeevase.

374. Krutagyā - कृतज्ञा

- (i) One who knows all that is done.
- (ii) She knows all the actions done by those who live in this world. The Sun, the moon, the god of death (yama), time and the five elements, these nine are the witnesses of good and bad actions. Only Śreedevee is in all these nine forms.
- (iii) Kruta done (good) actions, $Gn\bar{a}$ knowledge (gives as a reward). She does this with gratitude.
- (iv) Kruta (vat) She possess already available (self acquired) knowledge.
- (v) It is told that in KrutaYuga, the golden age, the righteousness was perfectly established; knowledge also was perfect. Later as time passes by it gets reduced in the next yugas (eras). However, She has perfect knowledge (as the golden age had).
- (vi) According to the science of dice there are four yugas which are called Kruta, Tretā, Dvāpara and Kali, and numbered respectively four, three, two and one; but they count then, six, three and one, respectively; because in the higher number the lower ones are included. Chāndogya Upanishad (IV-3-8) says, now these five, and other five, make ten, that represents the Kruta cast. The meaning is like the Kruta cast, Her knowledge is all pervading and all embracing; Te Vā Ete Panchānye Panchānye Dasha Sandas Tat Krutam.
- (vii) Chāndogya Upanishad (IV-1-4) says, as in the game of dice all the lower casts belong to him who has conquered with the kruta cast. The meaning is like the Kruta case her knowledge is all pervading and all embracing. Hence Krutagyā; Krutāya Vijitāyāta Re'yā:

Samyanti.

- (viii) **She** knows the *kruta* cast as explained above. This expression is that **She** alwaysconquers when **She** casts the dice with *Shiva*.
- (ix) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 82nd name Krutagna: he who knows the sins and virtues of the living beings.

375. Kāmapoojitā - कामपूजिता

- (i) One who was adored by Cupid.
- (ii) Taitireeya Āraŋyaga says; Putro Nirrutyā Vaideha Achetā Yashcha Chetana: Sa Tam Manimavindat The learned has interpreted this statement as Cupid, son of Mahālakshmee, is without a body, but has attained great knowledge (Maniyai, Panchadasee Vidyā, etc.)
- (iii) Cupid is one among the 12 great worshippers of Śreedevee. This has been mentioned in the names 238th Manuvidyā, 239th Chandravidyā and 305th Rājarajārchita.
- (iv) Śree Ādi Śaņkara also conveys this message, in his commentary of 5th and 6th verses of Soundaryalaharee.

Smaro'pi Tvām Natvā Ratinayana Lehayena Vapushāl

Muneenāmapyanta: Prabhavati He Mohāya Mahatāmll

Dhanu: Poushpam Mourvee Madhukaramayee Pancha Vishekhā:

Vasanta: Sāmanto Malayamarudāyodhana Ratha:

Tathāpyeka: Sarvam Himagirisute Kāmapikrupām Apāngātte Labdhvā Jagadida Manango Vijayateli

- (v) Cupid is also called as Kāman. Kāman worshipped Śreedevee in Kāncheepuram. Hence we see the names Kāmakottam, Kāmakoti and Kāmapeeṭam. These names and the name of Śreedevee as Kāmākshee having blessed sight on Kāman, indicate the greatness of the worship of Kāman on Śreedevee.
- (vi) Among the Peeţas of Śreedevee the four important ones are Kāmagiri Peeţam, Poornagiri Peeţam, JālandharaPeeţam and Odyāna Peeţam. Kāmagiri Peeţam is talked about in this name and the remaining discussed in the later names.

(vii) Considering our body as a kshetra, it has to be construed that all the

four peetams are within the body;

Kāma Peeṭam — Moolādhāram — the place of Parā speech. Poorŋagiri Peeṭam — Maŋipoorakam — the place of Pashyanti speech. Jālandhara Peeṭam — Anāhatam — the place of Madyamā speech. Odyāna Peeṭam - Vishuddhi - the place of Vaikharee speech.

(viii) Cupid aimed the arrow of flowers on *Shiva*, to unite *Shiva* and *Śreedevee* for the birth of *Kumaran*. In this process he lost his body. By dedicating his body, he united *Śreedevee* with *Shiva*. As a gratitude for the same, **She** accepts his worship and provides him all the greatness. Like him, **She** also holds the bow made of sugarcane and arrows made of flowers. It is very apt that this message follows up the name *Krutagja*.

(ix) 586th name Kāmasevitā may also be referred.

376. Shrungārarasasampoornā - श्रृंगाररससम्पूर्णा

(i) One who is filled with the essence of love.

(ii) In the previous name, reference was made to Kāmagiri Peeṭam. Jālandhara and Oḍyāna centres (peeṭas) will be referred in 378th and 379th names. In this name with the word Poorna, Poornagiri Peeṭa is referred.

(iii) It is said that *Poornagiri Peeţa* resides in *Manipooraka* of the body. It may be remembered that it is the place of *Kāryabindu* and

Pashyanti sound.

(iv) It is important to note that in all special forms of Śreedevee the form of Lalitāmbikā form has the Sringarā (erotic) emotion as the main one. This is further discussed in the last name Lalitāmbika.

(v) The letter 'A' originated first and the other letters are all its varied forms. Again the sweet taste originated first and the other five are formed from it. Similarly *Sringāra* is the first emotion to origin and the other eight originated from it. That is, the other eight are the effects of *Sringāra* emotion. Hence it can be construed that, when **She** is full of the first emotion viz., *Sringāra*, **She** is full of the other eight also.

(vi) 51st verse of Soundaryalaharee and its commentary may be referred— here it is mentioned as *Śreedevee* gestures all the emotions one at a time excepting the tranquility emotion (which

She always gestures);

Shive Srungārārdrā Taditarajane Kutsanaparā Saroshā Gangāyām Girishcharite Vismayavatee I Harāhibhyo Beetā Sarasiruha Soubhāgya Jananee Sakheshu Smerā Te Mayi Janani Drushti: SakaruŋāII

(vii) Srunga - horn. Since animals have two horns each, this word

indicating numbers in Samskrit is called *Bhoota Sankhya* or cryptic method). Both these words put together indicate 2 x 6 = 12. The letter 'A' means petal of a flower. Hence the word *Srungāra* indicates *Anāhata chakra*, which has 12 petals. *Sam* – frequently and *Poorŋa* – remains. Combining all these it can interpreted that **She** frequently remains in the *Anāhata chakra*. 595th name *Hrudayasthā* may also be referred.

- (viii) Srunga main or chief, Arara covering, that is to say the Avidyā (ignorance), which veils, Sa with Sampoorna, Brahmam (literal meaning perfect).
- (ix) The synopsis and the summary of the meaning of this name is that **She** is both the conditioned and unconditioned *Brahmam*.

377. Jayā - जया

- (i) One who is with the name Jaya.
- (ii) According to the *Padma Purāŋa,Jayā* is the deity worshipped in the *Varāha*Mountain.
- (iii) Jayā victory. **She** is in that form. 346th name *Vijaya* may also be referred.
- (iv) In the *Shilpasāstra* (science of sculpture), mention is made about a house by name *Jaya*.**She** is in that form. Relating to this, 346 *Vijaya* and 347 *Vimalā* may be referred.
- (v) In Mahāshoḍanyāsa (Prabancha Nyāsa), we read as **She** was worshipped by thousand crore Apsara ladies race; Sahasrakotyapsara: Kula Sevita.
- (vi) Śree Ādi Śaņkara in his commentary of Vişhŋu Sahasranāmam for the 509th name – Jaya: – one who is victorious of all the living beings.
 - (vii) It can be taken that this name, in a hidden manner, indicates Jayini, one of the eight Vāqdevees.

378. Jālandharasthitā - जालन्धरस्थिता

- (i) One who dwells in Jālandara centre (Peeţa).
- (ii) According to Padma Purāŋa, **She** is called as Vişhŋumukhee in the Jālantaramkshetra (place).
- (iii) **She** dwells in the *Anāhata Chakra* in the body. Hence **She** takes the sound form of *Nātha* in *Shabdabrahmam*; further **She** is the *Madhyamā* sound stage.

379. Odyāŋapeeṭhanilayā - ओह्याणपीठनिलया

(i) One who abides in the centre called *Odyāna*. Hence **She** takes the sound form of *Beeja* in *Shabdabrahmam*; further **She** is the *Vaikharee*stage of sound.

380. Bindumanḍalavāsinee - बिन्दुमन्डलवासिनी

- (i) One who dwells in the binducentre.
- (ii) **She** resides in *Bindu Maŋḍala*, which is the innermost point (ninth āvarana) in Śree Chakra, representing Sarvānandamaya Chakram. The Shiva Chakra circle is the Bindu Maŋḍalam.
- (iii) According some schools, in the body, Bindu Mandala is the Sahasrāra Chakra. She dwells there.

381. Rahoyāgakrmārādhyā-रहोयागक्रमाराध्या

- (i) One who is to be worshipped through secret rites.
- (ii) In the Bāhya Pooja (Navāvarŋa Pooja), a series of preliminary activities are done like - offering prayers to the teacher, entering the pooja room, offerings to the seat, nyāsās (mental appropriation), establishing the vessels, etc. Before Āvāhanā of Śreedevee (deifying Devee's form on the image), the worshipper has to remove all blemishes of self. The concerned method is Rahoyāgam. This has to be done in a secret manner. This does not mean that it has to be done in a secret place. Lonely, without the knowledge of others, has to be imagined within self. At this juncture ceremonial fire rites have to be done. These have eight pourings in the fire. This homa (ceremonial fire) is virtually done in the mind. At Moolādhārā, the never subsiding fire i.e. kundalinee energy, as thin as the head of a hair, is glowing. It glows itself, no other support is needed. We add our impurities to it and make it glow further. This is the agni (fire) centre in the chitagni centre. The eight things that separate us from Śreedevee are; the good & bad deeds, virtues & sins caused by those deeds, to resolute and irresolute to do those deeds, and righteousness and unrighteousness arising out of those. Only when these are removed the integrated form with Sreedevee can be created. Hence these eight are to be offered in the chidagni fire in Kundalinee and imagine that they have become ashes and think that all our impurities have been destroyed. Once all these, which control the soul, are destroyed, the soul automatically merges with

the Supreme Being.

(iii) The sage Āpasthambar lists down those who will not get liberation—those who focus only on Shabda Sāstra (vyākaraŋa [grammar] sāstra), interested in mind blowing house, etc., having great interest in food, cloth, etc., and those who have bondage in the worldly affairs. He also lists down those who will get liberation—lonely manner, with stubborn will power, disinterest in those actions, which gives satisfaction, those with interest in Adyāthma yoga and who always avoid harm/ violence to all beings. Even in this manner only secret worship will give results.

(iv) All the tantra sāstras unanimously confirm that ŚreeVidyā has to be

kept in a very secret manner;

Veshyā Iva Prakatā Vedādividyā: Sarveshu Darshneshu Gupteyam Vidyā\\(Parasurāma Kalpasūtra\) Yadi Pravichet Mitho Charitvā Pravichet(Aruŋōpanishad) Anta: Shaktā: Bahi: Shaivā: Sabhayām Vaishnavā Matā: \(\)

Nānāmoorttidharā: Koulā: Vicharaŋti Maheetale II

(Shyāmā Rahasyam)

382. Rahastarpaŋatarpitā - रहस्तर्पणतर्पिता

(i) One who is gratified by secret oblations.

(ii) Devatas gets satisfied only if the complete meaning of the mantras is understood. This is called tarpanam. As mentioned in the previous name worshipping alone without the knowledge of others is called rahasya tarpanam. She gets satisfied by such worshipping.

(iii) The method of destroying the virtue, etc., in the fire, as discussed in the previous name, are explained in *pooja paddathis* (traditions of

worshipping).

First;

Antar Nirantara Nirindhanam Edhamāne Mohāndhakāra Paripanthine I Samvidagnou Kasmimshachit Adbhuta Mareechi Vikāsa Bhoomou II I offer all the thirty-six tatvas starting from Prithvee till Shivain the samvitagni (gnanāgni) — I sacrifice the universe from earth to Shiva in the fire of samvit, ever burning without any fuel, and ever increasing, dispelling the darkness of illusion, the centre from which emanates eternal beautiful rays.

Prakāshāmarsha Hastābhyām Avalambyonmanee Srusaml

Dharmādharmakalāsneham Poorņa Vahnou JuhomyahamII Holding in both hands, representing brightness and darkness (prakāsa and vimarsa) the sacrificialladle ofunmaņi (a Yogic state), pouring out the ghee of righteousness andunrighteousness and the senses (kalās) in the fire of consciousness, I sacrifice. This verse is not available in some of the pooja methods.

Third;

Ārdram Jvalati Jyotirahasmi, Jyotir Jvalati Bramhāhamasmi, So'hamasmi Bramhāhamasmi, Ahamasmi Bramhāhamasmi, Ahamevāham Mām Juhomi Svāhā—

Even the wet objects (the virtue etc., which was offered into fire, which was an obstruction to recognise the self being, being wet they have inimical character to fire) glow wellin the fire. I am like splendor. Splendor glows. I am like *Brahmam*. I am *Brahmam* and I myself is the *Brahmam*. So far considered 'I', self has been offered in the fire.

383. Sadya: Prasādinee - सद्य: प्रसादिनी

- (i) One who immediately bestows Her grace.
- (ii) Made pleased by the secret method and Raha: Tarpaŋam, as explained in the previous two names, Śreedevee right away bestows Her blessings to the devotees.
- (iii) In the same fashion, *Paramashiva* also gets pleased early *Āshutoshi*. This has been mentioned in the 88th chapter, *Uttarārttam*, tenth *sKānḍam* of *Śreemad Bhāgavatam*.
- (iv) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 905th name Swasti Dakshiŋa: mentions three meanings; one among them is "He has the capability to bestow fortunes early".

384. Vishvasākshiŋee - विश्वसाक्षिणी

- (i) One who is the witness of everything.
- (ii) Sreedevee sees the entire world. She sees the entire world as Her own form.

385. Sākshivarjitā - साक्षिवर्जिता

- (v) One who has no witness for Herself.
- (i) Since She is the witness to everything, She has no witness.
- (ii) She was there before this universe originated and She will continue to be there even after the universe is destroyed. She has no beginning or end. Hence She is the witness to everything, there is no witness to Her.

- (iii) In the 232nd name *Maheshwara Mahākalpa Mahātāndava Sākshinee*, it was mentioned that **She** was awitness to the great awesome destructive cosmic dance of Lord *Maheshvarā* during great dissolution (*pralaya* period).
- (iv) If one can understand that *Shiva* and *Shakti* are one and the same, as a role they seem to be different, then it is very clear that only *Śreedevee* is present during great dissolution period also.

386. Shadangadevatāyuktā - षडङ्गदेवतायुक्ता

- (i) One who is accompanied by the deities of six limbs.
- (ii) There are six limbs for the mantra form of Śreedevee (in general for all deities'mantras). It is the practice to mentally appropriate those deities in our body, while chanting the mantras. If the mantra is chanted without such appropriation, the fruit of the mantra cannot be obtained. If one after having taken good bath, decorating self with all the jewels, etc., but comes out without a dress how much burlesque he may be undergo in public it is similar to this. These six angas (limbs) are respectively heart, head, tuft of hair, armour (shoulders), eyes and weapons (assuming defense weapons around the head). During Navāvarŋa pooja, the mandalas are drawn to keep the vessels, and shadangarchana is done for the mandalas and the vessels. Again at the stage of Layānga pooja, in the bindu in sarvānandamayachakra at the ninth āvarŋa, archana is done for all the six anga deities.
- (iii) The quality of *Eshwara* has six parametres (*angas*) viz., omniscience, contentment, wisdom without any origin, independence (to conduct everything as per self wish), unfading power and endless. The deity with all these six angas is *Mahaehswara*. **She** is united with him.
- (iv) Veda also has six parametres (angas) viz., knowledge of phonetics, lexicography prosody, grammar, astronomy, and ceremonial (kalpa). These are respectively considered as nose, mouth, legs, ears, eyes and hands of the mother Veda. Hence Veda is with Shadangas. Since ŚreedeveeHerself is the mother Veda (338th name Vedajanani may be referred), She is Shadangadevatāyuktā surrounded by the deities of these six angas.
- 387. Shāḍguŋyaparipooritā षाङ्गण्यपरिपूरिता
- (i) One who possess the six good qualities.

- (ii) According to the Kāmandakaneeti sāstra (ethical code) the six characters a king should have are; peace, co-operation with other kings, war, marching with the armies, encamped, arranging his forces and allies. Śreedevee is a great empress (2nd name Sremahārājnee, 306th name Rāgjee and 684th name Rājarajeshwaree). She completely has all the above 6 characters.
- (iii) The *Purāŋas* give out the following six as great characters; Prosperity, righteousness, fame, wealth, wisdom and dispassion. **She** is filled with these characters.

388. Nityaklinnā - नित्यक्लिन्ना

- (i) One who is ever compassionate.
- (ii) Klinnā means wet. **Her** heart is always wet due to the compassion over the devotees. 326th name Karuŋārasasāgarā may be referred.
- (iii) In DeveeMahātmya, 4th chapter we read as;

Durgesmrutā Harasi Bheetimasheshajanto: Svasthai Smrutā Matimateeva Shubhām Dadāsi l' Dāridriyadu:khabhayahāriŋikātvadanyā Sarvopakārakaranāya Sadārdrachittāll

- (iv) Nityaklinnā is the deity of the third day of the lunar fortnight. This deity has been described in the GaruḍaPurāṇa as giving happiness and salvation. In Tantrarāja Tantra also it is mentioned as; Nityaklinnāmatho Vakshye Tripurām Bhuktimuktidhām.
- (v) In the mantras of thiti nityas, the word klinnā is specially mentioned in Kāmeshwaree, Bagamālinee, Nityaklinna and Mahāvajreshvaree. In the Navāvarņa pooja also, while offering the special argyās, Śreedevee is addressed as Klinna Roopine or Klinne and the eternity and liberation are sought for. The same request is made in Pancha panchikā pooja and Sudhāsukāmadughāmba Mantra also.

389. Niroopamā - निरुपमा

- (i) One who is peerless or without any comparable person.
- (ii) Simile can be made with equal or peer objects only. There is no one equal to *Śreedevee*. Hence **She** has no comparison.
- (iii) Swetāvāsya Upanishad (IV-19) advises as; Na Tasya Pratimā Asti No one is equal to him. In Tamil Literature it is mentioned as; Oppārum Mikkārum Illai No one equal to or above is available.
- (iv) 184th name Nistulā may be refereed.

390. Nirvāŋasukhadāyinee - निर्वाणसुखदायिनी

- (i) One who confers the bliss of nirvāna.
- (ii) Vāna (or bāna) means body; In Sruti (Prasna Upanishad II-2) Vedāntins say; Etad Bānamavashṭambhya - Holding this bow (body) and in the word Geervāna by Mimāmsakas this word has been used in the same sense as body. Also in Amarakosa, for the word Bāna two meanings, body and bow, are given. Hence nirvāna means without body. That is the meaning of this name is - She offers bliss indescribable by words to Her devotees.
- (iii) In the Koorma Purāŋa Śreedevee says to Himavan; if you neglect me, Oh king of mountains, you cannot attain the pure rest of the supreme nirvāna, therefore seek refuge in me;

Mām Anādrutya Paramam Nirvānam Amalam Padam I Prapyate Nahi Shailendra Tato mām Sharanam Vraja II

(iv) The verses V-24/25 of Śreemad Bhagavat Geeta may be referred; Yo'nta: Sukho'ntarārāmastathāntajyortireva Ya: I Sa Yogi Brahmaŋirvānam Brhmabhooto'dhigachchati II Labhante Brahmaŋirvānamrudhaya: Ksheenakalmashā: I Chinnadvaidhā Yatātmāna: Sarvabhootahite Ratā: II

He whose happiness is within, whose delight is within, whose illumination is within only, that yogi becomes *Brahmam* and gains the beatitude of *Brahmam*.

With sins destroyed, doubts removed, minds disciplined, being delighted in the welfare of all beings, the sages attain the beatitude of Brahmam.

391. Nityāshoḍashikāroopā - नित्याषोडशिकारूपा

- (i) We have presiding deities for the 15 days from first to full moon day. They are all the limbs of Śreedevee. Śreedevee herself is the sixteenth nityā i.e. Mahānitya. She is also called as Sādākya Kala. The description, method of pooja, mantra, yantra, etc., are described in detail in Tantrarāja Tantra.
- (ii) The 15 thities and names accordingly Śākta practice are;

Śākta Veda	Bright lunar fortnight		Dark lunar fortnight	
Practice	Days	Nights	Days	Nights
Kāmeshwaree	Samanam	Darshā	Prastutam	Sudhā
Bagamālinee	Vananam	Drushtā	Vishtutam	Sunvatee
Nityaklinna	Pragnanam	Darshatā	Samstutam	Prasootā
Perundā	Jānat	Vishvaroopā	Kalyānam	Sooyamānā
Vahnivāsinee	Abhinānat	Sudarshanā	Vishvaroopam	Abhishooyamana
Mahāvajreshwaree	Sankalpamānam	Āpyāyamānā	Sookram	Bheetee
Shivadootee	Prakalpamānam	Pyāyamānā	Amrutam	Prabhā
Dwaritā	Upakalpamānam	Āpyāyā	Teshavee	Shambā
Kulasundaree	Upakluptam	Sunrutā	Teha:	Trupti
Nityā	Kluptam	Irā	Samittam	Tarpayantee
Neelapadākā	Sreya:	Āpooryamānā	Aruŋam	Kāntā
Vijayā	Vaseeya:	Pooryamānā	Bānumat	Kāmyā
Sarvamangalā	Āyat	Poorāyantee	Mareechimat	Kāmajātā
Jvälämälinee	Sambootam	Poorŋā	Abitapat	Āyushmatee
Chitrā	Bootam	Pournamäsee	Tapasvat	Kāmadukā

- (iii) We are aware that the bright lunar fortnight has been divided in three parts viz. 5, 6 and 4. This indicates the 3 kandās in the Panchadaseemantra.
- (iv) These thiti nityās are worshipped from Kāmeshwaree to Chitra during bright lunar fortnight and from Chitra to Kāmeshwaree during dark lunar fortnight.
- (v) These thiti Nityā Devees indicate that Śreedevee is in the form of era. Pāvano Upanishadadvises as; Panchatashatithiroopeŋa Kālasya Parināmvalokanam.
- (vi) It is also told that these are created by visualisation of five primary elements.
- (vii) These indicate each of the letters in Panchdashee mantra.
- (viii) During the bright lunar fortnight the Moon grows by absorbing the rays of the Sun. During dark lunar fortnight the brightness of the Moon decreases step by step. The *tithi nityās* are in this form.
- (ix) 136th name Nityā, 256 Vishvaroopā, 321 Kāmyā, 329 Kāntā and 610- Pratipan Mukyākānta Tithimandala Poojitā may be referred. To know more in detail about Tithi Nityās, Tantra Rāja Tantra and the commentary of ŚreeLakshmeedhara for the 32nd verse of Soundaryalaharee may be referred.

392. Shreekanthārdhashareerinee - श्रीकण्ठार्धशारीरिणी

- (i) One who has a body constituting one half of Shiva.
- (ii) The word Shree has venom as a meaning. Since Lord

Paramashivavenom in his neck, he got the name as Shreekantan (kantam – neck). She has Paramashivaas Her half body or She has in-differentiable half body with Paramashiva.

- (iii) The 23rd verse of Soundaryalaharee also conveys the same sense; Tvayā Hrutvā Vāmam Vapuraparitruptena Manasā Shareerardham Shambhoraparamapi Shanke Hrutamabhoot I Yadetat Tvadroopam Sakalamarunābham Trinayanam Kuchābhyāmānamram Kutilashashichoodālamakutam II
- (iv) Brahadāraŋya Upansihad (verses I-3, 1-4) explains the universal absolute (Parabrahmam) becoming two as husband and wife; starting from Ātmaivedamagra Āseet till Sa Imamevātmānam Dvetā'bhātayat Tata:.
- (v) It is mentioned in the Vāyu Purāŋa as; Lord Paramashiva's body is white in colour whereas his neck is black (on account venom). Similarly Śreedevee's body is partly in the form of Gowree, which is white in colour and partly in the form of Kālee, which is black in colour. Saptashatee (V chapter) also says that Ambikā form came out of Gowree form and Kālee form.

Tasyām Vinirgatāyām Tu Krshnā'bhootsā'pi Pārvatee I Kāliketi Samākhyātā HimāchalakrutāsrayāII

- (vi) According to Mātrukā Kosa, the word Shreekanta indicates the letter 'A'. Sruti also says that the letter 'A' is all the words andit merges with the consonants to form various words; Akārovai Sarvā Vak Saishā Sparshosh Mapir Vyāgyamānā Bahvee Nānāroopā Bhavati.
- Its meaning goes First pronounced 'A' is the in the Parā stage of sound. Later it moves to the stage Vaikharee. Since Śreedevee is in the form of sound and since the letter 'A', called Shreekantā, is half of all the letters, **She** got the name Shreekantārdhashareerinee. Hence it is mentioned in Soota Samhitā (I-4-9) as;

Vākudbhootā Parāshaktiryā Chidroopā Parābhidhāl

Vande Tāmaŋisham Bhaktyā Shreekantārdha Shareeriŋeem II

(vii) This verse can also be interpreted as – Śreedevee having half body, filled up the remaining half body with that of Shreekantan. Here itself it is mentioned as; Ichchā Samgnā Cha YāShakti: Paripoorŋā Shivodara

(viii) As per Saiva Sāstras, in Mātrukā Nyāsam (appropriation), half body

is filled with various *shaktis* like *Poornodri*, etc., and other half being filled with *Shiva Mātrukās* like *Shreekantan*, etc. This name indicates the same.

- (ix) When the letter 'A' is written in Samskrit, half form equal to Kāma kalā is got. Hence it can also be interpreted as that **She** has got a body nothing different from Kāma Kala.
- (x) The 52nd name in *Trishatee* is *Eshvarārtānka Shareera*. This has been interpreted as **Her** body is in the form of *Ānanda*. The letter '*HA*'in Samskrit indicates *Eshwar*. **She** is that half body of *Eshwar* i.e., It has been interpreted as that **She** is in the form of the letter '*E*' in Samskrit as *Shakti Beeja*. The letter '*HA*' can also be written as ':' (*visarga*). In some schools it is mentioned that **She** is half of it (*Anusvāram*).

393. Prabhāvatee - प्रभावती

- (i) One who is endowed with the power of effulgence (luminescence).
- (ii) Prabhā, the surrounding Āvaranadevatās, namely Animā, etc., becausethere is a saying, Śreedevee is surrounded by animā and other luminaries. They originated as radiating light from the body of Śreedevee. In the dyānā (meditation) verse of this Sahasranāmam also we read as; Animādibhirāvrutām Mayookhai:. In the 30th verse of Soundaryalaharee also it has been mentioned as; Svadehod-bhootābhir Ghrunibhiranimādyābhirabhito.

394. Prabhāroopā - प्रभारूपा

- (i) One who is in the form of Prabhā (Animā, etc.) brightness.
- (ii) Learned Jains, Haribhadra and others, record in their works Dharmasamgrahini, etc., the rays are the qualities, they are not substratum; among these even, the quality of brightness is not the substratum. There is no difference between the character and the person having that character, Śreedevee can be considered as Prabhāroopa.
- (iii) Similarlywe read in *Chāndokya Upanishad* (III-14-2) as; *Manomaya:Prāŋa-Shareerobhāroopa*: - mind itself, brightness itself.
- (iv) She is in the form of chandas (metre) called Prabha. (Mandākinee is also another name for Her).
- (v) The name of the seventh night of dark lunar fortnight is called Prabha.

395. Prasiddhā - प्रसिद्धा

(i) One who is celebrated by all.

(ii) Śreedevee is known by all in the shape of 'I' or 'aham'. She is that 'I' known by all and hence Prasiddha. The Devee Bhāgavatam says, that all men recognise Śreedevee under the form of "I"; Tām Ahampratyayavyājāt Sarve Jānanti Jantava:. The first verse of the same book also says, we meditate upon the primeval vidyāin the form of the universal chaitanya; Sarva Chaitanya Roopām Tām Ādyām Vidyām Cha Dheemahi.

396. Parameshvaree - परमेश्वरी

- (i) One who is the Sovereign Supreme.
- (ii) She is the Eshwari, the shakti of the universal absolute.
- (iii) In Mahāshodanyāsa (Prabancha Nyāsa), it has been mentioned that **She** is in the form of seasons.
- (iv) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 377th name Parameshwara: he is Parameshwara: since he has great wealth and supreme ruling power.

397. Moolaprakruti: - मूलप्रकृतिः

- (i) One who is the in the form of *prakruti* (nature), which is the primary cause of everything in the universe.
- (ii) For Śreevidyā, which is the root mantra, has two causal letters prakāsa'A', and vimarsa'HA'. She is in the form those two root letters.
- (iii) Prakruti is the one without any changes/modifications. If it undergoes changes it is called Vikruti. That prakruti, which does not undergo any modifications, is called as Moola Prakruti by those who follow Sankhya religion. She is in the form of that famous Moola Prakruti
- (iv) According to the Mrugendra Samhita, the Kundalinee is called moolaprakrutiwith its seven productions (mahat, etc). Since Śreedevee is in the form of Kundalinee (110th name), **She** is Moolaprakruti.

Mahadādi Saptaka Roopa Sushumnā Veshtitāl

(v) From earth to ether, each is the prakruti (origin) of the succeeding one; i.e. earth from water, water from fire (Agnorāpa:), fire from air

(Vāyoragni:) and air from ether (ĀkāshātVāyu:) originated. At last for the ether Brahmam is the origin; as per the Taitireeya Upanishad (II-1) statement; ĀtmanaĀkāsha:sambhoota: - from the self arose ether. That Brahmam has no prakruti (origin). Hence he is the root (moola), the first cause or Moolaprakruti.

(vi) The world being created from the moolaprakruti in the form vikruti is called srushţi (creation). That vikruti form merging with the moolaprakruti is called pralaya (dissolution). Hence creation, in the middle layam for some time and dissolution and again creation is in a cyclic form.

(vii) Amongst the actions (karma), which are to become ripe in a certain time, those that ripen are exhausted by fruition, the others which are not ripe and have not come, consequently, to fruition, a new creation for their sake being useless, a prāktrta (temporary) pralaya (dissolution) takes place. At this stage they are not destroyed. They return fresh as if they were kept in a refrigerator.

(viii) This ignorance (avidyā) is called as avyaktā (un-manifested) or illusion (māyā).

- (ix) Such layā, is not similar to the complete destruction like liberation. During meditation, the feelings of the organs are under control. Similarly the feelings of the māyā also are not visible during dissolution. They seem to be un-illuminated.
- (x) Then māyā, consuming entire world, is absorbed into the independent Paramashiva, who is without attributes; it (māyā) abides thus, till the ripening of the remaining actions. The modification of māyā in the form of desire for creation arises in Paramashiva for the sake of bestowing the fruit on those whoseunriped actions are absorbed in māyā; when their actions become ripein course of time, that state of māyā is variously named by thewords sight, desire, thought, desire of action, etc., by Vedas (Ekshana, Kāma, Tapas and Vichikeershā).

The AitreyaUpanishad (I-1) says, he thought, let me create the worlds; Sa Eshata Lokānnu Srujai.

The Chāndokya Upanishad (VI-2-3) says, if I thought, let me become many; Tataikshata Bhahusyām Prarajāyeya.

The Taitireeya Upanishad says, let it become many; So'kāmayata Bhahusyām Prarajāyeya.

The Mundaka Upanishad (I-1-8) says - by penance Brahmam is increased; Tapasā Cheeyate Brahma.

This manifestation of māyā, characterised by objective distinctions, is the first creation, the creation of darkness (tāmasa sarga), void of consciousness. The Rig Veda (X-129) beginning with "there was no being, in that time, nor, was no being - in the beginning darkness was hidden by intelligence," also confirms the above; Nāsadāseenno Sadāseet, Tama Āseetatamasā Goolahamadre.

- (xi) The *Prādānika Rahasya* of *Saptashatee* also conveys the same sense.
- (xii) The statements like "Avyakta originated from it" in Vedas confirm the same thought.
- (xiii) From this creation called *tāmasa*, in which the three qualities (*Guŋas*) were differentiated, arose the creation of partially manifested, *mahat*. This is the second creation. It is said, "from avyakta comes the category of mahat in which are distinctlymanifested the three *Guŋas*; so also from mahatahamkāra (egoism)". From that (creation of mahat) arises the third, the creation of ahamkāra in which the three *Guŋas* are manifested objectively. It is said, "From mahat arose the three-fold egoism, namely vaikārika (pure), taijasa (passionate) and tāmasa (dark), which last is the origin of the elements." Here, as "tāmasa is the origin of the elements," it follows that the rest of the creation belong to satva and rajas.

From that *tāmasa* egoism which is called the origin of the elements, arose, with the aid of the *rajas*, creation of the five subtle elements (*tanmātras*). This is the fourth creation.

From the pure egoism called *vaikārika*, with the aid of rajas, arose the creation of the aggregate of eleven senses. This is the fifth creation.

From the rajas egoism, the deities, Dik, Vāta, Arka, Prachetas and Ashvini Devas who are the deities of the above two (fourth and fifth creations). This is the sixth creation. The Samkhyā Karikai says (25th verse) says; from the pure egoism arose the eleven sāttvika creation (senses); from the bhootādi (tāmasa egoism) the subtle elements, and from rajas egoism (the deities presiding over both);

Sāttvika Ekādashaka: Pravartate Vakkirutādahankārāt I Bhootādes Tamasadas Tanmātram Taijasādubhayam II (xiv) But in the Saiva school it is said, from pure egoism comes mind, from passionate egoism, the ten senses; thus there is a difference. For the Saivas say, it (mahat) becomes threefold by differentiation of satva, rajas and tamas; that is called by names vaikārika, taijasa and bhootadi; from taijasa mind comes, from vaikārika senses, and from bhootadi the subtle elements. Thus are the creations from that mahat;

Sātvika Rājasa Tāmasa Bhedhena Sa Jāyate Punasredhāl Sa Cha Taijasa Vaikārikabhootādika Nāmabhi: Samullasati II Taijasatas Tatra Mano Vaikārikato Bhavanti Sākshāni I Bhootādes Tanmātrānyeshām Sargo'yametasmāt II

(xv) These six creations are *prākruta* (belong to *prakruti*). The *vaikruta* (belonging to products, *mahat*, etc.) creation, comprises trees, etc., whose life-current tends upwards; animals, whose life current is horizontal; and *bootha*, *preta* (corpse), etc., whose life-current tends downwards. These *prākruta* and *vaikruta* creations, taken together are called the *kaumāra* creation.

(xvi) Śreemad Bhāgavata Purāŋa (III Skanda, 10th chapter) says, the first is the creation of mahat, therein the inequality of the Guŋas arises. The second is egoism therein arise object (dravya), knowledge (jnāna), and action (kriyā). The third is the creation of the elements. Therein arise the subtle elements, having the energies of dravya. The fourth is the creation of the senses, which consists of knowledge and action. The fifth is the vaikhārika, the creation of the Devas, which consists of mind. The sixth is the creation of tamas which is the creation of the all-pervading māyā, devoid of knowledge. These six are called prākrta creations. Hear from me the vaikruta creation, etc.

Ādyastu Mahata: Sargo Kunavaishamyamātmana: I Dveteeyastavahamo Yatra Dravyagnanakriyodaya: II Bhootasarigastruteeyastu Tanmātro Dravya Shaktimān I Chaturtha Indriya: Sargo Yastu Gnanakriyātmaka: II Vaikāriko Devasarga: Panchamo Yanmayam Mana: I Shashţastu Tamasa: Sargo Yastvabhuddhikruta: Prabho II Shadime Prākrtā: Sargā Vakrutānapi Me Srunu II

(xvii) Here the creation of tamas called avyakta, is the sixth in the order, but according to its meaning, it should be taken as first. In these

creations beginning with the avyakta creation, the previous one is the origin of succeeding ones. Brahmam alone is the origin of the avyakta. Hence, as he is the root of all creations, and as he has no root, he is the root-matter (moolaprakruti). Hence Kaṭopanishad (III-10-11) says, beyond the senses there are the objects. Beyond the mahat, the avyakta, beyond avyakta there is the person. Beyond the person, there is nothing. This is the goal, and the Supreme abode.

- (xviii) Thus the names 397 to 401 the order of creation is explained in 5 names. *Prakruti* is the root cause of everything. This has no cause. *Prakruti-vikruti* (it may look like *prakruti* for one and *vikruti* for others), *Vikruti* (the *mahā bootas* originated from *tanmātrā*), the organs, mind, etc. there is no cause for all these. *Śreedevee* only is all the cause and results of the nature's *tatvas* in these three stages that is what is advised by these 5 names. In this name it is said as the root cause or *moolaprakruti*. This is a combined form of *IchchāShakti*, *KriyāShakti*, *Gnana Shakti*, *Kunḍalinee*, *Parā* and *Matruka*. 110th name *Kunḍalinee*, 145 *Nirvikārā*, 256 *Vishvaroopa*, 366 *Parā*, 577 *MātrukāVarŋaroopiŋee* and 658 *IchchāShakti KriyāShakti Gnana Shakti Swaroopiŋee*, may be referred.
- (xix) Another interpretation for this name is Based on the Kaṭapayādi methodof number system, ma is five (the five subtle elements) and la is three, (i.e. avyakta, mahat and ahamkāra). Therefore moola is eight prakruti causes for creation. The Samāsa Sūtra (the abridged version of this is assumed as Sānkhya Sūtra) says, there are eight prakrutis; Ashtouprakrutaya:.

(xx) For reference; in the 826th name – *Prasavitree*, it is mentioned that there are five different names for a mother. All those five names can be found in this *Sahasranāma*.

398. Avyaktā - अव्यक्ता

(i) One who is not visibly seen – is in an un-manifested state.

(ii) As discussed above, when the Brahmam (Vichikeershā) feels to create, the form taken by it on account of māyā (illusion) is called Avyaktam. According to the Samkhya School, it is expressed by the words, Prakruti (matter), pradhāna (foundation) and avyakta. 145th name Nirvikārā may be referred.

- (iii) It is said in the Samkhyasaptami that is the avyakta which is subtle, withoutcharacteristics, inanimate, without beginning or end, capable of production, without parts, one and universal;

 Sookshmam Alingam Achetanam Anāḍinidanam Tathā Prasavadharmil
 Niravayavam Ekameva Hi Sādhāranam Etat Avyaktam II
- (iv) Viroopaksha Panchasikhā also says, Pradhāna, say the wise, is the avyakta, which is without beginning or middle, beyond mahat, and permanent. It is the collective form of the three qualities;

Anāḍimadhyam Mahata: Param Dhruvam Pradhānam Avyaktam Ushanti Shoorāya: II

(v) The Samkhya Sūtra (VI-39) says, Satva and the rest are not qualities of that Brahmam, because they are the qualities of that avyakta; Sattvādeenāmetaddharmatvam Tadroopatvāt

Thus the Prakruti called Avyakta is explained here.

- (vi) By the word Avyakta the Brahmam is indicated. In Brahma Sūtra (III-2-23) it is said, that Brahmam is avyakta for the scriptures say so; Tadavyaktamāha Hi.
- (vii) Śree Ādi Śaņkaraexplains this with the following Vedastatements Muŋaka Upanishad (III-1-8), He is not to be felt by the eyes, nor by the speech, nor by the other senses, nor by penance, nor by actions; Nachakshushā Gruhyate Nāpi Vāchā Nanyaidevais Tapasā Karmanā Va. Further this has been evidenced through Brahāraŋya Upanishad (III-9-26), Muŋaka Upanishad (II-1-6) and Taitreeya Upansihad (II-7-1).
- (viii) Again Śree Ādi Śaņkaraquotes theŚreemad Bhagavat Geeta (verse II-25) also this ātman is said to be unmanifested, unthinkable and immutable. Therefore, knowing it as such you should not grieve;

 Avyakto'yamachintyo'yam Avikāryo'yamuchyate I

 Tasmādevam Viditvainam Nanushochitumarhasi II
- (ix) The Linga Purāŋa says that avyakta means Vişhŋu. The names of Vişhŋu, who is ever capable of creation, are Pradhāna, Avyaya, Yoni [origin), Avyakta, Prakruti and Tamas. This name stresses that Śreedevee is in the form of Vişhŋu;

Pradhānamavyayam Yoni: Avyaktam Prakrutis Tama: I Vishnoretāni Nāmāni Nityam Prabhava Dharmina: II

(x) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 305th name – Vyaktaroopa: - his gross form as universe can be clearly perceived. (It need not be mentioned that this is opposite to the meaning of *Avyakta*).

399. Vyaktāvyaktasvaroopinee - व्यक्ताव्यक्तस्वरूपिणी

- (i) One who is in a manifest as well as un-manifeststate.
- (ii) To start with *Vyakta*, the category *mahat*, is called so because it was first manifested and also from its greatness. This name can be split as *Vyakta* + *Āvyakta*. Since *Vyakta*, manifested, i.e., egoism the product of the above, *Āvyakta*. Thus **She** is in the form of *Mahat* and *Ego*.
- (iii) In some schools, this name is taken as two names *Vyaktā* and *Avyaktasvaroopiŋee*, and they take name *Brahmajanani* (822 and 823) as a single one. (*Śree Bhāskara Rāyar* says, if 822 and 823 are taken as two names, 819 *Sarvāntaryāminee* has to be treated as two names. But as per *paribhāsha* verse this is a single name). According to this view, *vyakta* is the supreme egoism, for supreme egoism is in the form of *Tripurasundaree*, because **She** is manifested in the category of egoism.Or, **She** is in the form of both manifested and un-manifested. That is, **She** is and is not subjected to the modifications of the elements.
- (iv) The *Linga Purāṇa* says, *Vyakta* is called *sat* (existence), as it is the second modification of the elements; *avyakta* is called *asat* because it is devoid of that modification;

Bhootabhāva Vikārena Dviteeyena Sat Uchyate I Vyaktam Tena Viheenatvāt Avyaktam Asat Ityapi II

- (v) Vyakta is perishable and ayakta is imperishable. **She** has both the characters. The Matsya Purāŋa says; Uktam Aksharamavyaktam Vyaktam Ksharam Utāhrutam.
- (vi) Vyakta is individual and avyakta is collective form. This has been mentioned in the Narasimha Purāŋa as, the avyakta is known as collective and vyakta, Oh lord of ascetics, is individual; Samshtim Viduravyaktam Vyaktam Vyashţim Muneeshvarā: I
- (vii) According to the *BrahmānḍaPurāŋa*, the wise say the twenty three categories are meant by the word *vyakta* and by the word *avyakta*, the supreme nature;

TrayoVimshati Tatvāni Vyakta Shabdena Surāya: l Vadantyavyakta Shabdena Prakrutim Cha Parām Tathāll

(viii) By splitting this name in three different ways - vyakta, avyakta and

vyaktāvyakta; thus there are three kinds of lingas (of Shiva). Sheis in all the forms. The three kinds of lingas are described in the Brahma Vaivarta Purāṇa - there are three lingas, namelySvāmbhuva (self originating), Bānalinga (got from a certain river) and Sailalinga (made of stone); these are respectively called Vyakta, Avyakta, and VyaktAvyakta.Vyakta, they say, gives salvation, the Avyakta gives worldly happiness, andVyaktāvyakta gives both happiness and salvation. The Bānalinga is said to be thatwhich outweighs even two or three tulas (a measure of weight). The rest arecalled Saila (mere stone) by the learned;

Svāyampuvam Bāŋalingam Shailalingamiti Tridhā I Keertitam Vyaktamavyaktam Vyaktāvyaktamitikramāt II Vyaktam Bhuktipradam Muktipradamavyaktamuchyate I Bhuktimukti Pradam Lingam Vyaktāvyaktam Prachkshate II Dvitristulām Samārooḍham Vruddhimeti Na Heeyate I Tat Bhānalingamuditam Shesham Sailam Vidurbudhā: II

(ix) **She** is manifested (avyakta) in those whose deeds are ripened; and not manifested (avyakta) in those who are bound by the noose of Māya. The Shaktirahasya says when it describes the descent of the Shakti into man - how do you say that the supreme Shakti, which is all-pervading descends, the descent is from above downwards; only that which has form and is not all-pervading can descend? True, **She** is all pervading, eternal, co-exist with Shiva; yet **She** is hidden in those who are bound by the noose of impurity, action, etc., and manifested in them whose sins are burnt out, in this way **She** is said to descend;

Vyāpinee ParamāShakti: Patitetychyate kadam l Urdhvāt Adho Gati: Pāto Murtasyā Sarvagasyacha ll Satyam Sā Vyāpinee Niytā Sahajā Shivavatstithāl Kimtviyam Malakarmādhi Pāshabaddheshu Samvrutāll Pakvadosheshu Suvyaktā Patitatyupacharyate l

400. Vyāpinee - व्यापिनी

- (i) One who is all pervading.
- (ii) As per discussed earlier, in the 397th name *Moolaprakruti*, **She** is called allpervading, because **She** assumes the forms of the three creations of the threefold egoism. Hence She is *Vyāpinee*.
- (iii) In Devee Upanishad we read as;

Ekaiva Sarvatra Vartate, Tasmāduchyate Ekāl Ekaiva Vishvaroopiŋee, Tasmāduchyate Naikāll

(iv) Saptashatee (XI-5) says;

Tvayaikayā Pooritamambayatat Kā Te Stuti: Stavyaparā'parokti: II

(v) 282nd name – *Sahasrasheershavadanā*, 283 – *Sahasrākshee* and 284 – *Saharapād*may be referred.

Thus ends the fifth Kalā called Jvālinee.

Section 6: Ruchi Kalā

401 Vividhākārā - विविधाकारा

- (i) One who has multi forms.
- (ii) In 397th name *Moola Prakruti*, different forms of creation viz., *Prākruta, Vaikhareeka* and *Koumāra* were explained. **She** is in those forms.
- (iii) The order of creation of the universe was explained so far.
- (iv) We read in Saptashatee (XI chapter) also as; Roopairanekair Bahadhātma Moortheem Krutvā'mbike Tatprakaroti Kānyāll
- (v) 824th name Bahuroopa may also be referred.

402. Vidyāvidyāsvaroopiņee - विद्याऽविद्यास्वरूपिणी

- (i) One who is in the form of both knowledge and ignorance.
- (ii) Vidyā (knowledge) means self realisation. In this context Avidyā does not exactly mean ignorance, but the knowledge in the form of the last modification (of duality, i.e., just before realisation). These two are mentioned as forms of Śreedevee here. Vidyā and Avidyā are explained in the Isāvasya Upanishad (11th verse); one who simultaneously knows both knowledge and ignorance having crossed over the death by ignorance attains immortality by knowledge; AvidyāyāMrutyum TeertvāVidyāyā'mrutatvam Asnute.
- (iii) The Bruhannāradiya Purāŋa also says, the supreme Shakti of Viṣhŋu, capable of absorbing the universe, in the form of existence and non-existence, is sung by vidyā and avidyā;

Tasya Shakti: Parā Vishnor Jagatkārya Parikshamāl Bhāvābhāvasvaroopā Sā Vidyā'vidyetigeeyate II

(iv) In DeveeBhāgavatam also, **She**beingBrahmam**Herself**is very difficult to attain and is in the form of vidyā and avidyā;

Brahmaiva Sātidushprāpā VidyāvidyāSvaroopiŋe
In another place, "Oh king, know, that vidyā and avidyā are two forms of Śreedevee; by one men is freed, by the other they are bound;

Vidyāvidyeti Devyā Dve Roope Jāneehi Pārthiva I Ekayā Muchyate Janturanyayā Badyate Puna: II

 (v) Vidyā, the knowledge in the form of the last modification of duality or of the false knowledge (karmavrutti). Avidyā, confused knowledge of separateness; i.e., the knowledge of wrongly recognising one to the other. *Sva*, the knowledge belonging to supreme *Brahmam*; because according to one lexicography, *sva* means - relations and self; *roopa* - these three are **Her** forms.

(vi) Linga Purāŋa says Shiva has three forms, Bhrānti, Vidyā and Para. The knowledge of different objects is called Bharānti (confused) by the learned. Knowledge in the form of self, is called vidya Knowledge concerning Brahmam without ambiguity is called parā (supreme):

Brāntir Vidyā Param Cheti Shivasvaroopamidam Trāyam I Artheshu Bhinnaroopeshu Vighnanam Brāntiruchyate II Ātmākāreŋa Samvittirbudhair Vidyeti Kadyate I Vikalpa Rahitam Tatvam Paramityabhiteeyate II

403. Mahākāmeshanayanakumudāhlādakoumudee-महाकामेशनयनकु मुदाह्लादकौ मुदी

- (i) One who gladdens the eyes of *Mahākāmeshwara* as the moon gladdens the lilie's in water.
- (ii) Mahākāmeshwara indicates one who is mahān (great) as well as Kāmeshwar. Kāmeshwaree is one of the names of Śreedevee. Kāmeshwarar is one of the names of Paramashiva.
- (iii) One who is Mahākāman (kāmam means amorousness) as well as Eshwar is Mahākāmeshar.
- (iv) Mahakāmeshar looks at Śreedevee and due to the consequential happiness, his eyes gladden. Śreedevee is described as a Moon to gladden his eyes. Kumudam means flowers Lily, Kairavam, Rakta Pankajam and Red Lotus. Koumudam is the name for the full moon day of the month Kārthikai. Yādava dictionary says;

Kumudam Kairave Raktapankaje Kumuda: Kapou l Koumuda: Kārtike Māsi Chandrikāyām Cha Koumudeell

- (v) Ku lower, muda = happiness; kumuda means the happiness gained due to welfare of worldly affairs. Since the sorrow also comes alongwith that it is mentioned as lower one. Kumuda also means – one who needs mercy. In the Shasvata dictionary we read as; Krupane Kumude Kumude. In the dictionary called Vishvam it is mentioned as; Syātkumuda Krupane'nyavat.
- (vi) That is, **She** gives liberation (Āhlādam) by taking along (nayana), to those who pray to Mahākāmeshar, who involve in the worldly

affairs/happiness and who need mercy. In other words, the meaning of this name is, **She** is like the moon, which gives cool light to liberate them, has compassion on those who have interest in the worldly affairs and takes them along to *Shiva*.

(vii) That is, this name has two meanings -1. Like the Moon gladdening the flowers like eyes of $Mah\bar{a}k\bar{a}mesha$. 2. Like the Moon which gives liberated bliss to those who have interest in the worldly affairs and takes them along to Shiva.

404. Bhaktahārdatamobhedabhānumadbhānusantati: - भक्तहार्दतमोभेदभानुमन्द्रानुसन्ततिः

- (i) One who is like the bunch of Sun's rays, dispelling the darkness of ignorance in the minds of the devotees.
- (ii) Banu rays. Banumān Sun. The ignorance in the minds of the stees is the darkness. **She** removes it and hence compared to

adootee - शिवदुती

has Shiva as herald.

amous story in *Devee Mahatmyam* (8th chapter) that – when vee was ready to wage the war with *Sumba* and *Nisumba*, and consideration on them and wanted to give a chance for to give refuge, **She** sent *Paramashiva* himself as her messenger;

Sā Chāha Dhoomra Jatilameeshānamaparājitāl

Dootastvam Gaccha Bhagavān Pārshvam Shumbhanishumbhayo: II

(iii) In Padma Purāŋa (Pushkara Kānḍa), it has been mentioned that the name of the deity in the holy waters called Pushkaram is Shivadootee.

406. Shivārādhyā - शिवाराध्या

- (i) One who is fit to be worshipped by Shiva.
- (ii) It is mentioned in *BrahmāndaPurāŋa* that *Shiva* himself worshipped *Śreedevee*. By meditating **Her** and on account of the strength of yoga, **He** became the head of all *Siddhis* (*Eshwaran*) and *Ardha NāreEshwaran*:

Shivopi Yām Samārādhya Dhyānayoga Phalenacha l Eshwara: Sarvasiddheenāmardhanāreeshvar' Bhavat ll

(iii) She is in the form of four groups worshipped by Shiva.

407. Shivamoortti: - शिवमूर्ति:

- (i) One who has Shiva himself as Her form.
- (ii) The non-differentiation between Shiva and Shakti is discussed here. Sruti says, one Rudra hidden in all beings, he is with Māyā, with and without organs. He is Śreedevee herself, and is not separated from Her. By knowing this, one attainsimmortality.

Eko Rudra: Sarvabhooteshu Goodha: Māyārudra: Sakalo Nishkalashcha I Sa Eva Devee Na Cha Tadvibhinnā Hyetat Gnātvaivāmrutatvam Vrajanti II

- (iii) The same sense is conveyed in names 665 Ekākinee, 725 Dakshināmoortiroopinee, and 861 Kāntārdhavigraha.
- (iv) She has an auspicious form.
- (v) Shiva beneficent, Moorti form; or Shiva salvation, Moorti form. Because salvation is the realization of the very self. The Saura Samhitā (XIV chapter) says now I shall explain concisely to you the nature of salvation. Hence the supreme salvation is the realization of the Self, those who were bound by avidyā, are freed by vidya.

Tasmādātma Svaroopaiva Parā Muktira Vidyāyāl Pratibaddhā Vishuddhasya Vidyāyā Vyāgyate'naghe II

(vi) In Śree Rudram also;

Yāte Rudra Shivā Tanooraghorā'pāpakāshinee l Tayā Nastanuvā Shantamayā Girishantābhichākasheehill Again Śree Rudram (X Anuvāham) we read;

Yā Te Rudra Shivā Tanoo: Shivā Vishvāhabheshajee I Shivā Rudrasya Bheshajee Tayā No Mruḍa Jeevase II

In Śree Mahābhārata also, it is mentioned that Paramashiva has one crude body and another auspicious giving body. Learned people say that those two bodies alone split into hundreds of various other forms.

Śree Anantharāma Deekshitar's book on Śree Rudram Page 43 says;

Dvee Tanoo Tasya Devasya Vedagnnā Brāhmanā Vidu: I Ghorā Chānyā Shivā Chānyā Te Chaiva Shatadhā Puna: II

(vii) 736th name – *Muktidā*, 737 – *Mukti Roopinee* and 839 – *Mukti Nilayā* may be referred.

408. Shivamkaree - शिवंकरी

- (i) One who dispenses happiness/ auspiciousness.
- (ii) Shiva means auspicious or kalyānam. She does this.
- (iii) **She** makes her devotees happy by removing the noose of *avidyā* and leads them to *Brahmam*, which is to be attained by liberated souls.

(iv) Vasinee and otherDevees pray Śreedevee by the name Agnāna Dhvānta Deepikā (993rd name) also.

409. Shivapriyā - शिवप्रिया

- (i) One who is the beloved of Shiva.
- (ii) Or She has Shiva as Her lover.

410. Shivaparā - शिवपरा

- (i) One who is above Lord Shiva.
- (ii) Since Shiva is owner of Śreedevee, She is considered above him.
- (iii) Śree Ādi Śaņkara, in his Soundaryalaharee, (1st verse) mentions as; Shiva: Saktyā Yukto...
- (iv) She has only Shiva above Her.
- (v) She guides Shiva to Her devotees.

411. Shishteshtā - शिष्टेष्टा

- (i) One who is dear to the righteous people.
- (ii) She likes virtuous people.
- (iii) She is liked by upright people.
- (iv) She likes the actions destined in Vedas.
- (v) The character of a righteous person is; origins from faithful actions. Viṣhṇu is the head of qualities; (Āchāraprabhavo Dharmo Dharmasya Prabhurachyuta: - Verse 17 of the closing remarks for ViṣhṇuSahasranāmam).
 - (vi) In VashishṭaSūtra explains Shistās (virtuous people) as who have control of organs, speech and the body, who have hereditarily adopted Vedas and Vedāngas and who have their goals in accordance with Vedas. These people are to be known as upright people;

Na Pānipādachapalo Na Netrachapalo Bhavet I Na Cha Vāgangachapala Iti Shishṭasya Gochara: II Pāramparyāgato Yeshām Veda: Saparibrumhana: I Te Shishtā Brāhmanā Gyeyā: Sruti Pratyaksha Hetava: II

(vii) **She** is worshiped as per the prescribed actions. God has to be adored as per the prescribed actions to the individual *Āshram* and race/religion, not by mere flowers, sandal, etc.;

Svasvavarŋāshrama Dharmai: Samyag Bhagavadarpitai: \
Yatpoojanam Na Tadgandha Mālyādeenām Samarpanai: \
Yatpoojanam Samarpanai: \(\)

(viii) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for

the 317th name - Shishţeshţa: mentions;

- I. He is liked by the knowledgeable people (Shishta).
- II. He likes the knowledgeable people (Shishṭa) (Śreemad Bhagavat Geeta verse VII-17 is quoted here).
- III. He is adored by Shishta.

412. Shishṭapoojitā - शिष्टपूजिता

- (i) One who is worshipped by the great people.
- (ii) The characters of great people were explained in the previous name.
- (iii) She is adored by the wise people.
- (iv) Those wise people, who are blessed by Her are respected everywhere.
- (v) In Saptashatee (IV chapter) also the same sense is conveyed;

 Te Sammatā Janapadeshu Dhanāni Teshām

 Teshām Yashamsi Na Cha Seedati Dharmavarga:I

 (in some books it is written as Banduvarga:)

 Dhanyāsta Eva Nibhrutātmajaprutyatārā:

 Yeshām Sadhā'bhyudahyadā Bhavatee Prasannāli

413. Aprameyā - अप्रमेया

- (i) One who is immeasurable.
- (ii) Prameya means **She** is measurable. This is not possible and hence Aprameya.
- (iii) The letter 'A' indicates Brahma, Vişhnu, etc. She is to be known, or measured by them only.
- (iv) Ap water. Aprameyā abiding in water. In Sruti (Rātri Sūktam and Devee Upanishad) also we read as; "my origin is in the water of the ocean"; MamaYonirapsvanta: Samudre.
- (v) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 46th name – Aprameyā mentions;

Since He does not have the qualities like sound, etc., he cannot be practically recognised by organs; not even by inferences, because there are no symbols relating to him; cannot be frozen through comparisons, because there are no comparisons, since he himself is undefined. He cannot be recognised by signification also. If he is not there then what will happen to the auxiliaries/supporting evidences. He cannot be recognised by the proof of negation also. He cannot be recognised by form, as witness to a non-form and proof of sāstras. There is no surprise

for the knowledge understood by proof, then how he is understood by $s\bar{a}stras$ — he is the witness for all the proofs and he is in the form of explanation for all these. There is no room for further proof. Still since it is a great thing, by removing the false matters, which are not of the universal absolute (tat), the $S\bar{a}stra$ becomes the evidence. Thus since he is the in the form of witness, he is Aprameya:. The below is the translation from $K\bar{a}makoti$ $Gochast\bar{a}nam$ — from Sree Adi Sankara scommentaries;

Shabdādi Rāhitatvānna Pranyakshagamya: I
Nāpyanumānagamya: Tadvayāpta Lingābhāvān I
Nāpyanumānasiddhi: Nirbhāgatvena Sādrushyābhāvāt I
Nāpyarthāpatthigrāhya: tadvinānuprapadyamāna
SyāsambhavātINāpyabhavagochara: Bhāvaroopatvāt, Abhāvabhāvāt
Yadyevam, Shāstrayonitvam Katham?
Uchyate Pramānāḍisākshitchena Prakāshasvaroopasya
Pramānāvishayatve'pi Adhyastātadroopanivartakatvaina
Shāstrapramāŋakatvamiti Aprameya: SākshiroopatvātII

414. Svaprakāshā - स्वप्रकाशा

- (i) One who is self luminous.
- (ii) **She** has luminary powers, which is nothing different from **Her**. With her lustre only the other objects get light. There is no object luminating **Her**. **She** is self luminous and self splendour;
- (iii) Brahadāraŋya Upanishad (IV-3-9) says, here this person becomes self luminous; Atrāyam Purusha: Svayam Jyoti:

Na Tatra Sooryo Bhāti Na Chandra Tārakam Nemāvidyutobhāntikuto'yamagni:

Tameva Bhāntamanubhāti Sarvam Tasya Bhāsā Sarvamidam Vibhātill

(iv) Su - much, ap- water, prakāsha - manifested. Hence this can also be interpreted as **She** shines much brighter in water.

415. Manovāchāmagocharā - मनोवाचामगोचरा

- (i) One who is beyond the range of mind and speech.
- (ii) That is, **She** is not comprehendible by mind and speech. *Sruti* also (*Taitireeya Upanishad* II-9-1) says, from whence speech and mind turn away unable to reach; *Yato Vācho Nivartante Aprāpya Manasā Saha*.
- (iii) In VişhŋuPurāŋa, Prahlāda says, "I bow down to the supreme Ishvaree whotranscends speech and mind and who can be grasped

by the wisdom of the wise alone";

Yāteetagocharā Vāchām Manasām Chāvisheshanāl Gnanignanaparichchedyā Vande Tāmeesvareem Parām II

- (iv) She is in whom is not to be found any object of thought or speech.
- (v) By mentioning mind and speech, all the eleven organs and Parā, etc., speeches are indicated.
- (vi) These have their own ways of understanding the objects. Only if the objects to be understood are within some limits, these organs can recognise them. But whatever Śreedevee has are all limitless/ boundless/ infinite. Hence She does not have anything, which mind and other organs can recognise – Manovāchāmagochara.
- (vii) When read with the previous name (in the verse), 'A' is to be prefixed to the name, then it can be split as Amano + Vāchāma + Gochara. That is **She** is beyond the reach of those whose mind and speech are immature; Alternatively **She** can be reached only by those whose mind and speech are mature.
- (viii) Kaţopanishad (IV-11) says, by mind alone it should be perceived, etc.? This contradiction is removed in the Bhāmati by adding "immature and mature or not purified and purified" respectively to the word "mind".

416. Chichchakti: - चिच्छक्ति:

- (i) One who is in the form of energy called Chit.
- (ii) Chitshakti, the power of removing ignorance and is also termed chaitanya. Since Śreedevee is in the form of knowledge **She** got this name.
- (iii) According to the Svetāsvatara Upanishad (V-1) in imperishable and infinite highest universal absolute (Parabrahmam), wherein the two, vidyā and avidyā are hidden, one is imperishable and the other is perishable, **She** who rules these two is different from either;

Dve Akshare Brahmapare Anante Vidyāvidye Nihite Yatra Goodhe l Ksharam Tvavidyā Hyamrutam Tu Vidyā Vidyāvidyā Ĕsshate Yastu Sonya: II

(iv) In Devee Bhāgavatam (V book) – Oh king, in all beings, there is shakti with all its powers, any being devoid of that shakti becomes like a corpse. That Chit-Shakti is in allbeings that is her form;

Vartate Sarvabhooteshu Shakti: Sarvātmanā Nrupa I Shavavachchaktiheenastu Prānee Bhavati Sarvadhāll Chitshakti: Sarvabhooteshu Roopam Tasyāsta Deva Hi II

- (v) Chit, according to the Yāskar, who wrote the grammar for the language of Veda, means comparison; Chitiyutmāyām. The same is written by Pāŋini (VIII-2-101) in his grammar book on languages, as; Chititi Chopamārde Prayujyamāne. This method is to describe one unknown object by comparing it with a known object. The knowledge of comparison is Śreedevee herself.
- (vi) In Saptashatee (V chapter) we read as; Chitiroopena Yā Krutsnam Etad Vyāpya Stitājagatl Namastasyai Namastasyai Namastasyai Namo Nama:II

417. Chetanāroopā - चेतनारूपा

- (i) One who is in the form of consciousness (chaitanya).
- (ii) The chetana energy in all the beings is Śreedevee only. In Saptashatee this has been prayed as Chetana means inner sense. Only because of this, we can recognise the objects shown by eye, ear and mind. Only through the action of this we can recognise the availability of this. Not by any other means;

Yādevee Sarvabhooteshu Chetanetya Bhideeyate I Namastasyai Namastasyai Nama Nama: II

- (iii) In Kenopanishad (First Kanda) says; Srotrasya Srotram Manaso Mano.
- (iv) Samkshepa Sāreerakam says, the pure chit shakti of the supreme Lord is called chaitanya; Chitshakti: Parameshvarasya Vimalā Chaitanya-mevochyate.
- (v) In the Goudapāda'sŚree Vidyā Śree Vidyā Ratna Sūtra (3) also it is mentioned that, Shakti is chaitanya itself; Chaitanya Swaroopā Shakti:
- (vi) The first verse DeveeBhāgavatam itself says, we meditate upon that primeval Vidyā, which is in the form of chaitanya of all, and which guides our senses; Sarvachaitanya Roopām Tām Ādyām Vidyām Cha Deemahi IBhddhim Yā Na: Prachodayāt
- (vii) In the Taitreeya Upanishad, (II-8-1) The letter 'SA' is in the form of Chitshakti only thus the holy Śree Sankarāraŋyar explains it in his commentary called Vidyāratna.

418. Jadashakti: - जडशकि:

- (i) One who manifests as the mechanical forces of the inanimate creation.
- (ii) A certain modification of māyā, which is correlative to the power

which creates the animate world and simply denotes the creative energy.

(iii) The ViṣhŋuPurāŋa says, the energies of all beings are not to be grasped by our intellects. The creative energies of Brahmam are a hundred times more difficult to grasp; they are in him as heat is in fire. The Brahmam is only the instrumental cause of the creation of the world. The creative energies are the material cause. Except the instrumental cause, the creative energies depend on nothing. An object becomes itself by its own energy;

Saktaya: Sarvabhāvānām Achintya Gnāna Gocharā: I Shatasho Brahmaŋas Tāstu Sargādyā Bhāvashaktaya: II Bhavanti Tapasām Shreshta Pāvakasya Yathoshnatā I Nimittamātramevāsou Srujyānām Sargakarmaŋi II Pradhāna Kāraneebhootā Yato Vai Srujya Shaktaya: I Nimittamātram Muktvaikam Nanyadkinchida Pekshate II Neeyate Tapasām Shreshta Svashaktyā Vastu Vastutām II

419. Jaḍātmikā - जडात्मिका

- (i) One who is the innermost essence of all mechanical forces.
- (ii) It has been mentioned above that this static universe is the specialty of cosmic manifestation.

420. Gāyatree - गायत्री

- (i) One who is in the form of Gāyatree.
- (ii) Veda says Gāyatreem Chandasām Mātā Gāyatreemantra is the mother of all mantras. The Gāyatreemetre has 24 characters. In Śreemad Bhagavat Geeta (X-35) Lord Śreekriṣhŋasays; Gāyatree Chandasāmaham. In Koorma Purāŋa also the same is conveyed as; Gāyatree Chandasāmasi.
- (iii) According to Padma Purāŋa, Gāyatree is a daughter of a shepherd (Gopakanyā), a junior wife of Brahma. Once when Brahma was performing a sacrificial fire (Yāga), he called his wife Sāvithri. She told that Lakshmee and others are yet to come and that she would come with them. With this Brahma got wild and brought adaughter of a shepherd from Shakti(gopakanyā), and told Viṣhŋu that they would go quickly to the yāga and there is a Devee called Gāyatree there. Viṣhŋu also said "She is given by me to you:you marry her as per the Gāndarvā method". Brahma did so. (For the word Gopakanyā Go has several meanings. One of them is Veda. Those

who guard Veda are Gopar).

(iv) Gāyatree protects those who recite her mantra. Gāyatree kalpa says; Gāyantam Trāyate Yasmāt Gāyatree Tena Gadyate.

Other reasons - DeveePurāŋa says; Gāyanāt Gamanatvāpi Gāyatree Tridashārchitā — Devas worship Gāyatree by singing and nearing her.Chāndogya Upanishad (3-12-1) says; Gāyatree Cha Trāyate Cha singing and protection.Mahā Vāshista Rāmāyana says; GāyatreeGāyanātmatvāt — Since She is in the form of songs, She is called Gāyatree.

(v) Padma Purāŋa says that Śreedevee is in the form of Gāyatree -"Especially after taking bath in the holy pushkara, my mantra has to be recited. I dwell in the eight letters (eight letters in every group). I

am always omnipresent;

Visheshāt Pushkare Snātvā Japen Mām Veda Mātaram I Ashṭṭāksharā Sthitā Chāham Jagadvyāptam Maya Dvidam II

- (vi) Ordinarily recited Gayatreemantra has 3 groups and the complete Gāyatreemantra has four. It is told that Brahma absolved the first three groups as a capsule form of Rig, Yajur and SāmaVedas. The fourth one is a gist of AtharvanaVeda. It is said that since this is a very special one, to know it, we need to have Upanayana again. It is told that ŚreeBhāskaraRāyar also had Upanayana again and learnt Atharvana Veda.
- (vii) It is well known that Śreemad Rāmāyana includes Gāyatreemantro and the 24 verses are read as Gāyatree Rāmāyana.
- (viii) Tripura Tāpinyupanishad advises that Panchadaseemantra has the meaning of Gayatreemantra in every group. This has also been explained in NityāShoshikārnavam. ŚreeBhāskaraRāyar also in his Varivasya Rahasya explains this.
- (ix) In Mahāshoḍanyāsa (Prapancha Nyāsa), it has been mentioned that **She** is in the form of three Guŋas.

421. Vyāhruti: -व्याहृति:

- (i) One who is in the form of Vyāhrutis (invocations).
- (ii) Some special mantras are called Vyāhrutis. Before creating this world Brahma chanted the Pranava mantra'Om', by joining the first letters of three Vedas ('A', 'U' and 'M'). Then he chanted 'Booh', 'Bhuvah and 'Suvah' and then created the world. It expanded to chant the words 'Mahah', 'Janah', 'Tapah' and 'Satyam' and

expanded as seven worlds. Hence the *Pranava* the names of these seven worlds are called *Vyāhrutis*. **She** is in this form.

 (iii) According to Vāyu Purāŋa, She is in the form of Vyāharanam that is pronunciation — you were addressed by me and hence you approached me. Hence you are the Vyāhruti;

Māyābhivyāhrutam Yasmāt Tvam Chaiva Samupastitāl Tene Vyāhrutirityevam Nāma Te Sddhimeshyati II

(iv) It can be said that this and the next two names respectively indicate awaken(Jāgrath), dream(Swapna)anddeep sleep(Sushupti)states. 423rd name Dwijavrundanishevitā may be referred.

422. Sandhyā - सन्ध्या

- (i) One who is in the form of SandhyāDevee (deity of twilight).
- (ii) Sandhyā means sound meditation. **She** is worshipped with the idea of the non separation of ourselves.
- (iii) Sandhyā means junction (time of night and day) or meditation. The meeting of day and night occurs both in the morning and in the evening. Similarly the junction occurs at the noon and midnight also. These junctions (morning, noon and evening), the Brahmins (dwijas, those to whom the Upanayana has been done) worship with the integrated thought and that of chaitanya, which is in the Sun. That kind of worship is the real meaning of Sandhya. In that way worshipped Gāyatree and Brahmam are one and the same. It is told that Śreedevee is in the form of Gāyatree and the Brahmam are one the same. The below verses in this connection may be referred;

Sandhyeti Sooryagam Brahma Sandhyānāt Avibhāgata: | Brahmadyai: Sakalair Bhootais Tadamshai: Sachchidātmana: || Tasya Dāso'hamasmeeti So'hamasmeeti Yā Mati: | Bhavedupāsakasyeti Hyevam Vedavidovidu: ||

(Mahābhāratam)

Na Bhinnām Pratipadyeta Gāyatreem Brahmaṇā Saha I Sāhamasmeetyupāseeta Vidhinā Yena Kenachit II

(Vyāsa)

Brahmadyākāra Bhetena Yā Bhinnā Karma Sākshinee I Bhāshvateeshvara Shakti: Sā Sandhyetyabhihitā Budhai: II (Bharadvāja Smruti)

Gāyatree Sashirās Tureeya Sahitā

SandhyāMayeetyagamairāgyātāTripure Tvameva Mahatām Sharmapradā Karmanām

(Lagustuti)

Mādavar says "hence this word indicates the Devee to be worshipped during the junction of day and night."

Note: As per *Tantra Sāstras* during *Sandhyā* period, *arghyā* has to be given aiming the mainly worshipped deities. It has been lined that this arghyā has to be given after the *Vedic Sandhyavandanam*. In this fashion, *Śreevidyopāsakās*, who have been invocated with *Panchadasheemantra* (something above *Shoḍasheemantras* also) give *Arghyā* in the all the four *Sandhyas*. This type of giving *Arghya* is called *Śree Vidyā Sandhyāvandanam* according to *Śākta Tantra Sāstra*.

(iv) This Sandhyā is the mind-born daughter of Brahma. This story follows; once when Brahma was meditating, a beautiful girl originated. Thus formed girl was called as Sandhya. She did a very malicious penance and by giving up her body, became Arundati, wife of sage Vashita. The below verses in purānas are seen. The KalikāPurānasays "Born from his mind, beautiful in form, having beautiful limbs, named Sandhyā, she is the victorious deity of the twilight. Because she was born to Brahma, while he was engaged in meditation, she is known as Sandhya";

Tadā Tan Manaso Jātā Chāruroopā Varānganāl Nāmnā Sandhyeti Vikhyātā Sāyam Sandhyā Jayantikāll Brahmaŋo Dhyāyato Yasmātsamyagyātā Varānganāl Ata: Sandhyeti Loke'sminnasyā: Khyātir Bhavishyatill

Bhagavatee Purāŋam says;

Yā Sā Sandhyā Brahmasutā Manojātā Purā'bhavat l Tapastaptvā Tanum Tyaktvā Saiva Bhootā Hyarundhatee ll

(v) In RenukāPurāŋa, it is said that, three pulses viz. Idā, Pingala and Susumna are integrated in the body. Similarly Sandhya is an integrated form of threeDevees Mahākālee, Mahālakshmeeand Ekavirā;

> Idaikāsya Mahākālee Mahālakshmeestu Pingalāl Ekaveerā Shushumneyamevam Sandhyā Trayātmikāll

(vi) According to *Dhaumya* a one year old girl is called *Sandhya.Śreedevee* is in that form also.

(vii) The three names Vyāhruti:, Sandhyā and Dvija Brunda Nishevitā respectively indicate awaken, dreamanddeep sleep states. The further explanation on this can be seen in the next name.

423. Dvijavrundanishevitā- द्विजवृन्दनिषेविता

- (i) One who is well worshipped by the groups of twice born.
- (ii) She has been well meditated by all the twice born *Brāhmins*, *Kshatriyas* and *Vysyas*. (One birth from the mother and the other during the *Upanayanam* to understand *Gāyatree mantra*).
- (iii) **She** is so worshipped because she is *Sandhya*. The *RenukaPurāŋa* says this *Sandhyā* is to be worshipped by *Devas*, the twice-born and by great souls, in sitting down, in lying down, in moving about, in eating and she is *Renukā* herself;

Sandhyaika Sarvadā Devair Dvijair Vandyā Mahātmabhi: I Āsane Shayane Yāne Bhojane Renukaiva Hi II

A *Brahmin* who does not worship *Sandhyā*, is no more a *Brahmin*. He is unfit to do any other religious actions. *Sāstra* says, even if he does any actions, it will be fruitless. The importance of worshipping *Gayatree* has been described in detail in *DeveeBhāgavatam* (11th *Skanda*).

(iv) It can be said that the three names (421, 422 and 423) Vyāhruti:, Sandhyā and Dvija Brunda Nishevitā respectively indicate awaken, dreamanddeep sleep states. Vyāhrti is the operation of speech and indicates the waking state. Sandhyā, because it is between the other two, indicates the dreaming state, since the Veda Sūtra (III-2-1) says, "In the intermediate place there is a creation, for the scriptures say so." And it means the dreaming state. Dvija also means birds and hence the jivas, by all these three states **She**is worshipped ($sevit\bar{a}$) by realising union (ni) with her. The sleeping state; as birds fatigued with flight, fold their wings and enter their nests, so that tired jivas quitting the waking and dreaming states, are absorbed in the supreme Brahmam. The Brahadaranya Upanishad (IV-3-19) says, "just as in this sky a hawk or an eagle after a long flight closing its wings goes to its nest, so does this person rush to that goal, where by sleeping he neither desires, nor dreams." Thus these three names indicate that She is worshipped in all the three states.

Tadyathā'sminnāgāshe Shyenā Vā Suparno Vāl Viparipatya Srānta: Samhatya Pakshou Samlayāyaivall Dhriyata Evamevāyam Purusha Etasmā Antāyadhāvatil Yatra Supto Na Kanchana Kāmum Kāmyate Na Kanchana Svapnam Pashyatill

- (v) Chāndokya Upanishad (VI-8-1) also, "Oh child, there he becomes seized of Brahmam";Sadā Samya Tadā Sampanno Bhavati
- (vi) The four names 420, 421, 422 and 423 were discussed individually. When all these four names are merged a complete sentence is formed get; Gāyatree Vyāhruti: Sandhyā Dvijavrundanishevitā Śreedevee in the form of Gāyatree, is worshipped or chanted by Brahmins through VyahrutimantraBooh-bhuvah-suva:, during Sandhyā times.

424. Tatvāsanā - तत्वासना

- (i) One who has a seat constituted by the Cosmic Elements (36 tatvas).
- (ii) Sankhyas say that there are 24 tatvas from Moolaprakruti till earth. One religion says there are 96 tatvas. Thus the number varies in different schools. The details can be seen in Śreemad Bhāgavatam (11thskantam, 22nd chapter).

Saiva Sāstras and ŚāktaSāstras unanimously accept that there are 36 tatvas from Shiva till Prithvee. **She** has these 36 tatvas as her yoga seat.

(iii) One other meaning is that **She** pushes out the *tatvas*, i.e. **She** is beyond all these *tatvas*. For the 906th name *Tatvadhikā* it has been interpreted that **She** continues even when these *tatvas* are destroyed.

425. Tat - तत्

- (i) One who is in the form Tat.
- (ii) The word tat signifies the revolution of mind, as Śreedevee revolves in the Buddhis of all the souls **She** is signified by the word tat.
- (iii) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 730th to 733rd names Yat Tat Padamanuttamam has mentioned the same sense.
- (iv) In usage of nāmāvali this name appears as Tasmai Nama:

426. Tvam - त्वम्

- (i) Thou.
- (ii) In the 36 tatvas mentioned above, the Shiva tatva is called Parā Samvit. This is the Supreme Being without any quality or blemish. Even though it is without any dispositions, with energy for creation.

Hence, the Shiva Tatva without any dispositions and the Shakti Tatva, the cause of the dispositions on account of creation, are one and the same in the Parā Samvit. Hence when Śreedevee is in the form of Parabrahmam, She is referred to as Prkāsha Vimarsha Sāmarasya Roopinee. Kāmeshwaree is in the form of brightness. This form of knowledge is integrated with Aham (I-self), Idam (this), Etat (these) and Tat (that).

- (iii) This form is described in the 24th name *Trishatee,Etat-Tad-Ityanir-Deshya*.
- (iv) In Pavanopanishad we read as;

Nirupādhikā Samvideva Kāmeshvara: I Sadānandapoorŋa: Svātmaiva Paradevatā LalitāI Louhityametasya Sarvasya Vimarsha: II

- (v) Vasinee Devees explained the confident form of self in the previous name and the experimental form in this name.
- (vi) Since it is said as *Tatvamayee* later in 907th name, these 425, 426 and 427th names are split into *Tat, Tvam* and *Ayee*.
- (vii) In usage of nāmāvali this name appears as Tubyam Nama:

427. Ayee - अयी

- (i) One who is referred as Ayee.
- (ii) The word Ayee is normally used to address mother or sister with affection. Śreedevee is the mother of the entire universe. Hence it is more apt to call her as Ayee. It can be remembered that the verse starts as "Ayigiri Nandinee" in the Mahishāsuramardhinee Stora, which is famous in Tamilnadu.
- (iii) The word Aya: means good luck. Since in that form **She** is called Ayee.
- (iv) In usage of nāmāvali this name appears as Tasyai Nama:

428. Panchakoshāntarasthitā - पञ्चकोशान्तरस्थिता

- (i) One who dwells amidst the five kosas (psychological sheaths of the personality).
- (ii) In the Navāvarŋa Pooja, after the ninth Āvarŋa above the bindu, Pancha Panchikā Pooja is done imagining that there are five thrones. These five Panchikās respectively are; five Lakshmees, five sheaths, five kalpalatas, five kāmadenus and five gems. The names of five sheaths are; Śree Vidyā , Paramjyothi, ParānishkalāShāmbavee, Ajapāand Mātruka. These details are

- available in the book called *Gnānārnava Tantra*. 3rd name Śreematsimhāsaneshwari.
- (iii) Śree Vidyā sheath is worshipped in the bindu. The other four are worshipped outside differentiating the individual and the combined ones. Since Śree Vidyā sheath is worshipped in the Bindu, amidst these four, this name to Śreedevee.
- (iv) The impressions/ results of these five Panchikā pooja has been explained in detail in the book called Saparyā Patthati Vāsanai by Śree Chidānanda Nāthar. He says, "Though this has not been found in the VāsanāSāstras, completely depending on the help of the feet of the teacher, I have made an attempt to explain this". Gist of his explanation follows;

Binduchakra is distinguishable union (savikalpa samādhi). Five thrones over it, means normal state on the distinguishable union. It has to be imagined that till integrated union there are five different positions. These positions are;

- A. Sāmyam impartial The sufferings of the soul are the subtle Tripudi form merged in the broad sufferings of Brahmam. The black water of Yamuna river and the white water of Ganges river mixes in the Trivenit junction, but still maintain their own individuality (colour) for some distance. Similar is the impartial union (sāmya samādhi). The first Panchikā viz. Lakshmee panchikā indicates this.
- B. Layam dissolution when self (aham) merges with the absolute being (Brahmam) and subtly maintains the individual form, it is dissolution union (Laya Samādhi). The second Panchikā viz. sheath panchikā indicates this.
- C. Vināshām perishable The destruction of the sufferings of the universe in the form of universal development is called perishable union. The abolition (nivruti) is of two types as laya (dissolution) form and nāsa (destruction) form. The laya form is in deep sleep state and the nāsa form is in swoon state. Thus it is made clear in the dissolution union (previous one) the laya form of the sufferings of the universe and now in the perishable union its destruction. The third Panchikā viz. kalpalatāpanchikā indicates this.
- D. Adyantabhāvam boundless condition In addition to the

natural affluences whatever is understood individually as knowledge of self (*Jeevabotham*), knowledge of *Brahmam* (*Brahmabotham*) and perfect wisdom (*Akandabotham*) are all due to the thought of differentiation only and not due to the states.

The boundless condition (Adyantabhāvam) is that understanding of non-availability of these differences in all the three periods (tenses). The fourth Panchikā viz. kāmadenu (kāmadukā)panchikā indicates this.

E. Ikkiyam – merger – Some sāstras mention this as Ateetotitam. This state is something above than thinking "beyond recognition". Hence this is Anāmākyai (nameless) and Achintyam (unthinkable). This cannot be indicated as this or that. The tatva form of this panchikā is denoted by the fifth one called Ratnāmba (gems).

Śree Chidānanda Nadar himself says that the five sheaths can be named as below;

First - Āntra Drushyānuvitta Samādhi
Second - Āntra Shaptānuvitta Samādhi
Third - Bāhya Drushyānuvitta Samādhi
Fourth - Bāhya Shaptānuvitta Samādhi
Fifth - Bāhya Nirvikalpa Samādhi

(v) It has been told that there are five sheaths in our body; Annamaya (food), Prānamaya (prānic or energy), Manomaya (mental), Vignanamaya (intellectual) and Ānandamaya (bliss). Each of these is covered in the previous one. Hence this name is given to Śreedevee, since She is in the integral form with Brahmam as Ānandamaya sheath. This meaning is given based on interpretation by some schools for the Taitireeya Upanishad verse (2-5); Anyontara Ānandamaya:

(vi) However, Śree Ādi Śaņkara has quoted that it is not correct to say that Ānandamaya sheath is the universal absolute (Brahmam) and these two are different. Based on this philosophy, it has been told that Ānandamaya sheath is in the form of Chit Shakti, which is the luminous form of Brahmam. (Ānandamaya karaŋam and Samānā-dhikaraŋam of Śree Ādi Śaņkara's commentary for Brahma Sūtra may be referred). The same method is explained in Śreekanda Bhāshyam and the books explaining it. Based on this opinion, this

name has to be taken as, **She** is in the midst of the five sheaths. That is, *Brahmam* is beyond *Ānandamaya* sheath, but completing it, being witness to all actions and in the form of truth and knowledge.

(vii) In the Brahma Geeta (Sootha Samhitā III-45, 46) also; Tathānandamaya Shchāpi Bramhanānyena Sakshināl Sarvottarena Sampoorŋo Brahma Nānyena Kenachit II Yathidam Brahma Puchchākhyam Satya-Gnana-Dvayātmakam Sarasa: Sarvadā Sākshāt-nānyathā Surapugavā: II

(viii) Sage *Durvāsā* (*Kroda Pattārakar*) also mentions that *Śreedevee* is in the form of the supreme being;

Anna-prāŋa-mana: Prabodha Paramānandai: Shira: Pakshayuk Puchchātmaprakaṭair Mahopanishadhām Vakyai: Prasiddheekruta: I Koshai: Panchabhirebhireva Bhavateemetat Praveenāmiti Jyoti: Prajvaladu Jvalātma Chapalām Yo Veda Sa Bramhavit II

429. Nisseemamahimā - निस्सीममहिमा

- (i) One whose glory is boundless.
- (ii) Seemā boundary. Nisseemā boundless. Her pride and glory are boundless.
- (iii) In many a book it has been printed as NissemamahimneNama:.ŚreeBhāskaraRāya allows Nisseema Mahimāyai Nama: also.

430. Nityayouvanā - नित्ययौवना

- (i) One who is eternally young.
- (ii) She is juvenile and youthful without any growth or deterioration.
- (iii) 136 Nityā, 344 Kshyavruddhi Vinirmuktā, 358 Tarunee and 470 Vayovastā Vivarjitā may be referred.
- (iv) 272nd name *Labdha Youvanashālinee* in *Trishatee* can also be referred.

431. Madashālinee - मदशालिनी

- (i) One who is inebriated with bliss.
- (ii) Mada without interest in any other things, focusing only on bliss and the mind submerged in it. She shines in this stage with rapture.

432. Madaghoornitaraktākshee - मदघूर्णितरक्ताक्षी

- (i) One whose eyes are rotating owing to the exuberance of bliss.
- (ii) Ghoornanam means diverting from outside matters or circulating. As discussed in the previous name, on account of bliss, naturally

reddish eyes are further red-tinged and are rotating without interest in outside matters.

433. Madapāṭalaganḍabhoo: - मदपाटलगण्डभू:

- (i) One whose cheeks are rosy on account of rapture.
- (ii) As discussed earlier, Śreedevee's cheeks are rosy or whitish red on account of the mind being full of bliss. Pātala rosy or colour of trumpet flower.
- (iii) Mada also means alcohol. By drinking it her cheeks are reddish.
- (iv) Mada also indicates musk deer. Her cheeks are painted with the figures of trumpet flower by musk deer.
- (v) Ganda includes all cheeks, dot on the forehead, etc. Hence HerGanda areas are painted with the figures of trumpet flower by musk deer.

434. Chandanadravadigdhängee (ngā) - चन्दनद्रवदिग्धाङ्गी (ङ्गा)

- (i) One whose body smeared with scent of sandal paste.
- (ii) 740th name in *VişhŋuSahasranāma Chandanāngadee* He is decorated with a bracelet which gives happiness.

435. Chāmpeyakusumapriyā - चाम्पेयकुसुमप्रिया

- (i) One who is fond of the fragrant *Champaka* (Magnolia) flower. In some schools it is mentioned as *Punnaka* (Rhizophora mucronata) flower.
- (ii) It can be reminded that in the 13th name it was mentioned that Champakāshoka Punnāgasougandhikalasatkachā She has these flowers studded in her hair.
- (iii) In the Āvarŋa Pooja, one of the 64 offerings is submitting flower garlands. At that time these Champaka and Punnaka garlands are mentioned; Mallika Punnāka Kalhāra Mukya Sarvartu Kusuma Mālā: Kalpayāmi Nama:

436. Kushalā - कुशला

- (i) One who is skillful.
- (ii) She is skilled in activities like creation, etc.
- (iii) Kusham water, lāti accepts. Hence Kushala.
- (iv) ŚreeBhāskaraRāya takes the meanings from the Vishva dictionary as; Ku lowered/ backward, Shala: Moon. When compared to the lustre of Śreedevee, the Moon's lustretakes a beating. That is Herlustre is above that of Moon's.

437. Komalākārā - कोमलाकारा

- (i) One who has a soft form.
- (ii) Her form is tender/ delicate and beautiful.

438. Kurukullā - कुरुकुल्ला

- (i) One who has the form of the deity called Kurukulla.
- (ii) In the city of Śree, between the halls Ahamkārā (egoism) and chit (consciousness) there is a well called Vimarsham. The presiding deity of this well is Kurukulla Devee.
- (iii) She has been described in the book called Lalitā Stavaratna by Śree Durvasar;

Kuruvindatarani Nilayām Kulāchala Spardhi Kuchanaman Madhyamām I Kunkuma Vilipta Gātreem Kurukullām Manasi Kurmahe Satatam II

(iv) She has also been described in the 22nd chapter of *Tantra Rāja Tantra* (verse 11-12).

In Pāvanopanishad we read as; Vārāhee Pitruroopā Kurukullā Balidevatā Māta. The meaning of this verse has to be read from the ommentary given by ŚreeBhāskaraRāya himself for this Upanishad also from the usage methods.

Kuleshvaree - कुलेश्वरी

One who is the ruler of the triad.

Kula is the triad, namely the measurer, the measurement and the thing measured.

(iii) 90th name Kulāmrutaika Rasikā may also be referred.

440. Kulakundālayā - कुलकुण्डालया

- (i) One who is abiding in the Kulakunda.
- (ii) Kulakunda is the bindu, which is in the centre of the pericarp of the Moolādhāra. It is like the small cavity in the centre of the pericarp of the lotus. This bindu is also called as place of Shiva, Kulakunda, Akula Chakra and Akula Sahasrāra. She has this as Her dwelling place. Kundalinee energy always sleeps here by placing its head in the above said cavity, winding three and half times around this bindu. Śree Ādi Śaņkara, in his Soundaryalaharee (10th verse) describes, "After reaching your own placeassuming the form of a coiled serpent you sleep in the cavity of the Kulakunda";

Avāpya Svām Bhoomim Bhujaganibha Madhyushtavalayaml Svamātmānam Krutvā Svapidhi Kulakuŋde Kuharini Il

- (iii) Ālayam completely reaching place like Sushupti. As mentioned above it is the place for the kunḍalinee energy and the dwelling place for Śreedevee.
- (iv) 110th name Kundalinee has to be read alongwith this.

441. Koulamārgatatparasevitā - कौलमार्गतत्परसेविता

- (i) One who is worshipped by those, devoted to the Koula tradition.
- (ii) Mārga, the path handed down by family tradition. One has to worship only following those methods. We read that only using those tradition Śreedevee is worshipped with sandal paste, offerings, etc.;

Yasya Yasya Hi YāDevee Kulamāgena Samsthitā Tena Tena Cha Sā Poojyā Baligandhānulepanai. II Naivedyair Vividhaishchaiva Poojayet Kulamārgeta:

In worshipping Śree Vidyā, there are three different modes viz., Samaya, Koula and Mishra. The Samhitas of Sukar, Vasishtar, Sanakar, Sanandanar and Sanathkumarar(jointly called as Supākāma Panchakam) follow the Vaideeka tradition. This is Samaya tradition to be followed by Vaideekas. The Misra tradition has been described in the eight Tantras, viz., Candrakalā, Jyotssnāvati, Kalāniti, Kulārnava, KulEshwari, Bhuvaneshwari, Bārhaspatyam and Durvasa. It is called mixed because it partakes of both the Samaya and Koula modes. Everyone is eligible for to use method. Aiming at the dwijas (Brahmins, Kshatriyas and Vysyas) the rightist method (Savya or Pradakshina method) has been suggested. And the leftist (Apradakshina or Apasavya) method has been suggested for the Sudras. Relating to this, the names 98 – Samayāchāratatparāand 912 –Savyapasavyamārgastha can be referred. The rightist method has been differently interpreted there.

(iii) The Koula mode is described through 64 tantras. This has very subtle tatvas. In this method fish, flesh and ladies are practically used. Those who are involved in these by nature are being differentiated little by little, in the interest of bringing them up, these are allowed in poojas. Koula method tantras say, however, these have to be cleaned up through tough methods being using them in poojas to offer to Śreedevee. Those tantras themselves say that this is equivalent to walking on the edge of a sword. If the worshipper does not have the mind to offer to Śreedevee, he goes

down to the bottom most state. Hence this is equivalent to walking on the edge of a sword, embracing the neck of a tiger and wearing a snake;

Krupāna Dhārā Gamanāt Vyāghra Kandāvalambanāt I Bhujanga Dhāranān Noonam Ashakyam Kulavardhanam II Those who follow this method should have special qualities like control over the organs. Others cannot: Those who do not have these qualities and those who have wavering mind will reap ill effects only. The detailed description and differences between these three methods

The detailed description and differences between these three methods can be read in the commentary of *ŚreeLakshmeedhara* for *Soundarya-laharee*.

442. Kumāragaŋanāthāmbā - कुमारगणनाथाम्बा

- (i) One who is the mother of Kumara and Ganapati.
- (ii) i.e. Mother of Kumara and Ganapati.
- (iii) Since Murugamore handsome than Cupid, he is called Kumara; Kutsito Māra: Yena.
- (iv) **She** controls the heads of renounceable obsession groups. The root word *Abi* means to control.
- (v) Kumara is the presiding deity of egoism. As per Vārāha Purāŋa Viṣhŋu (also called as Shiva) is the purush. The lotus figure Uma (also called as Lakshmee) is unmanifested (Avyakta). Ego is created by the union of these two. This is called Guha or Senapathi (knight). She controls those who have ego.

Purusho Vişhŋurityukta: Shivo Vā Nāmata: I Avyaktam Tu UmāDevee Shrrevā Padma Nibhekshanāll Tatsamyogādahankāra: Sa Cha Senāpatir Guha: Il

443. Tushți: - तुष्टि:

- (i) One who has the form of contentment.
- (ii) There are seven names, viz.; contentment, nourishment, wisdom, might, tranquility, benevolence and beauty. It is proceeded to praise Śreedevee under these names and treating her as these forms. Whosoever has got these qualities, it can be concluded that they have got the complete and special blessings of Śreedevee.
- (iii) In Saptashatee also we read as;

Tvam Śreestvameeshvaree Tvam Hree: Tvam Buddir Bodhalakshnāl LajjāPushţistathāTushţistvam Shānti: Kshāntireva Cha II AgainYāDevee Sarvabhooteshu Tushţiroopena Samsthitā I Namstasyai Namstasyai Namstasyai Namonama: II There itself **She** has been described as peace and lustre.

- (iv) In Devee Bhāgavata (III Skanda) also the same meaning is conveyed, "That Mother, as is well-known, is in all beings in the form of understanding, fame, firmness, prosperity, energy, faith, intelligence and memory";
 - Bhuddhi: Keerttir Dhrutir Lakshmee: Shakti: Shraddhā Mati: Smruti: I Sarveshām Prāninām Sā'mbhā Pratyaksham Tannidarshanam II
- (v) According to Padma Purāŋa, Tushṭi is the deity in the Vasreshvara, Pushṭi is the deity in the Devatāru forest and Druti is the deity in the Pindāraka Kshetra.
- (vi) ŚreeBhāskaraRāya shows a verse from the Mallari Māhatmya as an example, which explains Paramashiva in the same way;

Yodeva: Sarvabhooteshu Dosharoopena Samsthita: I Namstasyai Namstasyai Namonama: II

Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam mentions for the; Paramānandaika Roopatvāt Tushţi: Sarva Sampoorŋatvāt Pushta:

391st name *Tushṭa*: - he is in a single unmixed form of *Brahmānandam*. 392nd name *Pushṭa*: - he is omnipresent.

(vii) Śree Baskara Rāya in his book called Guptavatee Bhāshya (commentary to Saptashatee) says that in Saptashatee after the names Tushţi and Lakshmee, respectively the names Tushţi and Druti names occur. (These names are not there in the Gātyāyanee Tantra followed by him). In the commentary for Saptashatee, called Shantanavee also the names Tushţi and Druti are indicated and explained. It can be noted that these two names are mentioned in the Chandi Āvarŋa Pooja also.

444. Pushți: - पृष्टि:

(i) One who is complete.

(ii) That is, **Her** form is full of thrivingness, nourishment, plenty and body full (complete in all aspects of organs and constituent parts of the body). This has to be read in conjunction with the previous name.

445. Mati: - मति:

(i) One who is in the form of wisdom and intellect.

(ii) This has to be read in conjunction with the descriptions for the

name 443.

(iii) Mati is explained in the Vāyu Purāŋa thus, "Purusha bears the measuring (rod), understands division and thinks himself composed of parts, hence he is known as Mati";

Bibharti Mānam Manute Vibḥāgam Manyate Pi Cha I Purusho Bhoga Sambaddhas Tena Chā'soumati: SmrutālI

(iv) The Soota Samhitā (VIII-89) says, Mati is the form of Śreedevee - "Let us adore that Shiva who is worshipped by Viṣhŋu and others, who is the bestower of bliss, who is known as Mati derived from experience, supreme, who knows the Vedas, beneficent";

Yānubhootiruditā Mati: Parā Vedamāna Niratāshubhāvahāļ Tāmateeva Sukhadām Vayam Shivām Keshavādi JanasevitāNuma: II

(v) Later explained 537th name – *Amati*: - hangs over the letter 'A'. Hence it has been explained by splitting *Svadhā* + *Amati*: (536th and 537th names).

446. Dhruti: - ध्रुति:

- (i) One who is fortitude.
- (ii) The word Dhruti indicates boldness, firmness and permanence.
- (iii) This can be read in conjunction with the explanations given for the 443rd name.

447. Shānti: - शान्ति:

- (i) One who is in the form of tranquility.
- (ii) Shānti indicates that, which gives control and the resultant peace of mind status. Release of organs from the interest on worldly affairs is called Shānti.
- (iii) This can be read with conjunction to the details given in 443rd name.
- (iv) During Navāvarņa Pooja, after establishing special argya, kalas (parts) relating to Fire god, Sun, Moon, Brahma, Vishņu, Rudra, Eshwara and Sadāshiva are chanted. In that the kalas relating to Sadāshiva are 16 in number. The fourth one is Shānti kala. Shānti, a certain Kalā (part) belonging to Vāyu (air god). The Saivāgama says, "That which gives peace to a man (struggling with) the flood of impurity, illusion and change (of Karma), that Kalā is called Shānti. That is the abode which is the seat of dominion.

Malamāyā Vikārougha Shānti: Pumsa: Punaryaya I Sākalā Shāntirityuktā Sādhikārāspadam Padam II

(v) The Parāsara Brhat Samhita says, "Beyond the fifteen finger's

breadth from the end of the nose where the soul is purified, is the sixteenth part, that $Kal\bar{a}$ is called $Sh\bar{a}nti$ ";

Starting from -

Dasa Panchāngula Vyāptam Nāsikāyā Bahi: Stitam I Jeevo Yatra Visheedhyata Sā KalāShoḍaseesmrutālI till - Sā Cha Shānti: Prakeertita.

448. Svastimatee - स्वस्तिमती

- (i) One who is in the form of eternal truth.
- (ii) One who is in the form of benediction.
- (iii) Sushţu properly or beautifully. Sattha existence/ the state of existence. One who has this is called Svastimatee. (The learned frequently use the phrase Asti Bhāti Priyam the same Asti is used here. The word Sattha is used in the same sense as in the phrase Sat Chit Ānandam.
- (iv) Since it is immortal, in the spiritual parlance it is used as Sattha. (The learned speak of Saththā in three different ways Pratibhāsika[relating to fate], Vyāvahārika [relating to worldly business] and Pāramartika [spiritual knowledge]). Explaining all these here may not be possible and are to be learned from Vedānta books.
- (v) Names 136 Nityā, 180 Nirnāshā and 443 Tushţi: may be referred.
- (vi) According to Yāska Svasti means immortality; Svasteetyavināshi Nāma.
- (vii) Svasti, according to the Ratnadictionary, means benediction, benevolence, sinless, holy and auspiciousness.
- (viii) A verse should have 6 characters. This name has the character Āshirvādā (blessings). 927th name Storapriyā may be referred.

449. Kānti: - कान्ति:

- (i) One who is in the form of effulgence.
- (ii) The body which attracts others is called luminous or refulgent.
- (iii) Veda says Sun, Moon, etc., are luminous only because of the effulgence of the Supreme Being.

Na Tatra Sooryo Bhati Na Chandra Tārakam Nema Vidyuto Bhānti Kuto'yamagni: I Tameva Bhāntamanubhāti Sarvam Tasya Bhāsā Sarvamidam Vibhāti II

- (iv) Kānti indicates the Icchāshakti.
- (v) The same sense in conveyed in 465th name Kāntimatee.
- (vi) 329th name Kāntā also may be referred.
- (vii) This need to be read in conjunction with the explanations given for 443rd name *Tushţi*:.

450. Nandinee - नन्दिनी

- (i) Daughter of Nandagopa.
- (ii) It has been mentioned in Śreemad Bhāgavatam (X Skanda) that Śreedeveewas (Mahāmāyā) born as daughter of Nandagopa.
- (iii) Since She bestows delight She is Nandinee.
- (iv) Nandinee, a certain cow born in the family of the celestial cow Kāmadhenu. It has been indicated in Raghuvamsa by Kalidāsā that Nandinee did services to the emperor Dileepa and got a baby.
- (v) In the form of river Ganges.

451. Vighnanāshinee - विघ्ननाशिनी

- (i) One who removes all obstacles.
- (ii) **She** has the ability of removing all the obstacles in the Śree Vidyā Upāsana. She is in the form of Mahāganapati, who destroys all the obstacles. Hence, it is a practice to worship Ganapati in all activities. In Parasurāma Kalpa, it has been mentioned that even in Śree Vidyā Upāsanā, it is a practice to worship Mahāganapati in the beginning.
- (iii) 854th name Gambheerā also may be referred in this regard.

452. Tejovatee - तेजोवती

- (i) One who has splendor.
- (ii) Tejas lustre. Brhādāraŋyaka Upanishad (III-8-11) says, the Brahmam is the support of the sun and other luminaries; Etasmin Khalvakshare Gārgi Sooryāchandramasou Vidhrtou Tishtara:.

453. Trinayanā - त्रिनयना

- (i) One who is endowed with three eyes.
- (ii) It is told that the Moon, Sun and the fire god are the three eyes of *Śreedevee*. (These are the names of other three *bindus* split from *Mahābindu*). 762nd name *Triambikā* may also be referred. This is also told as the form of *Kāmakala*. It can be referred that the Tamil alphabet ... is in this form.
- (iii) Since the word *Voushat* has a cryptic name as *Trinayanā*, Śreedevee is in that form this name indicates.

(iv) Nayanam – to take along. The cause of our knowledge about an article or anything is called proof. It can be called as Nayanas, which takes our mind along and creates the knowledge of something. As per Sāndilya Sūtra (99), such proofs are three in number like the eyes of Rudra; i.e. Shabdam (or word), Anumānam (assumption) and Prathyaksham (evidence). Since hearing is a route for retention of what is heard, for assumption – memorising and for evidence – proving, are all indicated. As a proof of all these explanations Śree Bhāskara Rāya quotes some statements from various books;

Pratyaksham Chānumānam Cha Shāstram Vividhāgamam I Trāyam Suviditam Kāryam Dharma Soodtimabheepsatāll

Manusmruti

Sānkya Samāna Sūtra -Trividham Pramāŋam Yoga Sūtra — Pratyakshānumānāgamā: Pramānāni

Since **She** is recognisable with these three types of proofs, **She** is *Trinayana*.

(v) In worshipping Śreedevee there are three methods viz., Dakshina, Uttara and Brahma. The names; 441 – Koulamārga Tatpara Sevitā, 912 – Savyāpasavya Mārgasthā and 923 – DakshināDakshinārādhyā may be referred.

Depending on their abilities/ qualities, **She** takes **Her** devotees in these three methods and hence *Trinayana*.

(vi) DeveePurāŋa says;

Dakshinam Chottaram Lokam TathāBrahmayanam Param I Nayam Sanmārgam Vargam Cha Netree Trinayanā Matāll

(vii) Quoting a grammar note, the author says that there is no letter 'Na' in this name;

Kshubhrāderākrutigaŋatvātsamgnāshabdatve'piŊatvābhāva: II

454. Lolāksheekāmaroopinee - लोलाक्षीकामरूपिणी

- (i) One who is in the form of the affection in women.
- (ii) Her love does not end up with Shiva. To indicate that it spreads to all it is given as love in women. The interpretation reads; Shivakāmanirāsāya Lolākshee Sambandhitvam Kāma Visheshanamil Śree R. A. Sastry's translation goes; "To show Her love is not limited to Shiva, She is so called".
- (iii) 320th name *Ramanalampaţā* may also be referred.
- (iv) She is in the form of Yogesvari, who is the deity of desire. (The

Svayamvara Kalyanee mantra may be reminded).

desire, anger, says, greed. passion. Purāna (v) The Varāha bewilderment, envy, calumny and scorn, thus there are eight mothers. Their names respectively are; Yogesvari, Māhesvari. Vaisnavi, Brahmani, Kalyāni, Indree, Yamadaŋḍaənd Varāhi. (The famous names of eight mothers are; Brahmee, Vārāhee, Indree, Vaishnavee, Koumāree, ChāmuŋḍāandMahālakshmee.

(vi) In some schools this name is split into two names *Lolākshee* and *Kāmaroopiŋee*. In that case some other two names have to be taken

as one. Which are those two names? It is not known.

455. Mālinee - मालिनी

(i) One who is wearing garlands.

(ii) Mālinee is the name of the presiding deity of fifty-one letters in Samskrit.

(iii) In Pancha Panchikā Pooja, worship is done by Kooshāmbhamantra also. 428th name Pancha Koshāntarasthita may be referred.

(iv) In Āmnāya Pooja also worship is done by a mantra called, Malinee

Mantra Rājam.

(v) Mālinee is a companion of Śreedevee, mentioned in the Vamana Purāŋa, in the section on the marriage ceremony of Pārvatee; The Mālinee clasped the foot of Hara. Hara said "whatever you ask I will give, release my foot". Mālinee, then replied to Shiva, "Oh Shiva, bestow your prosperity on my friend, then you will be released". Then Shivasaid, "I have already given, release me, etc."

Tato Harānghrir Mālinyā Gruheeto Dāyakāraŋāt l Kim Yāchase Dadāmyesha Munchasveti Harobhraveet ll Malinee Shankaram Prāha Matsakhyai Dehi Shankara l Soubhāgyam Nijagotreeyam Tato Mokshamavāpsyasi ll Atho'vācha Mahadevo Dattam Mālinee Munchamām ll

(vi) Mālinee is a certain metre. Its character is 15 letters — Na Na Ma Ya Ya.

(vii) According to the *Visva* dictionary, *Mālinee* means, a certain metre, a woman of the florist caste, the city of Champā, Gouri, and river Ganga.

(viii) Mālinee, according to Dhaumya, is a girl of seven years of age.

456. Hamsinee - हंसिनी

- (i) One who is alongwith swans.
- (ii) Swan birds are famous for their beauty in walking. It is the practice of poets to compare the gait of great ladies to that of swan birds. (Great gentlemen's gait is compared to that of elephants or lions). Śree Ādi Śaņkara, in his Soundaryalaharee, (91st verse beginning with "Padanyāsa Kreedā") describes that the swans are inspired by Śreedevee's gait beauty and go behind Her.
- (iii) A type of sanyāsins called Paramahamsā is indifferent to Her (i.e. those great sanyāsins are always meditating upon Her), She is called as Hamsinee.
- (iv) The exhale and inhale of breath together is called *Hamsa Mantra* or *AjapāMantra*. This is a *mantra* about *Śreedevee* and hence **She** is *Hamsinee*.

457. Mātā - माता

- (i) One who is the form of a mother.
- (ii) Since Śreedevee is the mother of this entire universe, She is Māta.
- (iii) Śreedevee is in the form of a mother. All the mantras originated from Herand hence the name Mātā:Skānḍam Mantranām Matrubhoota Cha Matrukā Parameshwaree; Devyupanishad—Mantrānām MatrukāDevee Shabdānām Gnanaroopiŋee.
- (iv) The presiding deity of the tenth day of bright lunar fortnight and sixth day of dark lunar fortnight is called *Nitya*. The *nāmapārāyaŋa* says that the cryptic name for her *mantra* is called *Māta*.
- (v) Padma Purāŋa says that the deity of Kāyāvarohana Kshetra is called as Māta.
- (vi) As per Visva dictionary, the Lakshmee Beeja is called as Māta.
- (vii) The very first name Śreemātā, 337th name Vidhātree, 823rd name Jananee, 934th name Vishva Mātā and 985th name Ambā may be referred.
- (viii) Born in Śree Appayya Deekshitar's race and a great blessed and learned person called Śree Neelakaŋṭa Deekshitar in his book called Neelakaŋṭa Vijaya (II Āshvāsam 20th verse) says that The left part of Ĕshwar in the form of a lady, sometimes seen as male having Kamalā as his consort and wearing the Koustuba gem in his heart. What is the difference in this? Same supreme being. In one sense mother of universe (Jaganmātā) and in another sense the Trivikrama form measuring all the three worlds. In this context the poet uses the

word Mātā in a dual sense indicating Śreedevee and Mahāviṣhŋu, reminding the oneness to us;

Yadetadvāmāngam Ghanajaghanakeshastanabharam Kadhāchittach Chambhor Bhavati Kamalākoustubḥadharam I Jaganmātaryevam Yadapacharitam Tanmaghavatā Jaganmātā Deva: Prabhavati Sa Eva Kshapayitum II

458. Malayāchalavāsinee - मलयाचलवासिनी

- (i) One who is residing in the Malaya mountain (Malayāchalam).
- (ii) This deity is described in the Sābarachintāmaŋi as the famous Malayālaya Bhagavatee. (Malayāmountain is in Kerala and hence it is told as MalayālayāBhagavatee or Malayālaya Bhagavatee).

459. Sumukhee - सुमुखी

- (i) One who has a lovely face.
- (ii) She has a beautiful and splendid face. It is told that with wisdom, the lustre of the face is enhanced. In many a place the Veda says, "One who knows this (Brahmam), his face shines"; ChāndogyaUpanishad (IV-14-2) Shobhatesya Mukhamya Evam Veda; "Oh dear child, your face shines like that of a sage (brahmavit)"; Brahmavidiva Te Soumya Mukhamābhāti.
- (iii) The name of one of the Anga (organ) mantras of Shodaseemantra is Sumukhee.
- (iv) It has been described in 347th name *Vimalā*that *Vishvakarma*, the architect of *Devas*, has indicated various building types, in the scripture *sāstra*. *Sumukham* is one such type.
- (v) The first in the sixteen great names of Lord Ganesha is Sumukha:. This appears in Ganesh Sahasranāmā also. The shakti of Sumukha: is Sumukhee.
- (vi) Sumukhee is a type of metre in music. As per Vruddha Ratnāvali of Venkatesar, its character is Na Ja Ja La Ga. But, as per Vruddha Manimālā of Baingānādu Gachchapee Ganapati Sastrigal, its character is of 10 letters Sa Sa Ja.
- (vii) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 456th name – Sumukha: mentions as;
 - a. One who has a handsome face. The verse from VişhŋuPurāŋa has been quoted Prasanna Vadanam Chāru Padmapadrāyadekshanam.
 - b. He teaches all the knowledge (vidyās) and hence Sumukha: The

Swetashvatara Upanishad (6-18) verse starting from Yo Brahmanam has been quoted.

460. Nalinee- नलिनी

- (i) One who is like a Lotus flower.
- (ii) Her hands, feet, face, eyes and other limbs are like a lotus flower and hence ŚreedeveeHerselfis entirely described as lotus flower.
- (iii) Nalinee is one of the names for river Ganges. She is in that form.
- (iv) Nala, a king, as he was indentified with Śreedevee by devotion, She is called Nalinee.

461. Subhroo: - सुभू:

- (i) One who has beautiful eye brows.
- (ii) Śree Ādi Śaņkara, in his Soundaryalaharee, (47th verse beginning with "Bhruvou Bhughne") describes the beauty of the eye brows of Śreedevee.
- (iii) Earlier in 17th name *Vadanasmara Māngalya Gruhatorana Chillikā*, the beauty of *Śreedevee*'s eye brows were described.
- (iv) Within the time taken for Śreedevee's eye brows to bend up and come down, many four-yugas would have completed. While detailing the period by Ashṭānga method it has been mentioned as; Uurdhva Bhroo Vibhrame.

462. Shobhanā - शोभना

- (i) One who is all radiat with beauty.
- (ii) It can be noted that -683^{rd} name *Shobanā Sulabhā Gati*: has to be split into three words again the 972^{nd} name $\bar{A}shobhan\bar{a}$ has to be split and understood.

463. Suranāyikā - सुरनायिका

- (i) One who is the leader of the Devas.
- (ii) Tripuropanishad says (**She** is) the supreme power of the Devas; Adhishṭāyaināmajarā Purānee Mahattarā Mahimā Devatānām.

464. Kālakanthee - कालकण्ठी

- (i) One who is the consort of Kāla Kandar.
- (ii) Lord Parameshwara, when he swallowed the venom, it stayed in his neck and hence his throat is coloured in black. Hence he is called Neelakanţar or Kālakanţar. The consort of that Kālakanţar. Vāyupurāŋa says, "In the presence of a multitude of Devas, Pishāchas, serpents, and demons, the virulent poison became

transfixed in the throat; hence I am called Kālakanṭar."

Pashyatām Devasanghānām Pishāchoraga Rakshasām | Dhrutam Kante Visham Ghoram Kālakaŋṭas Tatosmyaham ||

- (iii) According to the *DeveePurāṇa*, among the sixty-eight sacred places, *Kālanjara* is a place where *Kalakaṇṭā* is worshipped; *Kālanjare Kālakaṇṭa*:. The presiding *Devee* in that place is mentioned here in this name.
- (iv) Kala a soft low sound, kanta throat, i.e. a soft low sound proceeds from her throat and hence Kālakanţee. The sweetness of Śreedevee's voice has been explained in 27th name Nijasallāpa Madhurya Vinirbhartsita Kachchapee.
- (v) There is a story in the *Linga Purāŋa* that in order to destroy the demon *Dārukā*, "*Shiva* created *Kāli*, *Kapardinee* and *Kālakaŋṭee*"; *Sasarja Kāleem Kāmāri*: *Kālakaŋṭeem Kapardineem*.

465. Kanthimatee - कान्तिमती

- (i) One who is radiant/ resplendent.
- (ii) Earlier in 449th name Kantee, this was explained.

466. Kshobhinee - क्षोभिणी

- (i) One who is causing emotion/ or one who agitates.
- (ii) Before the start of creation, when the Supreme Being was alone, the illusion (Māyā) created an excitement in him and thus this universe was created. That excitement was created by Śreedevee. The ViṣhŋuPurāŋasays, "The Lord Viṣhŋu entering the Prakruti and Purusha, by his own will excited at the time of creation.";

Prakrutim Purusham Chaiva Pravishayātmechchayā Hari: I Kshobayāmāsa Bhagavān Sarga Kāle Vyāpāshrita: II

(iii) The Varāha Purāŋa says, "Vaishnavee (the consort of Viṣhŋu) once went to the Mandāra mountain to perform penance; after she had performed penance for along time she became excited (by passion); from that excitement young women of fair appearance, with blue curling hair, with lips as red as the Bimba fruit, lotus-eyed, with body like the red lotus wearing an anklet, beautiful, when the mind of Śreedevee was agitated, hundreds and millions of such women arose with different faces";

YāMantram Gatādevee Tapastaptum Tu Vaishŋavee | Tasyās Tapantyā: Kālena Mahata: Kshubhitam Mana: || Tasmāt Kshobhāt Samuttasthu: Kumārya: Soumyadarshanā I Neela Kunchita Keshāntā Bimboshtya: Padmalochanā: II Indeevarasamā Dāma Noopurādhyā: Suvarchasa: I Evam Vidhā Sthriyo Devya: Kshobhite Manasidrutam II Uttasthu: Shatasāhasrā: Koţisho Vividhānanā: II

467. Sookshmaroopinee - सूक्ष्मरूपिणी

- (i) One who has a very subtle, not to be easily be recognised, form.
- (ii) Kaivalyopanishad (16) says it is subtler than the subtle and eternal; Sookshmāt Sookshmataram Nityam. Kaţopanishad (II-20) says it is subtler than an atom; Anoraneeyān.
- (iii) The sacrificial fire done in the fire at Kunḍalinee, in the midst of Mooladhāram, is subtle. It is called Rahoyāgam. This indicates, in the Navāvarŋa Pooja, after establishing the vessels through mantras, offering special argyās, offering prayers to teacher, the following are offered as oblations in the fire of Kunḍalinee; virtues, sins, decisions, indecisions, justice, injustice, actions and inactions. This homa (sacrificial fire) is explained in Tantra Rāja Tantra in verses starting from Nityā Nityodite ending with Evam Dvādshadhā Homamaksharai: Syādudheeritai:.She is in the form of that homa.
- (iv) Śreedevee's gross, subtle and subtler forms were discussed in 6th name *Udyadhbānu Sahasrābhā* and 11th name *Panchatanmātra Sāyaka*. Here the subtle form is described.
- (v) Śree Ādi Śankara in his commentary of VişhnuSahasranāmam for the 457th name – Sookshma: mentions as; the ether and all are material causes. Since there is no material cause like sound, etc., he is subtle. Mundakopanishad (I-1-6) says; Sarvagatam Susookshmam.

468. Vajreshvaree - वज्रेश्वरी

- (i) One who is in the form of the deity called Vajreshvaree.
- (ii) The presiding deity of the sixth day of bright lunar fortnight and tenth day of dark lunar fortnight is called *Vajreshvaree*.
- (iii) The deity of the Jālandhara Peeţa is called Vajreshvaree.
- (iv) Pāvano Upanishad says that three Devees viz., Kāmeshwaree, Vajreshvaree and Bhagamālinee are worshipped in the eighth Āvaranam; Kāmeshvaree Vajreshvaree Bhagamālineyontas Trikoŋagā Devya:
- (v) The Śree Chakra has twelve walls, all built of diamonds; in the centre of the eleventh, there is a river called Vajramayee and she is

its deity. Sage *Durvāsa* in his *Lalitāstavarathan*, (44 and 45) says, "There let the ever flowing river called *Vajra*, be everlasting, filled with the sound of the sweet notes of the swans gliding on the beautiful waves; on the pleasant bank of that river *Vajreshee* flourishes decked with diamond ornaments praised by *Devas* headed by *Indra*, the hurlerof the thunder-bolt";

Tatra Sadā Pravahanti Tatinee Vajrāpbhidhā Chiram Jeeyāt I Chatolormi Jāta Nrutyat Kalahamsee Kula Kalakvanita PushṭāII Rodhasi Tasyā Ruchire Vajreshee Jayati Vajra BhooshādyāI Vajra Pradāna Toshita Vajrimukha Tridasha VinutachāritrāII

(vi) The BrahmānḍaPurāŋa says, when Indra performed penance in the water, "From that water Śreedevee arose and gave Indra the weapon called Vajra".

469. Vāmadevee - वामदेवी

- (i) The consort of Vāmadeva.
- (ii) There are five forms viz., Eesana, Tatpurusha, Agora, Vāmadeva and Sadyojāta of Shiva. In that **She** is the consort of Vāmadeva.
- (iii) In ShivaPurāŋa,Shiva has been described; "Of beautiful appearance, red as the red paste (kunkuma), the north face of the Lord called Vāma is firmly established";

Kumkumakshoda Sankāsham Vāmāgyam Vanaveshdrut I VaktramuttaramĚshwasya Pratistāyām Pratishtitam II

- (iv) Vāma to be worshipped, deva the deity. The AitreyaSrutisays, "The Devas addressed him; he indeed is to be worshipped by all of us, hence he is called Vāmadeva";
 - Tam Devā Abruvan Ayam Vai Na: Sarveshām Vāma ItTasmādvāmadeva:
- (v) Vāma the left side, Deva he shines, i.e. Ardhanāreeshvara (half body is Shiva and the other half is Devee) is called Vāmadeva.
- (vi) Vāma fair; beautiful Devee.
- (vii) Vāma the fruits of actions, Devee, the presiding deity of them. Vāma those devoted to the left-hand path (Vāmāchārā). She is their goddess. (In worshipping Śreedevee there are two types; viz. Vāma method and Dakshina method.) This has been explained in detail in 912th name SavyapasavyaMargasthāand 923rd name DakshināDakshinārādhya. There itself, ŚreeBhāskaraRāyaadvises that Vāmā method is not suitable to us.
- (viii) The DeveePurāŋasays, Vāma means opposite or inverted; as

Śreedevee gives bliss through that path **She** is called *Vāmadevee*. *Vāmam Viruddharoopam Tu Vipareetam Cha Geeyate I Vāmena SukhadāDevee Vāma Devee Tata: Smrutā II*

470. Vayovasthāvivarjitā - वयोऽवस्थाविवर्जिता

- (i) One who is devoid of old age and other changes.
- (ii) She is exempt from the states of life childhood, boyhood, youth etc.; because She is eternal.
- (iii) 136th name *Nityā*, 344 *Kshayavruddhi Vinirmuktā*, 358 *Tarunee* and 430 *Nitya Youvanā* may be referred.

471. Siddheshvaree - सिद्धेश्वरी

- (i) One who is the goddess of Siddhas or spiritual adepts.
- (ii) **She** is the queen of *siddhas* like *Gorakshānandar, Matsyendranāthar* and others.
- (iii) Those who got the *siddhis* like *Animā*, *Mahimā*, etc., through adoration are called *Siddhas*. Hence the controls of nature do not apply to them. For instance water will not wet them, fire will not burn them, wind cannot move them and they can be omnipresent like ether. But the primary goal of worship is not to win over these basic elements. The aim is to experience the oneness with the God by using those *Siddhis*, control the mind and do penance. These are tools to help doing penance. Those who do not use such powers for doing penance, but use it for worldly affairs will not develop self knowledge. They would repeatedly be bound by the cycle of birth. It is apt to call those who use the *Siddhis* for attaining the self knowledge as *Siddhas*. **She** is the queen of such *Siddhas*.
- (iv) In the Guru Mandala Pooja, it is usual to worship three different races of teachers like Divyoukas, Sidhoukas and Mānavoukas. It is the practice to worship these three teacher groups out of the Sarvasiddhiprada Chakra, (central triangle) by imagining three lines. It is mentioned in the Poorva Bhāga (first section) of this Sahasranāma, that these three groups seated in their respective places in Śreedevee's assembly and heard Vāgdevees chanting this Sahasranāma.
- (v) There is also a deity of this name at Banaras.

472. Siddhavidyā - सिद्धविद्या

(i) One whose mantra (Śree Vidyā) is always fruitful.

- (ii) Mantra is that which protects those who chant it. If the deity of the mantra is a male it is called mantra, if it is a female it is called Vidya.
- (iii) Only after verifying whether the mantra (or the Vidyā) will give the fruit for self, one has to accept that mantra from a teacher as advise. There are four methods of such verification.
 - a. Siddham chanting for a particular number of times. Give results by doing Purascharanam (The four sacrificial fire, food, tarpana and mārjanā together are called Purascharanam).
 - b. Susiddham Give results even if chanted for lesser number of times than the prescribed one. (It can be thought that in the previous births this mantra was chanted and for some reason did not give full results and is in credit for this person and hence gives fruits early in this birth).
 - c. Susādhyam Against the above, the person is in debt to the mantra in the previous births, since he might have mis-used it, and hence it gives results in this birth only if chant for more number of times than the prescribed one.
 - d. Ari One who makes enmity with the presiding deity of the mantra by misbehaving with the deity, the mantra will not give its fruits. On the contrary, it will try to destroy him and his family.
- (iv) To identify which method a mantra belongs to, a diagram called Siddhāri Koshtam is used.
- (v) For some mantras, Siddhāri Koshtam need not be used. Such mantras give result to all and at all times. One such mantra is Śreedevee's Panchadasāksharee Vidyā. She is in the form of Siddha Vidyā and offer fruits of chanting.

473. Siddhamātā - सिन्द्रमाता

(i) One who is the mother and guard of Siddhas (aspirants).

474. Yashasvinee - यशस्विनी

- (i) One who is most renowned.
- (ii) MahāNārāyaŋa Upanishad(1-10) says; Tasya Nāma Mahadyasha:. In the 511th name Bandhinyādi Samanvitā the names of theDevees around Kākinee Yogini will be explained. One among them is Yashasvinee.
- (iii) The Yoginee forms of Śreedevee; in the next 60 names (475 to 534) Śreedevee is worshipped under Yoginee Nyāsa (Nyāsa mental

appropriation) method. As a background to understand this, we need to know some details.

Nyāsa is something established, to make the energy of the devata in our body and mind, i.e. imagining in that way. In this fashion the idea that self itself in the form of devata, is formed. That is the purpose for which Nyāsa is done.

Every mantra has corresponding sage, metre, nyāsam and dhyānam (meditation verse). Nyāsa is done, in general dividing the mantra into six parts (or divided into three parts and used twice) and on fingers, heart, head, tuft of hair, armour (shoulders), eyes and weapons (assuming defense weapons around the head). The japa (chanting) done without nyāsa or counting is not considered as japa at all. In addition, some other special types of nyāsās are also done. It is understood from the first part (poorva bāga) of this Sahasranāma that those nyāsās were advised by Hayagreeva to Agasthya in the Nyāsākānḍa. According to Śree Vidyā method, the oneness with the devatas happens in five ways viz., Śree Chakra, Śree Vidyā (mantra), Śreedevee, one's own teacher and self – it has to be assumed that all these five become one.

Shoda Nyāsa (six types) is one of the special nyāsās, as per the Śree Vidyā method. This also is of two types. One is laghu (brief) Shodā Nyāsa. This has six sub-types viz., Ganesha Nyāsa, Graha (planets) Nyāsa, Nakshatra (star) Nyāsa, Yoginee Nyāsa, Rāsi Nyāsa andPeeṭa Nyāsa. Only those who have been invocated with Panchadaseemantra can do this.

Second is Mahāshoḍa Nyāsa. This also has six sub-types viz., Prapancha (universe), Bhuvana (world), Moorthy (form), Mantra, Devata and mothers. Only those who have been invocated with Shoḍasee mantra can do this, with the permission of the teacher.

In this Sahasranāmā, Vasinee Devees worship Śreedevee as per Yoginee Nyāsā method as explained in names from 475 to 534. Peeṭa nyāsā method is explained in 833rd name – PanchāshatPeeṭaroopiŋee.

Laghu Shoḍā Nyāsā has to be done as indicated in various Śākta Tantras. ŚreeBhāskararāya himself has explained this in his Varivasya Rahasya, Sethu Bandam(the explanation for Nityāshoḍashikārnava).

Gaŋesha Graha Nakshatra Yoginee Rashi Roopineem I Deveem Peeṭamayeem Vande Mātrukām Sundareem Parām II These nyāsās have to done in alongwith the 51 letters in Samskrit language.

It has to be imagined that the forms of *Ganesha*, etc., are all *Śreedevee's* only. It has been explained in *Tantra Sāstras*, to touch different constituent parts of the body for each of the *nyāsās*. These are to be learnt from a proper teacher.

Ganesha	-	51
Graha (planets)	-	9
Nakshatra (star)		27
Yoginee	HOD.	7
Rāsi (Aries to Pisces)	301	12
Peeta(ShaktiPeeta, etc.)	10	51
Total	1,010	157

Yoginee Nyāsa is done in all the six chakras from Moolādhāra till Agna and in Sahasrāra Lotus. There are seven Yoginees viz., Dāginee, Rāginee, Lāginee, Kāginee, Sāginee, Hāginee and Yāginee. It is usually mentioned as Daralakasahaya by combining the first letters of these names. They are presiding deities for each of the chakras. Also they are the deities in-charge of skin, blood, flesh, fat, bone, marrow and semen. Meditation verses are available for each of them. Their dwelling place, form and weapons are also mentioned. Supporting deities are also available.

List of Yoginee formsofŚreedevee.

Na	me	Na	Chakr	Fo	Col	No.	Wea	Cha	Supp	Во	Rice -	Pe	Lett
FROM	To	me of the Yo gin ee	а	r m	our	of face s	pons	ract	ortin g Deiti es - (First Nam e)	dy Par t	inter ested	tal	ers
4 7	4 8	Дã gin	Vishu ddhi	Th re	Re ddi	1	Club		Amru tā	Ski	Pāyā sānn	16	Vow
5	4	ee		e ey es	sh Wh ite				EES N	9 49 990	am		LINE LINE LINE
4	4	Rā	Anāh	Fa	Wh	2	Aksh	@	Kālar	Blo	Rice	12	Ko
8	9	gin	ata ·	ng	ite	Para.	aMāl	S THE	ātree	od	with		to
5	4	ee	Buite	S	100/2-3	French le	ā	Travers .		Ton of	ghee	500	Da

4 9 5	5 0 3	Lāg ine e	Maŋi poora ka	gold gold julg grag	Re d	3	Thun derb olt	#	Dām aree	Fle sh	Rice mixe d with jagge ry	10	Da to Ba
5 0 4	5 1 3	Kā gin ee	Svādi shtān a	a verses	Yell	4	Tride nt	\$	Band inee	Fat	Curd rice	6	Ba to La
5 1 4	5 2 0	Sāg ine e	Mool ādhār a	Explained in Dyāna verses		5	Goad		Vara dā	Bo ne	Rice with green gram dhal	4	Va to Sa
5 2 1	5 2 7	Hā gin ee	Agna	Ä	Wh ite	6			Ham savat ee	Ma rro w	Yello w rice	2	Ha to Ksha
5 2 8	5 3 4	Yā gln ee	Sahas rāra		Mi xed	All dire ctio	All		36 go Starter	Se me n	All types of rice	10 60	All

- * Creator of fear for the souls who do not have the knowledge of oneness
- @ Giver of boon for the brave
- # Giver of happiness to all devotees
- \$ Pride and interested in alcohol

Note: wherever '-' is mentioned, the details are not available in the Sahasranāma.

These details are listed as mentioned in this Sahasranāma. It would be convenient to read the below names with the help of this list.

While discussing the *chakras*, it is usual to start from *Moolādhāram*. However, it is the practice to list down the parts of the body as above. In that sense, the names of the *Yoginees* are listed. i.e. It has started from *Vishuddhi*. Also, it is in the ascending order of number of faces of *Yoginees*.

All these Yoginees are different forms of Śreedevee only. By fixing them, who have yoga energy, in the concerned parts of the body, one can control all the five basic elements.

With this nyāsā, Śreedevee is experienced in an integrated form. 653rd name – Yoginee and 655th name – Yogyā – She herself is the Yoginees.

A small note about the body parts:-

The essence of the food intake is converted into the energy. That without essence passes away as stools. That milky essence is further cooked by heating inside the body and a major chunk is turned into skin.

Further heated up it becomes blood. The gist of blood is flesh. The gist of flesh is fat. Its gist is bone, further marrow and then the root semen. In *Pāvanopanishad* also seven constituent parts of the body only are mentioned. *Kāmikāma* says, by adding *Prāŋan* (breath) and *Jeeva* (soul) it is counted as nine. The tenth is *Parameshwari* herself. There itself it is mentioned that the five viz., skin, blood, flesh, fat and bone are *Shiva* related corners and the four viz., marrow, semen, breath and soul are *Shakti* related corners. *Sāstrās* say that these nine corners are *Śree Chakra* itself. And the body itself is the *Śree Chakra*. 11th verse in *Soundaryalaharee* may be referred.

475. Vishuddhichakra Nilayā - विशुद्धिचक्रनिलया

- (i) One who abids in the VishuddhiChakra.
- (ii) This chakra is in the cavity of the throat. In this chakra, the soul gets purified by looking at the Brahmam, in the form of a swan. Hence this is called as VishuddhiChakra. Her abode is in the pericarp of the sixteen-petalled lotus.

476. Āraktavarŋā - आरक्तवर्णा

- (i) One who is rosy/ crimson coloured.
- (ii) Her colour is like that of a trumpet flower.
- (iii) The letter ' \bar{A} ' is prefixed to this name. Later 499th name has to be read as *Raktavarŋa*.

477. Trilochanā - त्रिलोचना

- (i) One who has three eyes.
- (ii) It has to be reminded that though 453rd name has the same meaning, some other explanations were also provided there.
- (iii) 762nd name *Tryambikā* also calls *Śreedevee* as three-eyed.

478. Khaţvāngādipraharaŋā - खट्वाङ्गादिप्रहरणा

- (i) One who is armed with a club, etc.
- (ii) Khaţvānga is a club with a human skull at its end. Khaţvā cot. Hence it can be taken as She has the leg of a cot as a weapon.

479. Vadanaikasamanvitā - वदनैकसमन्विता

- (i) One who is with a single face.
- (ii) She has one face which explains the ether tatva.

480. Pāyasānnapriyā - पायंसान्नप्रिया

(i) One wholoves rice mixed with pāyasā (milk pudding).

- (ii) Pāyasam is made by cooking rice in cow's milk.
- (iii) Pāyasānnam (also called as Paramānnam). This is a healthy food and helps the growth of body parts.

481. Tvaksthā - त्ववस्था

(i) One who is the deity of organ of touch.

482. Pashulokabhayangkaree - पशुलोकभयङ्करी

- (i) One who is frightful to the ignorant.
- (ii) Pashus are those devoid of the knowledge of non-duality.
- (iii) In the 133rd name *Niranjanā*, the word *pashu* was explained. 354th name *Pashupāshavimochinee* may also be referred.

483. Amrutādimahāshaktisamvrutā - अमृतादिमहाशक्तिसंवृता

- (i) One who is surrounded by 16 Shaktis starting from Amruta.
- (ii) Counting as each for one petal and one for one letter there are 16 Shaktis around Śreedevee. They are; Amrutā, Ākarshinee, Indrānee, Esānee, Umā, Uurdvakeshi, Ruddhitā, Rookārā, Lukārā, Lookārā, Ekapadā, Ishvaryātmikā, Omkārā, Oushadee, Amibikāand Akshara.

484. Pākineeshvaree - डाकिनीश्वरी

- (i) One who is having the name of Dakineeshvaree.
- (ii) One who possesses the nine attributes discussed above.

485. Anāhatābjanilayā - अनाहताब्जनिलया

- (i) One who abides in the AnāhataLotus.
- (ii) This is in the heart with twelve-petalled lotus. This is the place of air.

486. Shyāmābhā - र्यामाभा

- (i) One who is shining with dark (mixed with green) complexion. It is the colour of clouds.
- (ii) A girl with 16 years of age is called Shyāma. She is in that form. (It can be noted that at the end of MahāShodanyāsa the verse starting with "Amrutārna Madhyastam" the statementShodasha Vārshikam is mentioned.)

487. Vadanadvayā - वदनद्वया

- (i) One who has two faces.
- (ii) To explain the two tatvas ether and air She has two faces.

488. Dhamshtrojvalā - दंष्ट्रोज्वला

- (i) One who has shining tusks/ fangs.
- 489. Akshamālādidharā अक्षमालादिधरा

- (i) One who wears a rosary etc.
- (ii) The garland made of Samskrit letters (numbering 51) starting from 'A' ending with 'Ksha' is called Akshamāla. This is useful for counting while chanting mantras.
- (iii) In the dhyāna (meditation) verse of Śreedevee, it has mentioned that **She** wears Aksham, Shoolam, Kabālam and Damaroo. Aksham is the wheel of a chariot. It can also be interpreted as that **She** has the chakra weapon in that model. 998th name of Viṣhŋu Sahasranāma Rathāngapāni may be compared.

490. Rudhirasamsthitā - रुधिरसंस्थिता

(i) One who is the presiding deity of the blood part of the body.

491. Kālarātryādishaktyoughavrutā - कालरात्र्यादिशक्त्यौघवृता

- (i) One who is surrounded by Kālarāthree and other ShaktiDevees.
- (ii) It has been mentioned in VarāhaPurāŋa about a ShaktiDevee called Kālarāthree. She is the destruction energy originated from Tamo character of Rudṛa. It is mentioned that she did penance at Neelagiri to complete a vow.
- (iii) As a pre-announcement of one's death, he/ she will get a dream in the night previous to death. That night is called *Kālarāthree*.
- (iv) In Brahmastuti of Saptashatee (first chapter) it has been mentioned that Kālarāthree is the dissolution at the end of kalpa and Moharāthree is the great destruction. She is in that form; Kālarāthrir Mahārāthrir Moharātrshcha Dāruna.
- (v) In the Kavachā read as part of Saptashatee, it has been mentioned that Kālarāthree is the seventh one of the nine names of Durga.
- (vi) In some schools it has been mentioned that in Rāmayanā, Kālarāthree only took the incarnation as Sitā to kill Rāvana.
- (vii) In Laghu Shoḍanyāsa, the names of 12 Devees are mentioned as; Kālarāthree, Khantitā, Gāyatree, Ghantākarshinee, Gnārnā, Chanḍā, Chāyā, Jayā, Jangāriŋee, Gnanaroopa, Dangahastāand Dankāriŋee.
- (viii) It can be also be taken as **She** is in the form of *Kālarathree* mentioned in the *DevataNyāsā* of *Mahāshoḍanyāsa*.

492. Snigdhoudana Priyā-स्निग्धौदनप्रिया

- (i) One who fond of rice mixed with ghee.
- (ii) This food is very good for enrichment of blood. This gives energy to

193. Mahāveerendravaradā - महावीरेन्द्रवरदा

- (i) One who grants boons to the chiefs of warriors.
- (ii) Vi many, ira, excited or intoxicated; the meaning is that the veeras are the trained orators gifted with eloquence. She grants boons to their leaders.
- (iii) Mahaveera a kind of vessel used in the Soma sacrifice, as explained in Sruti; Mahāveeram Tu Vibādhamrujeshwam. The meaning is the mahāveeras are those who are continually drinking the nectar of BrahmamorIndras, those whoknow Brahmam. Idam, those who directly realise Brahmam, which is the Self, the witness of all, saying "I am He". Srutis say, "He perceived, hence he is called Indra"; Idamadarshamidamadharshamiti. Tasmādindro Nāma.
- (iv) Veeras are those who are beyond the distinction of Aham and Idam, who are valiant, and who are Svātmā Rāmas (those who do not know Self and not blessed). She gives boon to the great and leader like among them.

Ahami Pralayam Kurvannidama: Pratiyogina: I Parākramam Paro Bhunkte Svātmānamashivāpaham II

- (v) The ShivaSūtra (I-11) says, "He is veeresa, who enjoys in the threefold way." That is, Veerendras are those who realise the fourth state (tureeya) in the other three states also (awaken, deep sleep and swoon); Tritayābhoktā Veeresha:. This is based on the Kshemarāja's Vimarsanee.
- (vi) The commentator Varadarāja interprets the Sūtra thus, "Veeras, senses causing the miseries of separateness, extending within and without, and Isa is the lord of the senses";

Veeresha Iti Veerānām Bhedavyasana Kārinām I Antar Bhahir Visaratāmindriyānām Dheeshvara: II

- (vii) Mahāveera is the name for Prahlāda. The Devee Bhāgavatam (book IV) says that Indra and Prahlāda praised Devee after their fight which lasted a hundred divine years and She granted them boons.
- 494. Rākiŋyambāsvaroopiŋee राकिण्यम्बास्वरूपिणी
- (i) One who is in the form of the Rākinee Yoginee.
- 495. Manipoorābjanilayā मणिपूराब्जनिलया
- (i) One who resides in the lotus called Manipoora.
- (ii) It is in the belly button with 10 petals.

496. Vadanatrāyasamyutā - वदनत्रयसम्युता

- (i) One who has three faces.
- (ii) Theabdomen is the place of water. Hence **She** has three faces To explain the three tatvas ether air and water.

497. Vajrādikāyudhopetā - वज्रादिकायुधोपेता

- (i) One who is armed with the thunderbolt and other weapons.
- (ii) In the dhyāna (meditation) verse of Śreedevee, it has mentioned that **She** has in her four hands thunderbolt, *Shakti, Daŋḍam* and *Abhayam*.

498. Dāmaryādibhirāvrutā - डामर्यादिभिरावृता

- (i) One who is surrounded by Dāmaree and others.
- (ii) The names of 10 Devees are; Dāmaree, Dhankāriŋee, Nārnā, Tāmasee, Sthānvee, Dhākshāyanee, Dhātree, Nāree, Pārvatee and Phatkāriŋee.

499. Raktavarŋā - रक्तवर्णा

(i) One who is red/blood coloured.

500. Māmsanishṭā - माम्सनिष्टा

(i) One who is fond of flesh/ meat.

Thus ends the sixth Kalā called Ruchi.

Section 7: Sushumnā Kalā

501. Guḍānnapreetamānasā - गुडान्नप्रीतमानसा

(i) One who gets satisfied with the rice cooked with jaggery.

502. Samastabhaktasukhadā – समस्तभक्तसुखदा

(i) One who bestows happiness to all the devotees.

503. Lākinyambāsvaroopinee - लाकिन्यम्बास्वरूपिणी

(i) One who is in the form of Lakinee Devee.

504. Svādhishṭānāmbujagatā – स्वाधिष्टानाम्बुजगता

(i) One who abides in the Svādhishtānachakra (in the lower abdomen of the body).

505. Chaturvaktramanoharā – चतुर्वक्त्रमनोहरा

(i) One who is fascinating with Her four faces.

(ii) Svādhishtāna is the place of water. Hence starting from ether until water the four primary elements represent the four faces of Śreedevee. This is explained in the book by Śree Radhakrishna Sāstrigal. The 14th verse of Soundaryalaharee can also be referred, which states Svādhishtāna as the place of fire and Manipooraka as the place of water.

506. Shoolādyāyudha Sampannā – शूलाद्यायुधसंपन्ना

(i) One who has weapons like trident (trident, noose, skull and goad are the weapons of *Śreedevee*).

507. Peetavarnā - पीतवर्णा

(i) One who is yellow in hue (golden in colour).

(ii) The word Hiranyavarŋām in Śree Sooktam can be reminded. Peeṭaalso means Saffron flower. Hence it can also be taken as that Śreedeveeis rosy in colour like the Saffron flower. The reddish/ rosy colour of Śreedevee has been described in many a place;

Example 1; Sindoorāruna Vigrahām in the dhyāna verse of this

Sahasranāma.

Example 2; Louhityametasya Sarvasya Vimarsha: in Pāvanopanishad.

508. Atigarvitā - अतिगर्विता

(i) One who is very proud/ dignified.

(ii) She is proud because She is so beautiful.

(iii) In Saptashatee (V chapter – Doota Samvādam), we read Śreedevee's

own words that She has pride; Yo Me Darpam Vyapohati.

(iv) In the 158th name (*Nirmadā*), we read that **She** does not have pride. It is the character of *Brahmam* as subtler than an atom, bigger than the biggest, etc. - *Anoraneeyān Mahato Maheeyān*. Hence there is no contradictions in such names.

509. Medonishṭhā - मेदोनिष्ठा

- (i) One who is residing in/ presiding over the fatty tissues of the body.
- (ii) Since **She** is the presiding deity for these tissues, **She** was mentioned as pride in the previous name.

510. Madhupreetā – मधुप्रीता

- (i) One who gets satisfied (fond of) with mead.
- (ii) Madhu also indicates honey.
- (iii) Sruti also says, "One who presents an oblation with madhu, pleases the great Devee"; Yan Madhunā Juhoti Mahateemeva Taddevatām Preenāti.

511. Bandhinyādisamanvitā – बन्धिन्यादिसमन्विता

- (i) One who is surrounded by Bandhinee and others.
- (ii) These are the six deities from Bandhinee, Bhadrakālee, Mahāmāyā, Yashasvinee, Raktāand Lamboshtee.

512. Dadhyannāsaktahrudayā - दध्यन्नासक्तह्दया

(i) One who is fond of curd rice.

513. Kākineeroopadhārinee - काकिनीरूपधारिणी

(i) One who is in the form of Kākinee Devee.

514. Moolādhārāmbujārooḍhā - मूलाधाराम्बुजारूढा

- (i) One who dwells in MoolādhāraLotus.
- (ii) Moolādhāra is the lower abdomen in the body. She resides in the Lotus in that place.

515. Panchavaktrā - पन्चवक्त्रा

- (i) One who exhibits five faces.
- (ii) Moolādhāra is the place of earth tatva. Hence She has five faces indicating the five primary elements ether till earth.

516. Asthisamsthitā - अस्थिसंस्थिता

(i) One who presides over the bones of living beings.

517. Ankushādipraharanā - अङ्कराादिप्रहरणा

(i) One who is armed with goad and other weapons. (She has goad,

Lotus, book and knowledge sign [of hands - mudra] in her hands).

518. Varadādinishevitā - वरदादिनिषेविता

(i) One who is attended by Varadā and other Shaktis. Their names are Varadā, Śree, Shaŋdāand Sarasvathee.

519. Mudgoudanāsaktachittā – मुद्रौदनासक्तचित्ता

- (i) One who is fond of rice mixed with green gram pulse.
- (ii) Such a food item is called Pongal Śree Bhāskararāya explains the recipe for preparation of Pongal.

520. Sākinyambāsvaroopinee – साकिन्यम्बास्वरूपिणी

- (i) One who is in the form of Sākinee.
- (ii) In the dhyāna verse of this Sahasranāma it has been mentioned as She is in the colour of smoke (Dhoomrābhām). It is also mentioned as; Madhumadamuditām – She is much pleased under the influence of alcohol.

521. Āgnāchakrabjanilayā – आज्ञाचक्राब्जनिलया

(i) One who resides in the Āgnā chakra Lotus – in between the eye brows.

522. Shuklavarŋā - शुक्लवर्णा

(i) One who is white in complexion.

523. Shadanana – षडानना

- (i) One who has six faces.
- (ii) Āgnā chakra is the place of the mind. To exhibit the energy of the five primary elements and that of mind, **She** has six faces. To show that it is the controlling chief of all the five chakras from Vishudhi till Moolādhāra, **She** has six faces.

524. Majjāsamsthā – मज्जासंस्था

(i) One who is the presiding deity of bone marrows.

525. Hamsavateemukhyashaktisamanvitā — हं सवतीमुख्यशक्तिसमन्विता

(i) One who is surrounded by Hamsavatee and other Shaktis. Their names are Hamsavatee and Kshamāvatee.

526. Haridrānnaikarasikā – हरिद्रान्नैकरसिका

(i) One who is fond of yellow or rice mixed with turmeric.

527. Hākineeroopadhārinee – हाकिनीरूपधारिणी

- (i) One who is in the form of Hakinee.
- (ii) In the dhyāna verse of this Sahasranāma it was mentioned that She has knowledge sign, Udukkai (a kind of goat-skin drum), garland of letters (Samskrit alphabets) and skull in her hands and provides all the happiness to Her devotees.

528. Sahasradalapadmasthā – सहस्रदलपद्मस्था

(i) One who dwells in the Sahasrāra Lotus (Brahmarandram).

529. Sarvavarŋopashobhitā - सर्ववर्णोपशोभिता

- (i) One who shines with all colours.
- (ii) She is with Black, Green, Red, Yellow and the colour of trumpet flower.
- (iii) Sarva all, Varŋa Samskrit alphabets (the fifty-one letters from A to Ksha), that is the fifty shaktis from Amruta to Kshamāvati; She shines with these letters and the corresponding presiding deities. Counting these fifty letters backwards and forwards we obtain a hundred shaktis, these each reside in ten petals.
- (iv) According to Vararuchi's Kaţapayādi method the word 'Upa' indicates the number ten. i.e. it is apt that each deity residing in ten petals – mentioned above.
- (v) Based on this method some repeat in the Yogininyāsa, ten times each of those shaktis to make up a thousand.

530. Sarväyudhadharā – सर्वायुधधरा

- (i) One who is armed with all weapons.
- (ii) In Sruti also (Śree Rudram) we read as; Sahasrāni Sahasradhā Bāhvos Tava Hetava:
- (iii) Vişhŋu Sahasranāmā 759th name Sarvashastrabhrutāvarā and 1000th name Sarvapraharanāyudha: may be referred.

531. Shuklasamsthitā - शुक्लसंस्थिता

- (i) One who is the presiding deity of semen.
- (ii) According to the *Bhavishyottara Purāŋa*, *Shukla* is the name of a kind of meditation at the time of sexual enjoyment. It can also be taken as that **She** is in that form.

532. Sarvatomukhee – सर्वतोमुखी

- (i) One who has faces in all round directions.
- (ii) In Śreemad Bhagavat Geeta (XIII-13) it is mentioned as; Sarvatokshishiromukham- Everywhere eyes, heads and mouths.

(iii) In Sruti (Purusha Sooktam) also it is mentioned as; SahasraSheershā: Purusha: Sahasrāksha: Sahasrapād.

533. Sarvoudanapreetachittā – सर्वोदनप्रीतचित्ता

- (i) One who gets pleased with all kinds of rice.
- (ii) As mentioned earlier, right from *Pāyasa* rice till Yellow rice and other rice, **She** gets pleased with all kinds of rice.

534. Yākinyambāsvaroopiŋee – याकिन्यम्बास्वरूपिणी

- (i) One who appears in the form of Yākinee.
- (ii) In the meditation verse of this Sahasranāma it was mentioned that it is the quality of Śreedevee to admire Paramashiva; Parashivarasikām.
- (iii) Thus having described *Śreedevee* under the forms of *Yoginees*, it is proceeded to describe **Her** with other forms/ qualities. This has been given as a list.

535. *Svāhā* – स्वाहा

(i) One who is in the form of *Svāhā*, the sacred exclamation with which oblations are made in sacrificial fire for gods.

536. *Svadhā* – स्वधा

- (i) One who is in the form of Svadha.
- (ii) The words Svāhā and Svadhā are used when oblations are offered to gods in the sacrificial fire. Devee Bhāgavatam (IX-43-7) says – the word Svāhā is uttered when the sacrificial fire is about gods and the word Svadhā is used when it is about pitrus (predecessors in the family race);

SvāhāDevee Havirdāne PrshastāSarvakarmasu l Pitru Dāne Svadhā ShastāDakshiŋā Sarvato Varāll

(iii) It is also to be construed that **She** is in the form of *Devees* in these names (*Svāhā* and *Svadhā*). Saptashatee (chapter 4-9) says - by uttering your name all the host of gods, Oh *Devee*, is satisfied in all sacrifices, for thou art *Svāhā* and thou art named *Svadhā*, the word which gives satisfaction to the host of pitrus;

Yasyā: Samastasuratā Samudeeraŋena Truptim Prayāti Sakaleshu makheshu Deveel Svāhāsi Vai Pitrugaŋasiya Cha Truptihetu Ruchchāyase Tvamata Eva Janai: Svadhā Cha II

(iv) The Mārkandeya Purāna says - there are seven words which are

used in the *Homa* (sacrificial fire), in the oblation and in the cooking. By repeating (or uttering) your name only, Oh *Devee*, the merit of repeating these names are obtained by *Brahmavādins*;

Somasamsthā Havi: Samstha: Bāgasamsthāshcha Sapta Yā: |
TāstvaduchchāranādDevee Kriyante Brahmavādibhi: ||
While interpreting this, it has to be uttered as Svāhā Namahā and

SvadhāNamaha.

(v) Hence Śreedevee is said to be in the form of Svāhā and Svadhā (combining the previous name also).

(vi) The Linga Purāŋa says — the consort of Shiva in the form of fire is said to be Svāha. The divine six-faced one (Skanda) is called by the learned, the son;

Svāhā Vahnyātmanastasya Proktā Pashupate: Priyāl Shanmukho Bhagavān Devo Budhai: Putra Udhāhruta: II

The same message is confirmed in the Vāyu Purāŋa also;

Nāmnā Pashupater Yā Tu Tanuragnir Dvijai: Smrutāl Tasya Patnee Smrutā Svāhā Skandashchāpi Suta: Smruta: II According to the Padma Purāŋa, Svadhā is the presiding deity of the city of Māhesvarapuram.

- (vii) Shushţu well, Am Vişhŋu or self, Dadhāti nourishes or protect. Hence Svadha.
- (viii) While considering these meanings it has to be uttered as Svāhāyai Namaha and Svadhāyai Namaha.
 - (ix) Śree Bhāskararāyaexplains some more meanings also;
 - a. According to the Taitireeya Sruti your own (sva) speech ($\bar{A}h\bar{a}$) means one's own speech.
 - b. The Sāmaveda Brāhmanam and the Yāskara's Nirukta also explain Svāha thus; Su - well, Āhā- speech; or Sva - Self, Āhā - , to speak.
 - c. Su good, $\bar{A}h\bar{a}$ to be given as an oblation.
 - d. Sva one's own people, $\bar{A}h\bar{a}$ to recognise i.e. **She** recognises the people as her own self.
 - e. Su well, A Brahma, Ha to go i.e. to take along to Brahma.
- (x) In Devee Bhāgavatam (9thSkandam 43rd & 44th chapters) Śreedevee's episodes and the verses are explained.

537. Amati: - अमति:

(i) One who is in the form of ignorance.

- (ii) Mati: knowledge. Its opposite is Amati:.
- (iii) A small, Mati: knowledge. i.e. to be expanded knowledge.
- (iv) While interpreting Shukla Yajur Veda, Durgāchārya has given meaning of this word as self soul science.
- (v) It is said that in the order of creation, unmanifested, manifested and egoism tatvas were created from Moolaprakruti (root nature). Intellect tatva is hidden in these and is in the stage of invisible individual entity. i.e. it indicates unmanifestation.

538. Medhā - मेधा

- (i) One who is in the form of special knowledge.
- (ii) After the above said *Amati*:, the next creation was intelligence $(Medh\bar{a})$. **She** is in this form also.
- (iii) Agni Purāŋa says Medhā is remembrance; Dheerdhāranāvatee Medha.
- (iv) Sreedevee in the form of Medhā has been explained in Saptashatee in two places "Oh Devee, thou art intelligence, thou art the essence of all the scriptures"; and "Devee who resides in all beings in the form of intelligence";

Medhāsi Devee Viditākhila Shāstra Sārāl YāDevee Sarvabhooteshu Medhāroopena Samsthitā l

- (v) We worship Śreedevee through Medhā Sookta also.
- (vi) According to the *Padma Purāŋa*, the deity called *Medhā* is in Kashmir.

539. Sruti: - श्रुति:

(i) One who is in the form of Vedas.

540. Smruti: - स्मृति:

- (i) One who is in the form of Smrutis.
- (ii) Sruti hearing and Smruti recollection She is in the form of knowledge obtained through both these.
- (iii) It has been mentioned in many a place that the *Vedas* and the *Smrutis* of Manu etc., are but **Her** form. For instance in *Saptashatee* (4th chapter);

Shabdātmikā Suvimalaigyajushām Nidānam Udgeetaramya Pada Pātavatām Cha Sāmnām I Devee Trayee Bhagavatee Bhava Bhāvanāya Vārttāsi Sarvajagatām paramārtihantree II (iv) The Koorma Purāŋa, says, "Rig, Yajus, Sāman and Atharvana are the inherent form of Brahmam, thus is the eternal Shakti";

Rucho Yajoomshi Sāmāni Tataivātharvanāni Cha I Brahmaŋa: Sahajam Roopam NityaishāShaktiravyayāII

(v) The Vāyu Purāŋa says, "As **She** recollects all actions, present, past and future, **She** is called *Smruti*";

Vartamānānyateetāni Tathaivānāgatānyapi I Smrate Sarvakāryāni Tenāsou Smrtiruchyate II

- (vi) The DeveePurāŋa also conveys the same message "She is the Smruti because She recollects"; Smruti: SamsmaranādDevee.
- (vii) Saptashatee (chapter V) says; YāDevee Sarvabhooteshu Smrutiroopena Samsthitā I

541. Anuttamā - अनुत्तमा

- (i) One who has none superior.
- (ii) Svetāshvatara Upanishad (VI-8) says; Na Tatsamashchābh Yadhikashcha Drushyate.
- (iii) In Śreemad Bhagavat Geeta (XI-43) also conveys the same message
 Nothing is to be found equal or superior to him;
 NaTavatsamostyabhyadhika: Kuto'nya:
- (iv) The Devee Bhāgavatam (book III) people never say that a man devoid of strength, nor do they say that he is deprived of Rudra or of Viṣhŋu, but they always say, "deprived of Shakti (energy)";

 Rudraheenam Viṣhŋuheenam Na Vadanti Janās Tathāl
 Shaktiheenam YathāSarve Pravdanti Narādhamam II
- (v) It can be split as; Na Nutta not depending, Mā intelligence or dominion. i.e. whose intelligence or dominion is not derived from others, because there is none superior to Her.

542. Puŋyakeertti: - पुण्यकीर्त्ति:

- (i) One who is famed for virtue/ righteousness/ holiness.
- (ii) Just thinking and communicating the fame of Śreedevee will give virtue.
- (iii) She has the reputation of giving virtue to Her devotees.

Note: Good deeds are said to be virtues. The enjoyment of fruits of good deeds (either in this birth or in other births, including living in the heaven) is also called as virtues.

(iv) Śree Ādi Śaņkara also conveys the same message, in his commentary of VişhŋuSahasranāmam for the 688th name

Puŋyakeertti:.

543. Puŋyalabhyā - पुण्यलभ्या

- (i) One who can be attained only through virtues/ righteousness.
- (ii) Puŋya, good actions performed in previous births only through this Her blessings can be attained.
- (iii) The Devee Bhāgavatam says, "Only those ever righteous ascetics, who are devoted to wisdom, see; but the men of desire see not the holy and beneficent Devee";

Pashyanti Puŋya Punjā Ye Ye Vedāntas Tapasvina: I Rāgiŋo Naiva Pashyanti Deveem Bhagavateem Shivām II

(iv) Śree Ādi Śaņkara also conveys the same message, in his commentary to 1st verse of Soundaryalaharee;

Atasvāmārādhyām Hariharavirinchādibhirapil Pranantum Stotum Vā Kathamakrutapuŋya: Prabhavati II

544. Puŋyashravaŋakeerttanā - पुण्यश्रवणकीर्त्तना

- (i) It is a virtue to hear about Her and to praise Her.
- (ii) Merely hearing *Śreedevee*'s stories and singing of **Her** greatness are meritorious.
- (iii) Hearing *Śreedevee*'s stories and singing of **Her** greatness are must duties of human beings ordained actions.
- (iv) Śree Ādi Śaņkara also conveys the same message, in his commentary of VişhŋuSahasranāmam for the 922nd name Puŋyashravanakeertana.

545. Pulomajārchitā – पुलोमजार्चिता

- (i) One who is worshipped by *Pulomajā*, consort of *Indra* and daughter of *Pulomar*.
- (ii) This story occurs in *Devee Bhāgavatam* (Book VI); *Indra* married *Sasee Devee*, daughter of *Puloman*, after killing him. When it was necessitated that he has to hide and live (due to curse of *Gowtama* when he misbehaved with *Ahalyā*), *Nahusha* was ruling the heaven. He insisted *Sasee Devee* (wife of *Indra*) to become his wife. *SaseeDevee* came out of this situation by worshipping with powerful *mantra* of *Śreedevee* obtained from the teacher (*Brhaspati*) and worshipped earnestly *Tripurasundaree*, by oblations of foods, flowers etc. Indra also was removed from the curse of *Gautamā* and restored to rule the heaven. It is said that his happened at

Seerkalinear Māyavaram in Tamilnadu;

Ityuktā Sā Tadā Tena Shakrapatnee Sumānasāl Jagrāha Mantram Vidhivadguror Devyā: Susādhanam II Vidyām Prāpya GurorDeveeDeveem Tripurasundareem I Samyagārādhayāmāsa Balipushpārchanai: Shubhai: II

546. Bandhamochanee - बन्धमोचनी

- (i) One who liberates from bondages.
- (ii) Bandha, bonds of ignorance or bondage with the worldly affairs.
- (iii) Bandha also means being imprisoned. Śreedeveesaves from all these. In Saptashatee (12th chapter the boons of Śreedevee), we read;

Rāgnā Krudto Chakgnapto Vadhyo Bandhagato'pi Vā Smaran Mamtachcharitam Naro Muchyeta Sankatāt I

The same sense is conveyed by *Appaiya Deekshitar* in his book called *Durga Chandra Kalāstuti*, treated as the gist of *Saptashatee*. He says;

Bandhe Vadhe Mahati Mrutyubhaye Prasanne Vittakshaye Cha Vividhe Cha Mahopatāpe I Yatpada Poojanamiha Pratikāramāhu: Sa Me Samasta Jananee Sharanam Bhavānee II

(iv) In the Harivamsa (based on which in the above Durga Chandra Kalāstuti also), Aniruddha, who was imprisoned by the demon Bānāsura, prays to Śreedevee, "Oh Shankharee, thou art praised by these and other names by me; by thy grace, let me be soon freed from prison. Oh large-eyed one, behold, I take refuge in thy feet. You are to liberate me from every bond. Durga, the powerful one, thus praised, set free the brave Aniruddha, who was confined in the town of Bāna;

Bāŋāsura Prahita Pannaga Bandha Moksha: Tadbāhudarpa Dalanāt Ushayā Cha Yoga: I Prādyumninā Dhrutam Alabhyata Yat Prasādāt Sā Me Shivā Sakalamayashubham Kshiŋotu II

(v) Thus in Devee Bhāgavatam also (book VI) it is mentioned as, "Once a princessnamed Ekāvali was imprisoned by a demon called Kālaketu, and was freed by Śreedevee who was worshipped by Yasovati, the friend of the princess".

547. Bandhurālakā (Barbarālakā) - बन्धुरालका (बर्बरालका)

- (i) This name is mentioned in both the above ways by different schools. But the second is in vogue.
- (ii) One whose top forehead hair is curly, black and short like waves.

548. Vimarsharoopinee - विमर्शरूपिणी

- (i) One who is In the Vimarsaform.
- (ii) According to Śree Vidyā philosophy, the form of unison of Shiva and Shakti is the Parabrahmam. Here there is no distinction between Shiva and Shakti. Śreedevee in this form without distinction with Shiva is called as Prakāsha Vimarsha Sāmarasya Roopinee. The same sense is conveyed 999th name Shiva Shaktyaikya Roopinee also. Shiva, in the Prakasā aspect, is in the form of pure consciousness (chaitanya). This universe is formed, when Śreedevee, in the form of Shakti, creates a vibration in that pure chaitanya. Though Shiva has the capacity of creating that vibration himself, Śreedevee in that form is called Vimarsa form. That is the reason pure conscious Shiva is said to be like crystal and Śreedevee is said to be in red colour.
- (iii) Parabrahmamis in the form of Prakāsā, the pure luminosity and unrecognisable by all. Shakti makes it recognisable to all, by creating a vibration in it. Thus far unrecognised Parabrahmam is able to be identified through motion, quality and actions. She is the energy through which the Parabrahmam can be identitifed. The same sense is refelected in 727th name Shivagnāna Pradhāyinee.
- (iv) The Saubhāgyasudhodaya says, She is the Shakti that produces the animate and inanimate universe, the same also destroyes it; Svābhāvikee Sphurattā Vimarsha Roopasya Vidyāte Shakti: I Saiva Charācharamakhilam Janayati Jagadetadapi Cha Samharati II
- (v) Thus Śreedevee in the form of Vimarsa is described in this name. As per Śree Vidyā practice, Kāmeshwara is considered to be in Prakāsa form and Kāmeshwaree in Vimarsa form.
- (vi) Vimarsa means words, i.e. speech. The Mātrkāviveka says, "Without Vimarsa (speech) how is thought (Prakāsa) manifested? Without thought to be spoken of, how can there be speech? Therefore thought is required for the existence of speech, and thought, even when there is self-consciousness (for its own existence) requires speech";

Vāchakena Vimarshena Vinā Kim Vā Prakāshyate I
Vāchyenāpi Prakāshena Vinā Kim Vā Vimrushyate II
Tasmādvimarsho Visphoortaou Prakāsam Samapekshate I
Prakāshashchātmano Gnāne Vimarsham Samapekshate II
The gist of this is mentioned in Raghuvamsa by Kālidāsa;
Vāgartthāviva Sampruktou Vāgartha Pratipattave I

Vāgartthāviva Sampruktou Vāgartha Pratipattaye I Jagata: Pitarou Vande Pārvatee Parameshwarou II

(vii) The statements from Pāvanopanishad can also be reminded;
Nirupādhika Samvideva Kāmeshvara: I
Sadānanda Poorņa: Svātmaiva Paradevatā Lalitāl
Louhityametasya Sarvasya Vimarsha: II

549. Vidyā - विद्या

- (i) She is the vidyā which confers salvation.
- (ii) Saptashatee (4th chapter) says, "The holy supreme Devee is vidyā"; Vidyāsi Sā Bhagavatee Paramā Hi Devee. First chapter says; Sā Vidyā Paramā Mukter Hetu Bhootā Sanātanee.
- (iii) The Goudapāda says in his Śree Vidyā Ratna Sūtra, "**She** herself is vidyā"; Chaitanya SvaroopāShakti: I Saiva Vidyā II
- (iv) Vidyā, a certain kind of art, which is in the light (tejas) and its nature are described in the Saiva Tantra - "By the descrimination of the products of māyā, one recognises the state of wisdom, that supreme art is known as Vidyā, consisting of knowledge and action";

Māyākārya Vivekena Vetti Vidyāpadam Yayāl Sā Kalā Paramā Gneyā Vidyā Gnāna Kriyātmikāll

550. Viyadādijagatprasoo: - वियदादिजगत्प्रस्:

- (i) One who is the mother of the universe consisting of ether, etc.
- (ii) In the Taitireeya Upanishad (II-2) it has been mentioned as, Ether arose from Supreme Being, air from ether, fire from air, water from fire and the earth from water. These are primary elements for creation of this dynamic universe.
- (iii) Vyeti Iti to be at a distance the ether is visible as so close, but when we go near it seems to be still farther. I.e. it cannot be perceived. Similar to it is the supreme being. It would seem to be perceived and get a feeling that it has been understood. At the same time it would seem to be at a far away distance. This status is with ether, the first origin from supreme being and hence it is called as Viyat. Śreedevee was the first to originate this. Hence She is called

Jagāmba.

- (iv) Prasoo: One who delivered. She delivered ether, etc.
- (v) 837th name Viyat Prasoo: may also be referred.

551. Sarvavyādhiprashamanee - सर्वव्याधिप्रशमनी

- (i) One who cures/ alleviates all illness/ diseases.
- (ii) The same message is conveyed in 876th name Nirāmaya.

552. Sarvamrutyunivārinee – सर्वमृत्युनिवारिणी

- (i) One who dispels all forms of deaths.
- (ii) Since it is mentioned as all forms of deaths untimely death, and death due to old age; untimely death is due to accident or fatal disease. She refrains all these.
- (iii) Anybody born in this world should definitely face the death. Depending on the actions during the life time, the further births are decided. The results or fruits of the actions are called Mrutyus. She saves from these Mrutyus by making one realise the self form and reach the nectar stage. Srutis also advise the same; Svetasvatara Upanishad (IV-15) knowing Him thus, he tears up the noosesof death; Gnātvā Devam Mrutyu Mukāt Pramuchyate II Kaţopanishad (III-15) says he is freed from the power of death; Tamevam Gnātvā Mrutyu Pāshānsha Chinatti II
- (iv) The same is mentioned in the results of this Sahasranāmam also.

553. Agraganyā - अग्रगण्या

- (i) One who is to be reckoned as first.
- (ii) Since **She** is the root cause for the entire universe, **She** has to be treated as first.
- (iii) She is the head of Marut and other groups and hence this name.

554. Achintyaroopā – अचिन्त्यरूपा

- (i) One who is of unthinkable form or inaccessible to mind.
- (ii) Because She is free from connection with the qualities, Her nature is unthinkable. 139th name. Nirgunā and 415th name Manovāchāmagocharā may be referred.

555. . Kalikalmashanāshinee – कलिकल्मषनाशिनी

- (i) One who is destroyer of sin/ transgression of Kali.
- (ii) The Kali age (yuga) will be full of dire thoughts and deeds. Consequently sins will be predominant in the Kali age. These are described in detail in Devee Bhāgavatam. Chanting Śreedevee's

name is the only way out to ward off this.

(iii) The KoormaPurāŋa says - water is able to quench the fire, the presence of the sun to dispel darkness, and the repetition of the names of Śreedevee to destroy the multitude of sins in the Kali age;

Shamāyālam Jalam Vahnes Tamaso Bhāskarodaya: I Shāntyai Kaleraghelaghasya Devee Nāmānu Keertanam II

 (iv) The BrahmāndaPurāŋa says - the remembrance of the feet of Supreme Shakti is said to be the highest expiation for sins consciously or unconsciously committed;

Krutasyākhila Pāpasya Gnānato'gnānato'pi Vāl Prāyashchittam param Proktam parāshakte: Padasmrti: II

- (v) In Saptashatee (12th chapter) it is said as; Srutam Harati Pāpāni.
- (vi) 167th name *Pāpanāshinee*, 743rd *Pāpāraŋya Davānalā* and 860 *Akāntā* and again the below names in *Trishatee* may be referred; 31st *Ena:Kooṭa Vināshinee* and 112th *Hatyādi Pāpashamanee*.

556. Kātyāyanee - कात्यायनी

- (i) One who is the daughter of a sage named Katar.
- (ii) The Vāmana Purāŋa says this is the name of the deity in the collective form of the brightness (tejas) of all the Devas. (This can be compared to what is mentioned in Saptashatee that all the brightness of all the Devas combined to form Mahālakshmee Mahishāsura Mardinee).

Tata: Samasta Devānām Tejo Rāshi Samudbavām Tachchāpi Tejo Varamuttamam Mahannāmnā Prutivyāmabhavat Prasiddham I Kātyāyaneetyeva Tadā Babhou Sā Nāmnā Cha Tenaiva Jagatprsiddhāll

(iii) According to the KālikāPurāŋa, this is the deity at Oḍyāna Peeṭa; Kātyāyanee Choddiyāne Kāmāgyā Kāmaroopake I Poorneshvaree Poorŋagirou Chandee Jālandharesmrutāll

She is Kātyāyanee in Oḍyāna Peeṭa, Kāmagyā in Kāmaroopa, Poorneshwaree in Poornagiri and followers of Chanḍi in Jālandara Peeṭa.

(iv) According to DeveePurāŋa, Kam – Brahmam, Shiras – stone. Since Śreedevee supports the whole world and is omnipresent there, She gets this name as Kātyāyanee.

Kam Brahma Kam Shira: Proktamashsāram Cha Kam Madam | Dhāranādvāsanād Vāpi Tena Kātyāyanee Matāll

(v) Elders say that the name Kātyāyanee only evolved as Kāttāyee in

- villages. (Similarly they say that the name *Pechāyee* in villages indicates *Saraswatee*).
- (vi) Gopika ladies worshipped Kātyāyanee during Mārgaseersha month and got Krishna as their husband.
- (vii) In the Kavacha (shield) read as part of Saptashatee, it has been mentioned that the sixth, out of the nine names of Durga, is Kātyāyanee. 584th name Mahāvidyā may also be referred.

557. Kālahantree - कालहन्त्री

- (i) One who is the destroyer of time (Mrutyu).
- (ii) Sruti (Svetasvatara Upanishad VI-2) says, omniscient, time oftime, possessed of all qualities, all knowing Brahmam is the Kāla (death) for Yama (god of death) himself; Gna: Kālakālo Guņee Sarva Vidyā:

558. Kamalāksha Nishevitā - कमलाक्ष निषेविता

- (i) One who is specially worshipped by (lotus eyed) Mahāvişhŋu.
- (ii) The Padma Purāna says, Vishņu ever worships the sapphire Devee, hence he attained his own state;

Indra Neelamayeem Deveem Vişhŋurarchayate Sadāl Vişhŋutvam Prāptavāms Tena..ll

(iii) A story may be reminded – once *Mahāviṣhŋu* was worshipping *Parameshwara* with Lotus flowers. One flower was in short – he plucked his eyes and continued the worship. Since there is no difference between *Shakti* and *Shiva*, it can be treated as that he did this worship to *Śreedevee* also.

559. Tāmboolapooritamukhee – ताम्बूलपूरितमुखी

- (i) One whose mouth is full of betel leaves.
- (ii) The specialty of Śreedevee chewing betel leaves was described in 26th name Karpooraveetikāmoda Samākarshi Digantara.
- (iii) Śree Ādi Śaņkara, while interpreting the 14th name of *Trishatee* Karpoora Veeti Sourabhya Kallolita Kakuptatā specially indicates as Mahārāja Bogavatee.
- (iv) It is told that legendary poets, like *Kalidāsa*, *Kālamegha* and others, got their excellent capacity to write poems by consuming the juice of *Śreedevee*'s *tāmboola* (betel leaves).

560. Dāḍimeekusumaprabhā - दाडिमीकुसुमप्रभा

(i) One who has lustre like that of the hue of pomegranate flower. There are two varieties of pomegranate – one will flower and also bear

fruits and the other will only flower, but does not bear fruits. The Dādima is of second kind of pomegranate tree which bears no fruit but only flowers. The flowers of these will be brilliantly red.

561. Mrugākshee - मृगाक्षी

- (i) One who is deer eyed.
- (ii) The eyes of the deers will not be static at one place it wavers all the sides. This is to escape, in times of danger. Like that of the deers, the eyes of the high society ladies also will be wavering. This adds to their beauty. Since **She**belongs to the highest class, *Śreedevee*'s eyes also wavers like this. One other reason is also apt— **She** wants the sympathy and compassion of her sight to fall on all her devotees on all sides and hence her eyes are wavering.
- (iii) 103rd name of *Trishatee Harinekshanā* may be referred.

562. Mohinee - मोहिनी

- (i) One who is bewitching/ enchanting.
- (ii) Lagu Nāradeeya Purāŋa says, **She** makes the entire universe to libidinous with**Her** charming beauty and hence **She** is called as *Mohinee*;

Yasmādidam Jagat Sarvam TvayāSundaree Mohitam I Mohineetyeva Te Nāma Svaguņottham Bhavishyati II

(iii) It can also be considered as – while churning the milky ocean, Mahāviṣhnu took the incarnation as Mohinee by meditating upon Śreedevee. 5th verse of Soundaryalaharee may be referred in this regard;

> Haristvāmārādhya Pranatajanasoubhāgya Jananeeml Purā Nāree bhootvā Puraripumapi Kshobhamanayat II

Again, Śreedevee took this form. The first one was the form of nature on account of meditating power of *Brahma*. This has been described in *BrahmānḍaPurāŋa*. It has also been mentioned there that *Viṣhŋu* took the *Mohinee* form by meditating upon Śreedevee.

- (iv) The ardent devotees of Śreedevee, do sankalpa (declaration of intention to do a pooja) describe the time, with eight parts called Ashţānga method. In Samskrit the numbers are represented by letters through Kaţapayādi method. In this, if the first letters of the day and the year are the same, it is called a Parvā day or Mohinee. It can be taken as that She is in the form of this Parvā day.
- (v) The name of the presiding deity in the temple of Nivāsapura at the

banks of river Pravarā, is Mohinee.

563. Mukhyā - मुख्या

- (i) One who is the first or the prime.
- (ii) When a child is born the first organ that comes out is the face (Mukha). Hence anything that is first is called Mukhya.
- (iii) **She** is the first among all the things that originated. **She** is the main among all the *devatās*. *Taitirėeya Upanishad* (III-10-6) says I am. the first born of truth or I am the first born out of truth; *Ahamasmi Prathama Jā Rutasya*.

564. Mrudanee - मुडानी

- (i) Onewho is the consort of Mruda (Paramashiva).
- (ii) The word Mruda, as a verb, indicates giving happiness. Since he gives happiness to all Paramashiva is called as Mruda. His consort.
- (iii) It can be considered as Mrudānee, indicated in the form of Paksha in the Mahāshodanyāsa (Prapancha Nyāsa).

565. Mitraroopinee - मित्ररूपिणी

- (i) One who is in the form of Sun or friend.
- (ii) One of the twelve names of Sun is *Mitra*. Hence **She** is in the form of Sun, illuminating and helping all the beings.
- (iii) In Śree Vidyā Tantra, fire indicates Shiva and Moon indicates Śreedevee. Sun indicates the unified form of both. Hence this name indicates the unified form of Śreedevee.
- (iv) Mitra also means friend. She is like a friend. The self form is the friend and hence She is the self here.

566. Nityatruptā - नित्यतृप्ता

- (i) One who is eternally content.
- (ii) **She** is complete in all respects. She does not need anything. Hence **She** is always contented.
- (iii) She is contented with the permanent and eternal form of bliss.
- (iv) It may be noted that the 815th name has been split as Anitya Trupta.

567. Bhaktanidhi: - भक्तनिधि:

- (i) One who is a treasure for devotees.
- (ii) **She** offers whatever is asked for by the devotees. 989th name *Vānghitārtha Pradāyinee* may be referred.
- (iii) The 4th verse of *Soundaryalaharee* says that **She** gives more than what is asked for by the devotees; *Vānchāsamadhikam*.

(iv) This name has to be used as Bhakta Nidhaye Namaha.

568. Niyantree - नियन्त्री

(i) Since **She** designates the entire universe, **She** is the guide and controller of it.

569. Nikhileshvaree - निखिलेश्वरी

- (i) One who is the ruler of all.
- (ii) Since She controls the universe, She is the ruler of it.

570. Maitryādivāsanālabhyā – मैत्र्यादिवासनालभ्या

- (i) One who is to be attained by the dispositions of cheerfulness, etc.
- (ii) The yoga books teach us to remove the bad dispositions and inculcate the good ones in our mind. Being envious about those who are happy, making fun or not having compassion for those who are suffering, being happy at other's sufferings and overlooking or not mindful of the sinful are some of the examples of bad tendencies. Removing all these dispositions and having friendship with those who are happy, having compassion for those who are suffering and possibly reducing sufferings of others are good tendencies.
- (iii) Śreemad Bhāgavatam says the good dispositions are of four typesfriendship with those who are happy without being envious (maitree or friendship), compassion for those who are suffering (karuŋā), gladness to see the righteous (muditā) and overlooking or not mindful of the sinful (upekshā).
- (iv) These four tendencies (vāsanās) contribute to clarity of mind and purify it. Yoga Sūtra says;

Matree, Karuŋā Muditopakshānām Sukhadu:khaPuŋyāpuŋya Vishayānām Bhāvanātasha Chitta Prasadanam

(v) The Māghar (IV-55) says, they, whose minds are purified by friendship, etc., removing their sorrow and who obtain here (in this body) the seed of Yoga, and attaining glory by discriminating Purusha from matter and who remainin the state of samādhi (the highest state of meditation), desire to transcend even that state;

> Maitriyādi Chitata Parikarma Vido Vidhāya Klesha prahānamiha Labdha Saveeja Yoga: I Khyātim Cha Satva Purushānyatayādhigamya Vānchanti Tāmapi Samādhibruto Niroddhum II

(vi) It is easy for those, who have such tendencies, to reach Śreedevee.

571. Mahāpralayasākshinee - महाप्रलयसाक्षिणी

- (i) One who is the witness of the great dissolution.
- (ii) As the entire universe perish at the time of the great dissolution. Brahma and Vishnu also merge with Śreedevee. However, Shiva does not perish just because of the pride of your earrings only, says Śree Ādi Śaņkara, in his Soundaryalaharee 26th verse; Virinchi: Panchatvam Vrajati...
- (iii) The same message is conveyed in a book called Kuru Kala. Śreedevee is the only Suvāsinee and others are not;

Surendra Rudra Padmajāchyutādayo'pi Ye Mruter Vashmvadā Na Tatstriya: Suvāsinee Padasprusha: I Maheshvarasya Mrutyu Ghasmarasya Sākshinee Tu Ya Sumangaleeriyam Vadhoorimām Sameta Pashyate II

- (iv) A witness is that person who does not participate in the action, is not affected by the fruit of it, and completes seeing the action. She is such a witness to the great dissolution.
- (v) 232nd name *Maheshvara Mahākalpa Mahātāndava Sākshinee* and 385th name *Sākshivargitā* may be referred.

572. Parāshakti: - पराशक्तिः

- (i) One who is the Supreme energy/ power.
- (ii) Among the elementary substances in the body, skin, blood, flesh, fat and bone were derived from energy (Shakti). Marrow, semen, breath and vitality (soul) derived from Shiva (this was explained earlier also). The tenth one is called Parāshakti. This has been explained in the Kāmikāgama;

Tvagasrunmāmsa Medo'sthi Dhātava: Shakti Moolakā: I Majjā Sukla Prāŋajeeva Dhātava: Shiva Moolakā: II Navadhā Turāyam Deho Navayonesamudbhava: I Dashamee Dhātu Rekaiva ParāshaktiriteeritāII

- (iii) Parāshakti can also be interpreted as very great energy. (Parā Utkrushţa very great). The principle of Sāktās is that just by unison with Shakti, Shivaattains enormous greatness. In the first verse of Soundaryalaharee (Shiva: ShaktyāYukto..) and other books stress the same principle.
- (iv) Sruti also (Svetāswara Upanishad IV-8) says, His supreme Shakti is known indifferent form; Parāsya Shaktir Vivdhaiva Shrooyate.
- (v) The LingaPurāŋa, says, whatever energy is attributed to any

substance is *Śreedevee*, and the ruler of all energized substance is the great *Shiva*. Those substances, which possess energy are the manifestation of *Shiva*. The wise recognize the energies in substance to be *Śreedevee*.

Yasya Yasya Patārtthasya YāyāShaktirudā Hrutāl Sā Sā Vishveshvaree DeveeSa Sa Sarvo Maheshvara: II Shaktimanta: Padārtthā Ye Te Vai Sarva Vibhootaya: I Patārttha Shaktyo Yāyās Tāstā Gowreem Vidur Budhāll

(vi) The Shakti form of the mantra called Para.

(vii) In practice this is used as Parāyai Saktyai Namaha or Parāshaktyai Namaha.

573. Parānishṭhā – परानिष्ठा

(i) One who is the end of speech, action and thought.

(ii) A certain kind of knowledge - this alone is the goal of all desires and all worlds. It has been mentioned in the *Bhagavad Geeta* (IV-33) also as - Oh *Pārtha*, allkinds of actions end in knowledge; *Sarvam Karmākhilam Pārtha Gnāne Parisamāpyate*.

(iii) That kind of knowledge is described in the Soota Samhita (Soota Geeta V-50-54) -Convinced by logic/ argument/ instructions derived from the scriptures and from teachers, that he is himself the witness of all, his mind becomes fixed, knowing the whole which appears different from Self as his own Self, again fully convinced by his own experience that he himself is the pure, non-dual Brahmam; merging that conviction in his own pure consciousness which is unchangeable and non-dual; knowing that even that merging is of the nature of thought, he should remain as the absolute. This ascetic is indeed the best of those who know Brahmam; this is the highest end result of scriptural teachings and of experience. This is the self realisation also;

Shāstrāchāryopadeshena Tarkai: Shāstrānusāribhi: I Sarvasakshitāyātmānam Samyannishchitya Susthira: II Svātmamano'nyatayā Bhātam Samstama Visheshata: I Svātmamātratayā Bhddhvā Puna: Svātmanamadvayam II Shuddham Brahmeti Nishchitya Svayam Svānubhootenacha I Nishchayam Cha Svachinmātre Vilāpyā Vikriye'dvayell Vilāpanam Cha Chidroopam Bhddhvā Kevalaroopata: I Svayam Tishtedayam Sākshād Brahma Vidvaro Muni: II Edrusheeyam Parā Nishtā Sroutee Svānubhavātmikāll

(iv) In practice this is to be used as *Paranishţāyai Namaha*. In some books it ismentioned as *Parāyai Nishţāyai Namaha*.

574. Pragnānaghanaroopinee - . . प्रज्ञानघनरूपिणा

- (i) One who is in the form pure, concentrated and great knowledge.
- (ii) Pra superior, i.e. different from the mental modifications, Gnāna the eternal wisdom, Ghana concentrated, i.e. not contaminated by ignorance. The Brhadāranya Upanishad (IV-5-13) says just as taste of a quantity of salt is neither inside nor outside but everywhere, this Self is neither within nor without, but is full and concentrated knowledge". She is the solidified form of Supreme wisdom. She is the state of consciousness in which nothing is experienced except Self;

Sa Yathā Saindhavaghano'antaro'bhāhya: Krutsno Rasaghana Yevaivam Vā Areyamātmā'nantro bāhya: Krutsnonta: Praināna Ghana:

575. Mādhveepānālasā – माध्वीपानालसा

- (i) One who is languid by drinking alcohol.
- (ii) The alcoholic drink mixed with grapes and honey is called *mādhvee*. Having consumed it **She** is lethargic.
- (iii) In many a place it has been mentioned Śreedevee drinks alcohol 333rd name Varuŋeemadavihvalā, 432 Madaghoorŋita Raktākshee, 510 Madhupreetā and 717 Madhumatee.
- (iv) In Saptashatee it has been mentioned as when Śreedevee originated from the brightness of all the Devās, they offered gifts to Her. At that time Guberā gave Her a drinking vessel filled with alcohol:

Dadāvasoonyam SurayāPānapatram Dhanādhipa: I

Again in third chapter;

Tata: Kruddhā JaganmātāChanḍikā Pānamuttamam I Babou Puna: Puna: ChaivaJahāsārunalochanāII

Again - Garja Garja Kshanam Moodha Madhuyāvatpibāmyaham II

(v) In the Navāvarņa Pooja a special argyā is used. This is also mentioned as alcohol. One of the 64 offerings is a vessel filled with alcohol – Amruta Āsava Chashakam.

(vi) In all these places Madhu (alcohol) indicates supreme bliss. Since it is a quality of the Supreme Being, it has to be taken as **She** is

engulfed in the Supreme self bliss.

576. Matta - मत्ता

- (i) One who is unconscious.
- (ii) As mentioned in the previous name, She is unconscious due to alcohol in the state of languid/ lethargic.
- (iii) Mat indicates self. The thought of self indicates ego. In the 7th verse of Soundaryalaharee, it has been mentioned that She is in the ego form of Paramashiva;

Purastādāstām Na: Puramathiturāho Purushikā II

577. Mātrukāvarŋaroopiŋee - मातृकावर्णरूपिणी

- (i) One who is in the form of all the letters of Samskrit.
- (ii) That is, She is in the form of all the 51 Samskrit letters. Since the letters give colour to the words, they are called as *Varnams*. (Sometimes it is also said as *Arnam*). *Devupanishad* says; *Mantranām MātrukāDevee*.
- (iii) It is said that all these 51 letters have colours. In the Yoginee Nyāsa, the letters in each of the chakra has colours. According to Sanatkumara Samhita;

Chakra	Samskrit Letters	Colour	
Vishuddhi	A to A:	Smoke	
Anāhatam	Ka to Tha	Reddish Rose (Sindoora)	
Manipoorakam	Da to Pha	White like Jasmine	
Svādishtānam	Ba to La	Red	
Moolādhāram	Va to Sa	Gold	
Agnā	Ha to Ksha	Lightning	

(iv) Different tantras mention these colours differently. One tantra says:

A to A:	White like a crystal	
Ka to Ma	Coral like red	
Nine letters from Ya	Yellow	
Ksha	Colour of Sun (Red mixed with White)	

Some other tantra attribute white colour to all the letters. Matrukā Viveka maps one colour to each of the letters.

(v) Thus **She** is in the form of *Shakti* presenting the individuality of the letters.

- (vi) Soota Samhitā (Yagna Vaibhava Kānda IV-4-2-22) says that **She** has been established (described or given form) by the letters. Parashambu has two divisions as Shiva and Shakti. Similarly MatrukāDevee also has two divisions viz. Shiva Vāchā (through the names like Śreekanda and others) and in another form called as Shakti Vāchā (through the names Poornodaree, etc.)
- This splits letters into masculine and feminine. Some letters are neutral also.
- (vii) It can also be said as that **She** is in the form of *Akshamālā* (garland of letters). The garland of letters was described in the 489th name *Akshamālādidhara*. The letters *A* to *Ksha* can be used to count the chanting of names. Though *Śreedevee* is in the form of *Shabda Brahmam* (sound), Sheis of still further ahead form.
- (viii) She creates the Mātrukā colours. Soubāgya Sudodaya explains the method of creation of colours through unison of IchchāShakti with the excellent form of Shiva (Janayitree mother).
- (ix) In the sixth chapter of Mātrukā Viveka, it has been described in detail that the Mātrukā colours are the same as Śreechakra. Hence in Sanandana Samhita says to imagine the integrated form of the letters and the Śreechakra is called Kailāsa Prastāram. She is in that form.
- (x) In some schools this name is treated as two names Mātrukā and Avarŋaroopiŋee and some other two names are combined. The mother of Skanda is called Mātrukā and hence it is also valid.
- (xi) Śreechakra is imagined in three ways viz., Meru Prastāram, KailasaPrastāram and Bhoo Prastāram. The integration of Titi Nityā and Śreechakram is Meru Prastāram. The integration of Vasinee Devatās and Śreechakram is Bhoo Prastāram and the integration of Mātrukās (letters) and Śreechakram is Kailāsa Prastāram.

578. Mahākailāsanilayā – महाकैलासनिलया

- (i) One who resides in the great Kailāsa.
- (ii) Shiva and other Purāŋas mention that Mahākailāsa is a place much beyond the Kailāsa, the abiding place of Paramashiva.
 - a. It can be noted that *Vāgdevees* have used the word *Mahā* when indicating very great thought, things and *Devatas*. For instance:

श्रीललिता सहस्रनामम् Śree Lalitā Sahasranāmam

Number	Name
48	Mahālāvaŋyashevadhi:
59	Mahāpadmātaveesamsthā
78	Mahāgaŋeshanirbhinnavighnayantrapraharshitā
81	Mahāpāshupatāstrāgninirdhagdhāsurasainikā
109	Mahāsakti:
209	Mahādevee
210	Mahālakshmee
212	Mahāroopā
213	Mahāpoojyā
214	Mahāpātakarīāshinee
215	Mahāmāyā
216	Mahāsatvā
217	Mahāshakti:
218	Mahārati:
219	Mahābhogā
220	Mahaishvaryā
221	Mahāveeryā
222	Mahābalā
223	Mahābuddhi:
224	Mahāsiddhi:
225	Mahāyogesvareshvaree
226	Mahātantra
227	Mahāmantra
228	Mahāyantrā
229	Mahāsanā
230	Mahāyāgakramārādhyā
231	Mahābhairavapoojitā
232	Maheshvaramahākglpamahātāndavasākshinee
233	Mahākāmeshamahishee
234	Mahātripurasundaree
237	Mahācatushshashţikoţiyogineegaŋasevitā
493	Mahāveerendravaradā
571	Mahāpralayasākshinee .
582	Mahāsāmrājyashālinee
584	Mahāvidyā
750	Maheshvaree
751	Mahākālee
753	Mahāshanā

b. Since he was there even before the creation of this universe, he is Kilāsa: (Āseet Kila), his dwelling place is Kailāsa.

Note: This is written based on the 12th verse of *Chitkakan Chandrikā* of *Śree Kālidasa* and its interpretations; *Ya: Kilāsa Sa Kilāsa Eshvara*: Interpretation —

Ya: Eshvaro Jagatsargāt Prāg Eko'dviteeya Eva Āsa Āseet Kila I Tathā Cha Kilāsasyāyam Nivāsa: Kailāsa Iti Loke Kailāsapadaprasiddhi:II

- (iii) It can also be construed as mentioned in the previous name it indicates the integrated form of Kailāsa Prastāram. In the sense that this is something much above the two integrations viz., with Vasenee and other Devees and with NityāDevees and hence the word Mahā is used here.
- (iv) Kailāsa is the Sahasrāra which is in the Brahmarandhra. The Tripurāsāra says - this is called Kailāsa, the Kula, and the seat of Akula, where the lord of the lords, Shiva in the form of bindu resides; Etat Kailāsa Samgnam Padamakalapadam Binduroopee Svaroopee Yatrāste Deva Deva...

579. Mrunālamrududorlatā- मृणालमुदुदोर्लता

- (i) One whose arms are smooth and slender like a pair of Lotus stalks.
- (ii) It can be reminded that earlier in 111th name Bisatantu Taneeyasee, **She** was described as fine as the fiber of a lotus stalk. In the 130th name Shātodaree, **She** was mentioned as having a slender waist

580. Mahaneeyā – महनीया

- (i) One who is the embodiment of worship by all.
- (ii) 213th name Mahāpoojya may be referred.
- (iii) In VişhŋuSahasranāma 679th name Stavya: (adored by all) and 873rd name Arha: (Worth of worshipping with the offerings like welcoming, seat, water, etc.) may also be referred.

581. Dayāmoorti: - दयामूर्ति:

- (i) One who is the personification of mercy/ compassion.
- (ii) Earlier in 326th name Karuŋārasasāgarā also, this sense was conveyed. Further 197th name Sāndrakaruŋā and 992nd name Avyājakaruŋāmoorthi may be referred. In the dhyāna verse of this Sahasranāma also we read as Karuŋātarangitākshee. The meditation verse of Trishatee also says Atishayakarnām.

(iii) In Trishatee, 9th name — Karunāmrutasāgarāand 151st name — Kārunyavigrahā may be referred. For the second one, Śree Ādi Śankara's commentary is (based on the translation of Śree Chitānanda Nāthar) — the thought of very great people to have mercy on the people in distress is called Karunā (compassion); Yadyapi Deeneshu Paripālyanābuddhideivānām Mahatām Karunetyuchyate.

(iv) The famous ŚreeŚreedara Venkateśar also called as Ayāvāl has written a epic of poems called Dayā Shatakam about compassion. This book has been written metamorphosing the compassion of Shiva as another Devee. It would be apt to consider the 11th verse of

this book here;

Nānyo Madastyagatikoʻgatikastava Shivam Shambhor Dayeʻghapishunā Mayi Shashva Dāste I Sarvagnatā Vidadhāti Tava Durlabham Mām Sajjasva Mā Janani Bhoorapade Tu Ni:svā II

The joint wife of *Shiva,Sarvagnatai*was jealous of the other wife *Dayā* (compassion). *DayāDevee* creates assets for her by protecting those who are in dire need; but *Sarvagnatai* goes to *Shiva* and tells him secretly that "those people are sinners and do not qualify for such a protection and still *Dayā* protects her". Thus she tries to make *Shiva* forsake them. If *Sarvagnatai* becomes stronger there will be no one to support *Dayā*; Hence the poet cautions *Dayā* as "Beware! *Sarvagnatai* is trying to single you out – don't allow". The actual meaning of this is that— if the bad deeds of a person are highlighted, then he is not fit to have compassion. I.e., the knowledge of bad actions and the compassion do not go together. The quality of compassion is to forgive the sins and protect. The good deeds done by them will protect the good people, whereas the bad people have to be protected only by compassion.

(v) Śree Parāsara Battar also describes compassion in detail in his book called KshamāShodasee. In the first verse itself, he says – Sheensures the safety of the world herself, setting aside the independence of Shiva.

(vi) Śree Vedanta Desikar also in his book called Dayasatakam (verse 51-14) mentions about the compassion of Śree Venkatachalapathi

as below;

Atikrupaŋo'pi Janturadhigamya Daye Bhavateem Ashidiladharmasetu Padaveem Ruchiramāchirāt I Amita Mahormijālamatilangya Bhavāmbu Nidhim Bhavati Vrushāchalesha Padapattana Nityadhanee II Krupana Janakalpalatikām Krutāparādhasya Nishkriyāmādhyām I Vrushgirināthadaye Tvām Vidanti Samsāratāriŋeem Vibudhā: II

582. Mahāsāmrājyashālinee – महासाम्राज्यशालिनी

- (i) One who has a vast empire.
- (ii) A Samrāt is the one who controls many a petty kings. A Mahāsamrāt is one who controls many a Samrāt. This name is very much apt, in the sense that She is not different from Parameshwarā and She is the empress of the dominion of Mahākailāsa.

583. Ātmavidyā — आत्मविद्या

- (i) One who is the doctrine to help understand the self.
- (ii) This is the Vidyā (a mantra whose presiding deity is a female, is called Vidyā), which advises the form of Brahmam. 727th name Shivagnāna Svaroopiŋee says that **She** bestows the knowledge of Brahmam. The story of explaining the knowledge of Brahmam to Indra has been described in Kenopanishad.
- (iii) In some schools it is meant that **She** is in the form of *Tureeya* (fourth) *Gāyatree*.
- (iv) It also means that it is the Ātmavidyā (self knowledge) with eight letters. This is used when bowing to teachers, during Śree Vidyā Sandhyavandana and at the end of Mahāshodanyāsa; Om Hreem Hamsa; Soham Svāha.

584. Mahāvidyā – महाविद्या

- (i) One who is the great doctrine.
- (ii) Since the above said Ātmavidyā is the great Vidyā (since it teaches the Brahmam) it is called as Mahāvidyā in this name.
- (iii) **She** is in the form of *Mahatee* the great (774th name). Since **She** removes all sorrows, **She** gets the greatness.
- (iv) Navadurgā Vidyā (in some books it is mentioned as Vanadurgā Vidyā) is called Mahāvidya. She is in that form. The names of Navadurgā have been mentioned in the Kavachā read as part of Saptashatee. They are; Shailaputree, Brahmachārinee, Chandra-

ghantā, Kooshmāndā, Skantamātā, Kātyāyanee, Kālaratree, Mahāgowree and Siddhidhātree.

(v) It is also mentioned as Chandi Navāksharee Vidyā in one of the

books.

585. *Śree Vidyā -* श्रीविद्या

(i) One who is in the form of Panchadasee Vidya.

(ii) Vidyā is of four types. They are respectively;

a. Yagna Vidyā – about actions

b. Mahā Vidyā - devotion to deities

c. Guhya Vidyā - secret science of mantras

d. Atma Vidyā - the science of Brahmam

The word *Vidyā* has these meanings. **She** is in all these forms. The *ViṣhŋuPurāŋa*says, "Oh fair one, the sacrificial science, exalted science, secret science, and spiritualscience. Oh *Devee*, thou art all these, the bestower of salvation; also thou art logic, *Trayee*, *Vārtā*, trade and justice";

Yagna Vidyā Mahā Vidyā Guhya Vidyā Cha Shobhane I Atma Vidyā Cha Devee Tvam Vimukti Phaladayinee II Ānveekshikee Trayee VārtāDaŋdaneetistvameva Cha II

- (iii) Tripuradāyinee Upanishad says that each group of Panchadasee Mantra explains the meaning of Gāyatree mantra.
- (iv) Six meanings have been given in Nityāshoḍasikārnavam.
- (v) Śree Bhāskara Rāyagives 15 meanings in his book called VarivasyaRahasyam.
- (vi) In recent times, a great devotee Śree Veerarāgava Sastree in Kerala has given some more meanings. The preface of this books says that these names were read to the 33rdPeeṭadhipati of Sringeri Mutt, Śree Abhinava Nrusimha Bhāratee Swami, and has nodded the same.
- (vii) It is appropriate to call this as Śree Vidyā, since it gives exemplary meanings with very few letters. It can be noted that the results/ fruits part of Trishatee says the path of salvation is Śree Vidyā only. No doubt in it; Mokshaika Hetu Vidyā SāŚreevidyāiva Na Samshaya:

586. Kāmasevitā - कामसेविता

- (i) One who was adored by Kāma (cupid).
- (ii) Kāmā is Mahākāmeshvar. She was worshipped by him.

It has been mentioned in mantrasāstras that Mahākāmeshwar and Kāmeshwareehad both mutually taken the role of teacher and student at different times and have given advises mutually. It is very clear from the Poorva part that they both have said the Trishateemantra.

- (iii) Kāma indicates the bodiless god of love. Kādi Vidyā is one other form of Panchadasee Vidya. Kāma is the presiding sage of this Vidya. This is very clear from the verse starting with; Manush Chandra: Rubherashcha Lopāmudrā Cha Manmatha: II The Sevitā means a garland of precious gems.
- (iv) The Aruŋopanishad (Taitireeya Āraŋyam I-11) says, the bodiless son of Lakshmee, though without mind, has animation. He got a jewel (Śree Vidyā). He, though without fingers, worshipped (folding his hands). Though without neck, headorned himself with a necklace. Though without tongue, he tasted it. Without knowing that taste one should enter the city. When one enters, he should enter after performing secret rites. Secret rites i.e., the knowledge of the essential equality of Shiva with Devee. The meaning is that worship performed without the knowledge of the essential equality of Shiva with Devee cannot beeffective. This is the vow of Manmatha. Śree Lakshmeedhara has given this commentary for the verse;

Janko Ha Vaideha: I Aho Rātrais Samājagāma II Putro Nirutyā Vaideha: I Achetā Yashcha Chetana: II Śree Bhāskararāyaalso conveys the same sense. 32nd verse of Soundaryalaharee starting with Shivashakti: may also be referred.

- (v) In the *Panchadaseemantra*, if the repeated letters are removed, nine letters remain. *Tripurā Rahasya* says that *Mahālakshmee* advised Cupid, 108 names, at the rate 12 per letter (9 x 12).
- (vi) Cupid worshipping Śreedevee and reaching her has been explained in 84th name Haranetrāgnisamdagdha-kāmasamjeevanoushadhi. This has been mentioned in 145th name of Trishatee – Kāmasanjeevinee also. It can be reminded that in 375thname – Kāmapoojitā – it was explained that Śreedevee also has a bow made of sugarcane and arrows made of flowers, like Cupid.

(vii) Fifth verse of Soundaryalaharee explains that Cupid worshipped Śreedevee and got her blessings;

Smaro'pi Tvām Natvā Ratinayana Lehayena Vapushā Muneenāmapyanta: Prabhavati Hi Mohāya Mahatām II Again the 6th verse of Soundaryalaharee explains that the reason for the success of Cupid is the benign look and the blessings of Śreedevee only;

Dhanu: Poushpam Mourvee Madhukaramayee Pancha Vishikhā:

Vasanta: Sāmanto Malayamarudāyodhanaratha: I Tathāpyeka: Sarvam Himagirisute kāmapi Krupām Apāngātte Labdhvā Jagadidamanango Vijayate II

587. Shreeshodashākshareevidyā — श्रीषोडशाक्षरीविद्या

- (i) One who is in the form of mantra with 16 letters.
- (ii) By suffixing one seed at the end of the Panchadaseemantra, we get the Vidyā with 16 letters. (According to the rule since the mantras are to be learnt through appropriate teachers, they have not been detailed here).
- (iii) By prefixing eight letters to Panchadasee mantra, by adding a descent of five letters at the end, counting each of the letters separately and by considering each group of Panchadasee mantra as a letter, the Mahāshoḍasee mantra of 16 letters can be got. Śree Gowḍapāda's Sūtra says that the Mahāshoḍasee mantra is of 28 letters. There, instead of counting each group as a letter, each letter is considered and hence 28 letters.
- (iv) Mahāshodaseemantra itself has got different versions. Those are indicated by this name:
- (v) The names $583 \bar{A}tmavidy\bar{a}$, $584 Mah\bar{a}vidy\bar{a}$, $585 \acute{S}ree\ Vidy\bar{a}$, and this name respectively indicate;
 - a. Karmavidyā teaching the action methods.
 - b. Vishvaroopavidyā teaching the Virāt form (mahat) taken to show the Brahmam as this world – the Vishvaroopa view in the 11th chapter of ŚreemadBhagavad Geeta may be referred.
 - c. Instructing the mantra form of Śreedevee.
 - d. Some schools say that this is the *Brahmavidyā* instructing the *Parabrahma* form of *Śreedevee*.

588. Trikooţā - त्रिक्टा

(i) One who has groups of letters (kooţās) in threes.

In Pranava (Om) there are three groups A, U and Ma.

Three Gods doing the main three tasks of creation, protection and destruction.

Worlds are three viz. Booh, Bhuvah and Suvaha.

Three states of soul - awaken(Jāgrath), dream(Swapna) and deep

sleep(Sushupti).

Three forms of body viz., physical, subtle and causal.

Three qualities - Satva, Rajas and Tamas.

Three tenses - past, present and future.

Three Kandas of mantras - fire, Sun and Moon.

The same mentioned is Vāabhava as Kāmarāja Koota. KootaandShaktiKoota. 85th. 86th and 87th names -Śreemad VāabhavaKooţaikasvaroopa-mukhapamkajā, Kanthādhakatiparyanta MadhyaKoota Svaroopinee and Shaktikootaikatapannakatyadhobhagadharinee.

Three Shaktis viz. Ichchā, Gnāna and Kriva.

Thus **She** is in the form of all that are in groups of three. 626th name *Tripurā* may also be referred.

589. Kāmakoţikā - कामकोटिका

- (i) One who is in the form of Kāmakoţi.
- (ii) Since the supreme being is in the form unified form of Shiva and Shakti, Śreedevee is called as Kāmakoţika.
- (iii) She is the Kāmakoţi Peeţa at Kāmakoţţam in Kāncheepuram.
- (iv) **She** is the limit (*koţi*) ofthe third wish called *Kāmam* i.e. **She** is in the form of salvation.
- (v) 259th name in *Trishatee Kāmakoṭi Nilayā* may be referred. *Śree Ādi Śaṇkara* has interpreted this as residing in *Śree Chakra*.

590. Kaṭākshakingkaree Bhootakamalākoṭisevitā — कटाक्षिकिङ्रीभृतकमलाकोटिसेविता

- (i) One who at a mere glance makes crores of *Lakshmees* (goddesses) wait upon to attend and worship.
- (ii) If the glance of Lakshmee falls on a person for a micro second, he will become a millionaire. In that case, if crores of Lakshmees attend to Sreedevee, it is evident that Her greatness cannot even be imagined by us.
- (iii) If the benign look of *Śreedevee* falls on one person, crores of *Lakshmees* will attend to him. Indirectly this says that he would get all the wealth in this world.
- (iv) The greatness of Śreedevee's benign look is described with poetic taste in Mookha Panchasatee (Kaṭāksha Satakam).

591. Shira:sthitā - शिर:स्थिता

- (i) One who resides in the head.
- (ii) In the Brahmarandhra, wherein **She** resides assuming the form of a teacher.
- (iii) **She** is in the form of the last *mahābindu* in the sound 'M' in the seed 'Hreem'. This has to be learnt through a teacher.

592. Chandranibhā - चन्द्रनिभा

- (i) One who has Moon-like lustre.
- (ii) There is a Moon in the lower part of the *Brahmarandhra*, that is the third division of the *Panchadasee Vidaya*. Hence this name to *Śreedevee*.
- (iii) 240th name Chandramandalamadhyagā may also be referred.

593. Bhālasthā - भालस्था

- (i) One who resides in the forehead.
- (ii) **She** resides in the *Agnāchakra* in the forehead in the form of the *bindu* of the syllable *hreem*.

594. Indradhanu:prabhā – इन्द्रधनु:प्रभा

- (i) One who has brightness like that of a rainbow.
- (ii) Indradhanus (bow of Indra) indicates rainbow.
- (iii) The Nityāshoḍashikārnava (Yoginihrdaya I-28) says, the Ardhamātra (i.e. the dot or bindu of Om or Hreem) is in the forehead in the form of a light; above that there is the ardhachandra (crescent) in the same form (i.e. of light) and it is a quarter of that i.e. one mātrā consists of 256 lavas; 128 in ardhamātrā and 64 in ardhachanrda);

Deepākāro'rrdha Mātrashcha Lalate Vrutta Ishyate I Ardhachandrastathākāra: Pādamātras Tadoordhvata: II Śree Bhāskararāya also in his Varivasyā Rahasya (I-22) repeats this; Madhye Phālam Bindur Deepa Ivābhāti Vartulākāra: I Tadupari Gato'rdhachandro'nvartha: Kāntyā Tathā''krutyāli

595. Hrudayasthā – हृदयस्था

- (i) One who resides in the heart.
- (ii) She is to be meditated keeping Herform in the heart.
- (iii) The KalpaSūtra says he who knows the heart of the Lord finds happiness at every step; Prabhuhrudaya Gnātu: Padepade Sukhāni Bhavanti. Here heart means the Parābeeja and She resides there.
- (iv) The Upanishad in the name of Paramesvarahrdaya is called as

Hrudaya (heart). Since Śreedevee is contemplated there eternally, **She** is called as *Hrudayastha*.

(v) Hrudaya, the seed of the universe, because it is the seed of all. The Anuttarātrimsikā Sāstra says just as a great Banyan tree is contained potentially in a tiny seed, so the animate and inanimate universe resides as a seed in the heart;

> Yathā Nyagrodha Beejastha: Shaktiroopo Mahādruma: I Tahā Hrudaya Beejastham Jagadetachcharācharam II

596. Raviprakhyā – रविप्रख्या

- (i) One who has brightness like the Sun.
- (ii) In the heart there is a solar disc that is the second division of the Panchadaseemantra. Hence Śreedevee is called as Raviprakhya.
- (iii) The Āryā Satakam (verse 50) of Mookha Panchashatee indicates the same message;

Madhye Hrudayam Madhye Nitilam Madhye Shiro'pi Vāstavyāml Chandakara Chakra Kārmuka Chandra Samābhām Namāmi Kāmāksheemll

597. Trikonāntaradeepikā- त्रिकोणान्तरदीपिका

- (i) One who is like a light within a triangle.
- (ii) There is a triangle in the pericarp of the *Moolādhāra*, in that there is a disc of fire that is the first division of the *Panchadasee mantra*. Hence She is called as *Trikonāntaradeepika*.
- (iii) The TantrarājaTantra (XXX-51,52) says, in the centre of the eternally manifested Moolādhāra of all beings, there is a fire; similarly in the heart, there is the Sun. In the head below the Brahmarandhra, there is the moon. Thus, the first, the ancient mantra is threefold;

Nityā Nityodite Moolādhāramadye'sti Pāvaka: | Sarveshām Prāninām Tadvad Hrdaye Cha Prabhākara: || Moordhani Brahmarandhrādha: Chandramāshcha Vyavasthita: | Tat Trayātmakāmeva Syāt Ādyā Nityā Trikhandakam ||

(iv) In the previous name it was mentioned that **She** is as bright as Sun. Here the Sun illuminating the world is being explained. When the Sun circumambulates the eight-angled *Meru*mountain, he illuminates only three angles at a time, for when the Sun is at zenith in the city of *Indra*, it is sunset and sunrise in the cities of *Soma* and of *Yama* respectively. The *VişhŋuPurāŋa* says, when the sun (at midday) passes over either of the cities of the gods, his light extends to three cities and two intermediate points; when situated in an

intermediate point, he illuminates two of the cities and three intermediate points. The meaning is that **She** illuminates the three cities which are in the triangular form, at a time.

598. Dākshāyaŋee - दाक्षायणी

- (i) One who is daughter of Daksha.
- (ii) According to the Vishva dictionary, Dākshyāni means, the wife of Shiva, Rohini and constellations (they are also daughters of Dakshāprajāpati); It is evidenced through Dākshāyanee Tvaparnāyām Rohinyām Tārakāsucha.
- (iii) Dākshyāna means a certain sacrifice repeating the performance of the darsa and poornamāsa sacrifices. **She** is in that form.

599. Daityahantree - दैत्यहन्त्री

(i) Onewho is the slayer of demons *Bhandāsura* and others. 318th name *Rākshasagnee* may also be referred.

600. Dakshayagnavināshinee _ दक्षयज्ञविनाञ्चानी

- (i) One who destroyed the sacrifice of Daksha.
- (ii) There were two Dakshas, one is known as DakshaPrajāpati and the other was a human king, an incarnation of the former.
- (iii) On account of ego, he did not respect and did not give the due offerings to Shiva. Hence **She** destroyed the sacrificial fire. Though actually it was destroyed by Shiva and his groups, Sreedevee was the instrument for the destruction and hence it is mentioned that **She** destroyed it.
- (iv) Shiva destroyed the sacrificial fire done by the other Dakshi al.o. This has been mentioned in BrahmāndaPurāŋaand VāyuPurāŋa

Thus ends the seventh Kalā called Sushumna.



Section 8: Bogatā Kalā

601.Darāndolitadeerghākshee - दरान्दोलितदीर्घाक्षी

- (i) One who has wavering wide eyes extending upto her ears.
- (ii) Darā means a little/ slightly. The eyes of Śreedevee slightly wavers on all sides.
- (iii) The eyes of *Śreedevee* are extended upto her ears. As per the characters declared in physiognomy the eyes extending upto the ears are the best.
- (iv) Dara also means fear. The eyes of Śreedevee remove the fears. i.e. just by the sight of the long eyes of Śreedevee the fear is removed.
- (v) Since **She** wants her compassionate benign look to fall on all the devotees, **She** has long eyes and **Her** retina waves here and there.
- (vi) The mention of long and wavering eyes can be compared with the names; 18th–Vaktralakshmee -pareevāhachalanmeenābhalochanā, 454th– Lolāksheekāmaroopinee and 936th– Vishālākshee.
- (vii) The verses described the eyes in Soundaryalaharee and Mookha PanchasatiKaṭāksha Satakam) may also be referred.

602.Darahāsojvalanmukhee - दरहासोज्वलन्मुखी

- (i) One whose face shines with smile.
- (ii) Darā means little and hence Darahāsa means smile. The physical form of Śreedevee is beautiful in many ways as described in many a name. In the same way, **She** is ecstatic with a smiling face as a sign of **Her** inner bliss. The beauty and the state of bliss are together indicated by the smile. The dhyāna verse also says Smitamukheem. The last offering out of the 64 is Ānandollāsa Hāsa Vilāsam Kalpayāmi.
- (iii) The smile not only adds beauty, but also welcomes and makes it interesting to those who want to reach**Her**. The same message is conveyed in 924th name *Darasmera Mukhāmbuja*. This can also be compared with the 60th name in *Trishatee Eshatsmitānana*.
- (iv) Dara also means fear. Hence Darahāsa can be considered as loud and scary laughter. During war times with demons, the loud and scary laughter of Śreedevee has been mentioned in many places. Her face is lit with this laughter.

603. Gurumoorti: - गुरुमूर्ति:

- (i) One who assumes the form of a teacher.
- (ii) The confirmed opinion of the mantrasāstras is the teacher, the mantra and the deity are all one and the same and should not be distinguished. Adding Śreechakra also with these three, the devotee should realise that these are not different from the self.
- (iii) It has been mentioned in Varivasya Rahasya as; Ittam Mātā Vidyā Chakram Svaguru: Svayam Cheti I Panchānāmapibhetābhāvo Mantrasyakoulikārttho'yam II
- (iv) Arunagirinadar also sings about Lord Muruga as "Guruvāi Varuvāi Arulvāi Guhane". ŚreedeveeHerself reaches the devotee in the form of a teacher and gives him invocation of mantra.
- (v) Gu means darkness of ignorance, and Ru removes that. Hence the word Guru itself means removing of the darkness of ignorance.
- (vi) The letter Gu is a existence (Sat letter) and Ru is knowledge (of Brahmam) and because one is with the knowledge of Brahmam, he is called guru.
- (vii) Śree Ādi Śaņkara in his commentary of ViṣhŋuSahasranāmam for the 209th name Guru: mentions **He** is called Guru since **he**;(i)invocates/ advises all Vidyās or (ii) gave birth to all living beings (as a father).
 - 4.Gunanidhi: गुणनिधि:

One who is the treasure house of qualities.

- The Sānkhya doctrine says that though the qualities are specifically three viz. satva, rajas and tamas, they have endless modifications. She is the treasure house of all such qualities.
- (iii) Guna means aggregate (Vyoohas). Like nine nidhies, these vyoohas also are nine in number. Parameshwara is of the form of these nine aggregates of qualities. They are; Kālavyooha (time), Kulavyooha (family race), Nāmavyooha (name),Gnānavyooha (knowledge), Chittavyooha (mind), Nadavyooha (Nātha), Binduvyooha(Bindu), Kalpavyooha (Kalpa) and Jeevavyooha (soul). Since She is of these forms She is called as Gunanidhi. The details of these are given in the commentary of Lakshmeedhara for the 36th verse starting as Tavāgnā Chakrastham in Soundaryalaharee.
- (iv) The word Guna also means rope. The rope called Valrikā, which tied the ship during the pralaya; Nidhi, the deity to whom it was tied. The following storyoccurs in the Matsya and KālikaPurānas thus; at

the time of dissolution all seeds and sages entered the boat at the command of *Manu*, who was directed by the Lord *Vishnu*, and the boat was tied to the horn of the fish-incarnation. That rope became firm when *Śreedevee* held it. "Make a great rope of hides to be called *Vatrikā*, nine *Yojanas* long and three cubits broad. *Śreedevee* who is the protector of the universe, the great *Māyā*, the mother of the world, the world itself, will make that rope firm so that it will not give away."

605.Gomātā - गोमाता

- (i) One who is in the form of Kāmadhenu (the divine cow), the mother of all cows or greatest of allcows.
- (ii) According to Anekārthadhvanimanjari and Visva dictionaries, the word Gow has many a meaning like speech, rays, heaven, etc. She is the root form of all these.

606.Guhajanmabhoo: - गुहजन्मभू:

- (i) One who is the mother of Guhā (Lord Murugā).
- (ii) **She** is the mother of *Guha*, (Lord *Subrahmaŋya*) and hence *Guhajanmabhoo*:.
- (iii) The root word *Guhoo* means to cover. The *jeevas* veiled by ignorance are called *Guhās*. Just as sparks come from the hot iron so do the souls have come out from the Self. Hence **She** is called as *Guhajanmabhoo*:.

607.Deveshee -देवेशी

(i) One who is the head of all divine forces like *Brahma*, *Vishnu*, *Shiva* and others.

608.Dandaneetisthā - दण्डनीतिस्था

- (i) One who administers justice by punishing the culprits.
 - (ii) Dandaneeti is the sāstra which describes the crimes and the corresponding punishments for the criminals. The DeveePurāna says, because **She** leads to certainty men who wander into good and bad ways by restraining and by soothing them, **She** is called Dandaneetistha;

Nayānayagatān Lokān Avikalpe Niyojanāt l Dandanāt Damanād Vāpi Dandaneetiriti Smrutāll

609.Daharākāsharoopinee - दहराकाशरूपिणी

(i) One who is the subtle ether in the cave called heart.

- (ii) There is a subtle hidden cave in the heart of every soul. **She** dwells there in the form of ether.
- (iii) Ākāsha means sky, ether, vacuum, place, etc. There is a subtle ether in the heart of every human being. This is worshipped as Parabrahmam or Śreedevee.
- (iv) BrahmaSūtra says, the small ether is Brahmam; Dahara Uttarebhya:. The Chāndogya Upanishad (VIII-1-1) says, there is in this city of Brahmam the small lotus house and in it that small ether that should be sought for. Hence the ether of the heart is said to be Brahmam;

Atha Yadasmin Brahma Puredhaharam Pundareekam Vechma Dhaharo'sminnandarākāsa: Tasminyadantasdanveshtavyam.

This is also called as Taharavidya.

(v) The same is advised by Śree Appayya Deekshitar in his book called Ratnatrāya Pareekshai;

Vedagnā Dharmametam Pravitatamakhilādhāramākāshamāhoo Kinchānandam Manovāgavishayamadhikam Dharmino Varŋayanti I Sattāsphoortti: Sukancha Tryamapi Jagatām Sangirante Tadamsham Prānākāshādyupāstee: Katichidapi Tadālambanāste Vadanti II

610.Pratipanmukhyarākāntatithimanḍalapoojitā— प्रतिपन्मुख्यराकान्ततिथिमण्डलपुजिता

- (i) One who is worshipped on the group of fifteen days from the *Pratama* (the first day) to the full Moon.
- (ii) Pratipat means Pratama, the first day. Rākā means full Moon. She is being worshipped in all these fifteen days. The mode of worshipping on each day has been described in Tantra Sāstras.
- (iii) There are names given in *Vedas* for each of the fifteen days of the bright lunar fortnight viz.; *Darshā, Drushtā, Darshadā, Vishvaroopā, Sudarshanā, Apyāyamānā, Āpooryamāna, Poorāyantee, Poorņā* and *Pourņamasee*. Above all these there is a *kalā* called *Sādā* in the galaxy of Moon (*Chandramaŋḍala*). All these sixteen are called *Tithimaṇḍala*.
- (iv) For each of the day there is *Tithi Nitya* (deity) and the sixteenth *Mahanityā* described in the methods of *Shakti* worship. They are (for the bright lunar fortnight); *Kāmeshvaree, Bhagamālinee, Nityaglinnā, Bherundā, Vahnivāsinee, Vajreshvaree, Shivadootee, Tvaritā, Kulasundaree, Nityā, Neelapatākā, Vijayā, Sarvamangala,*

Jvālāmālinee, and Chitra. The 16th is Lalithā Mahānitya. They dwell in the Bindu and the surrounding triangles in Śreechakra - five for each line of the triangle and the Mahānityā in the Bindu. 391st name Nityāshoḍashikā may be referred.

- (v) Tithinityā Yajanam is an important part of Śree Vidyā Pooja.
- (vi) It has been mentioned in VarāhaPurāŋa that Agni (fire) and other gods are the presiding deities for all these Tithies.

611.Kalātmikā - कलात्मिका

- (i) One who is in the form of art.
- (ii) The word kalā indicates various kalās viz.

kalās of fire		10
kalās of Sun	Castle Area Share	12
kalās of Moon		16

These 38 kalās are Tejomandala kalās. There are kalās relating to Brahma and other Devas also;

kalās of Brahma -		10
kalās of Vişhŋu	916- 85	10
kalās of Rudra	CHO! - 1944	10
kalās of Eshwar	N 100 PROPERTY	4
kalās of Sadāshiva	die - min	16

These 50 kalās are Brahmamandala kalās.

The other well-known sixty-four *kalās* in vogue with the human beings. These were explained in 236th name *Chatushshashţikalāmayee*. All these *kalās* are forms of *Śreedevee* only.

(iii) Each of the four states awaken(Jāgrath), dream(Swapna), deep sleep(Sushupti) andswoon (Thureeyam) are related to different kalās. They are;

Awaken(Jāgrath)-Rising, waking, thought and the continuous mental action.

Dream(Swapna)- Desire, confusion, anxiety and recollection of sense objects

Deep sleep(Sushupti)-Faintness, oblivion, insensibility and sleep aboundingwith darkness

Swoon (Thureeyam)- dispassion, desire of salvation, the mind purified by concentrated meditation and determination of reality andunreality.

Thus it totals to 16 kalās. Out of these the kalās pertaining to awaken state relate to Shakti. The kalās pertaining to dream state relate to

Shiva-Shakti. The kalās pertaining to deep sleep state relate to Shiva.

(iv) In the Dooteeyāgaprakaraŋa, sixteen kāmakalās are described. In the Antaradooti Prakaraŋa, sixteen kalās are attributed to the Śreevidya. Also some more, such as the Kalās of Bindu, ardhachandra, rodhini, etc., are described. The real form of kalās in all these types is Śreedevee.

612.Kalānāthā - कलानाथा

(i) She is the head of all the *kalās* described above. All these *kalās* are conspicuous only by **Her**.

(ii) Moon is called as head of kalās or kalānāthan. Since the Śreechakra itself is in the form of Chandramanḍala (Moon's galaxy), the name Kalānāthā for Śreedevee is very apt.

613.Kāvyālāpavinodinee - काव्यालापविनोदिनी

- (i) One who gets delighted with poetical speech, dialogue, description, etc.
- (ii) The books written by poets are called *kāvyās*. Eighteen characteristics have been declared for a *kāvya*. It is told that the story of *Rama* written by sage *Vālmiki* is the oldest *kāvya*. **She** gets verymuch pleased specially by such *kāvyās*.
- (iii) The characters of a kāvyā has been described as; Vākyam Rasātmakam Kāvyam and Ramaneeyartthapratipādaka: Shabda: Kāvyam. Accordingly **She** enjoys kavyās and its characters like the flavour of the descriptions, rhetoric speech, figures of speech, etc.
- (vi) A devotee who worships Śreedevee methodically gets the capability of writing kāvyās. For instance, Kālidāsa, Mookha and others. Same sense is conveyed by Śree Ādi Śaņkara, in his Soundaryalaharee, (17th verse) and (1st verse) mentions as;

Savitreebhirvāchām Chashimaŋishilābhangaruchibhir Vachinyādyābhistvām Saha Janani Sanchintayati Ya: I Sa Kartā Kāvyānām Bhavati Mahatām Bhangiruchibhir VachobhirvāgDevee Vadana Kamalāmoda Madhurai: II

(iv) 798th name Kāvyakalā and 242nd name of Trishatee – Kāvyalola may also be referred.

614.Sachāmararamāvāŋeesavyadakshiŋasevitā सचामररमावाणीसव्यदक्षिणसेविता

(i) One who is attended on either side by Lakshmee and Saraswatee

holding chāmaras (hand fans).

- (ii) It has been mentioned that Lakshmee and Saraswatee serve Śreedevee on both the sides. A devotee of Śreedevee also becomes merged with Śreedevee. Hence this indicates that Laskhmi and Saraswatee bless/ serve the devotees of Śreedevee also.
- (iii) In Soundaryalaharee, (99th verse) also we read; Saraswatyā Lakshmyā Vidhihari Sapatno Viharate.
- (iv) In general Savya means right side. Since right side has been mentioned by the word Dakshina, the word Savya has been taken as left side.
- (v) In Soundaryalaharee, (47th verse) also the same meaning is considered; DhanurmanyeSavyetarakagruheetam Ratipate:.
- (vi) Same sense is conveyed in *Trishatee* 63rd name *Lakshmee Vānee*Nishevitā and 104th name *Lagna Chāmarhasta Śree*Shāradāpariveejita.

615.Ādishakti: - आदिशक्तिः

- (i) One who is the primordial power.
- (ii) She does the three main tasks of creation, protection and destruction of the entire universe and pervades everything in the form of root cause energy (shakti).

616.Ameyā - अमेया

- (i) One who has immeasurable form and greatness.
- (ii) Since her form is immeasurable, **She** is *Ameya*.i.e. there is no way to measure **Her**.
- (iii) The Linga Purāŋa says, heaven, pātāla, the end of the world in theseeight coverings of the Brahmaŋda, all that can be measured, is in the form of Uma, and the measurer is the great Lord Shiva;

Svargapātāla LokāntaBrahmandā Vānāshtake I Meyam Sarvam Umāroopam Mātā Devomaheshvara: II

617.Atmā - आत्मा

- (i) One who is in the form of Atman or Jeeva (soul).
- (ii) This name indicates Jeevātmā and the next name indicates Paramātma
- (iii) The word $\bar{A}tm\bar{a}$ has several meanings body, mind, Brahmam, nature, firmness, and intelligence. Since Śreedevee is in these forms this name is very much apt for **Her**.

- (iv) Ātmā word can be taken to mean Paramātmā (the Supreme Being).
- (v) The Ātmā indicates body. Hence all bodices of embodied souls are the forms of Śreedevee only.

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- (i) One who is the great in all things and all ways.
- (ii) She who limits and shows us the immeasurable Brahmam.
- (iii) The word *Parama* means "at a distance". i.e. **She** is at a distance for those who do not have devotion.
- (iv) According to ViṣhŋuPurāŋa, the supreme being has four forms viz., Male, Twice Born, Time and Param. She is in the fourth form Param.
- (v) For the previous name, if we consider Jeevātma as a meaning, this name is Paramātma. In this sense the usage in archana is Paramātmane Namaha.

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- (i) One whose body is holy and sanctifying both in form and character.
- (ii) The very thought of Śreedevee washes away all sins and makes one the purest.
- (iii) Pāvana of pure form.
- (iv) Kruti also means actions. i.e. who does holy actions of pure form and actions.
- (v) The names 542^{nd} *Puŋyakeertti*: and 544^{th} *Puŋyashravanakeerttanā* also convey the same message as holy.

620.Anekakoţibrahmandajananee - अनेककोटिब्रह्माण्डजननी

- (i) One who delivered many crores of worlds.
- (ii) Virāt, Hiraŋyagarbha and Ĕshwara are the three forms of Brahmam created crores of worlds. She is a mother for them also.
- (iii) Brahmānda, results from combination of the five gross elements, consisting of sixteen modifications. Virāt is the individuality of this. Svarāt is the individuality of the unmanifested, which is the cause of these two. Samrāt is the root cause of all these.
- (iv) 49th name in *Trishatee Ekshanashrushtāndakoţi* may also be referred.

621.Divyavigrahā - दिव्यविग्रहा

- (i) One who has a very gorgeous/ divine form.
- (ii) Divya ether, Vigraha war/ quarrel. The Mārkaŋḍeya Purāŋa says,

even in the ether without support, Chandikā fought with the demon Subāsura.

Utpatya Pragruhyochchair Deveem Gagaŋamāsithita: Tatrāpi Sānirādhārā Yuyudhe Tena Chanḍikā Niyuddham Khetadā Daityach Chanḍikā Cha Parasparam II

622.Kleemkäree - क्लींकारी

- (i) One who is the personification of the letter *Kleem*, which is the *Kāmarāja* seed (*beeja*).
- (ii) The letter Kleem is Kāmarāja or Manmatha (Cupid) beejam (seed).
- (iii) Kleemkara means Shivakāma or Kāmeshwara. She is the consort of him or Kāmeshwaree.
- (iv) The KāmarājaBeeja is the combined form of IchchāShakti (wish) and Vashya (attraction) Shakti.
- (v) As mentioned in the final part of Trishatee, Ka indicates Shiva and La indicates Shakti. Em indicates Kāmakala. Hence this name indicates the unison of Shiva and Shakti.

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- (i) One who is the absolute, devoid of all attributes.
- (ii) In practice, nowadays, the *kevala* is used to indicate the least or low level. But its actual important meaning is very great, individual and not mingled with any other attribute or righteousness.
- (iii) **She** is *ekākinee* (single) as **She** is devoid of any attributes. The only remaining sense of non-duality philosophy is *Kevala*.
- (iv) Kevalā, a kind of knowledge described in a ShivaSūtra (III-35) that which is freed from that is the absolute kevalā; Tadvimuktistu-kevalee.
- (v) With reference to the *Kleembeeja*, mentioned in the previous name, when the *ka* and *la* are eliminated from the *kleem*, the remaining is *kevala*. This is called *Kāmakalābeeja*. This has to be learnt through a teacher.
- (vi) One who worships the beejaKleemkāree obtains the world, attainable by unconditioned knowledge alone. The meaning is, the three objects dharma(righteousness), Artha (money) and Mokshā(salvation). The kāmakala (i.e. im) enables the worshipper to reach the turiya state. This is the state of Kevala or Kaivalyam.

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- (i) One who is most secretive both in form and meanings.
- (ii) Guhyā means one who dwells in a cave, i.e. heart.
- (iii) She is secretive and dwelling in our heart. Hence She can be identified only by inward search.
- (iv) The word *Guhyā* can be considered to mean *Jeevātma* (soul), *Paramātmā* (supreme) and the union of both. The presiding deity who can bestow these results is called *Guhya*.
- (v) This can be compared with 707th name Guhayaroopingee.
- (vi) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 542nd name – Guhya: – one who can be understood by the secret Upanishads or one who dwells in the secret cavity viz., heart.545th name – Gupta: - He is beyond speech and mind.
- (vii) Kaţopanishad (I-2-12) says; Esha Sarveshu Bhooteshu Kooţātmāna prakāshate.

625.Kaivalyapadadāyinee - कैवल्यपददायिनी

- (i) One who is the bestower of the solitary abode i.e. non-dual salvation.
- (ii) This state has been described by *Śree Appayya Deekshitar* in his book called *Ratnatrya Parikshā* as the form of *Brahmam*. **She** offers that state to the devotees.
- (iii) There are five kinds of salvation, namely sālokya, sāroopya, sāmeepya,sāyujya andkaivalya. The Sālokya is remaining with the god in the same world. Sāroopya is receiving the same form with the god. Sāyujya is becoming one with the deity. Sāmeepya is remaining near the deity. Kaivalya, the state of singleness without attributes. That is the fifth state of consciousness, understanding of self. She bestows all these four padas and the kaivalya state.
- (iv) Instead of imagining the form of gods in idols or yantras, understanding the form as different from self but still imagining it on the self and by worshipping the same, one can get Saroopya. This is also called as Sārshtita. Here the god is imagined with some attributes that are not with oneself, one can get the nearness of the form (roopasāmeepyam) only. Sāyujya is worshipping as himself the deity with attributes and he becomes one with the deity. Sāmeepyais attained by those celibates who perform the duties as ordained to their states in life. The Taitireeya Upanishad says those who are peaceful, learned, who live on alms, in the forest

performing penance and having faith, without passion, proceed through the Sun to the place of the immortal person, the eternal self; Etāsā Meva Devatānām Sāyujyam, Sārshtitām Samana Lokatā Māpnoti. The fourth pāda is described in Mundaka Upanishad (I-2-II) as;

Tapa: Sratte Ye Hyubhavasantyaranye Shāntā Vidvāmso Paikshasaryām Charaŋta: I Sooryatvārena Te Virajā: Prayānti Yatrāmruta: Sa Purushohyavyayātmāll

- (v) The above said four pertain to actions and the corresponding results and hence temporary. Hence they are called *padas* (abode).
- (vi) The fifth one, Kaivalya, pertains to the result of knowledge and offers the eternal bliss. Thus says TaitreeyaSruti.
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- (viii) The same message is in brief conveyed in *Shakti Rahasya* as a mortal who worships by ceremonies, by images, by mind, by identification, by knowing the Self, attains *kaivalya*;

Ātma Budhyā Prateekena Mātrubudyāpyaham Dhiyāl Karmanāpi Bhajan Martyā Kaivalya Padamachnute II

- (ix) The above four names Kllemkāree, Kevala, Guḥyā and Kavailaya Padadāyinee together form a single line (half verse). When their meanings are read together we get an interesting explanation; She, who is in the form of Kāmarāja Beeja, endows salvation if the Kleem Beeja is worshipped in a secret manner, after removing Ka and La.
- (x) 926th name Anarghya Kaivalya Padadāyinee may also be referred.

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- (i) One who is elder to the three Gods viz., Brahma, VishnuandRudra.
- (ii) **She** takes three forms as *Brahma*, *Viṣhŋu*and *Rudra* to do the three tasks viz., creation, protection and destruction. Hence **She** is elder or senior to these three gods; *Moorttitrāyasyāpi Purātanatvāt Tatambikāyās tripuretināma*.
- (iii) There are three *Devas*, three *Vedas*, three fires, three energies, three notes (*svaras*), three worlds, three abodes, (or according to another reading, three cities), three sacred lakes, three castes, etc. Whatever in the world is threefold, such as the three objects of

Shiva-Shakti. The kalās pertaining to deep sleep state relate to Shiva.

(iv) In the Dooteeyāgaprakaraŋa, sixteen kāmakalās are described. In the Antaradooti Prakaraŋa, sixteen kalās are attributed to the Śreevidya. Also some more, such as the Kalās of Bindu, ardhachandra, rodhini, etc., are described. The real form of kalās in all these types is Śreedevee.

612.Kalānāthā - कलानाथा

(i) She is the head of all the *kalās* described above. All these *kalās* are conspicuous only by **Her**.

(ii) Moon is called as head of kalās or kalānāthan. Since the Śreechakra itself is in the form of Chandramanḍala (Moon's galaxy), the name Kalānāthā for Śreedevee is very apt.

613.Kāvyālāpavinodinee - काव्यालापविनोदिनी

- (i) One who gets delighted with poetical speech, dialogue, description, etc.
- (ii) The books written by poets are called *kāvyās*. Eighteen characteristics have been declared for a *kāvya*. It is told that the story of *Rama* written by sage *Vālmiki* is the oldest *kāvya*. **She** gets verymuch pleased specially by such *kāvyās*.
- (iii) The characters of a kāvyā has been described as; Vākyam Rasātmakam Kāvyam and Ramaneeyartthapratipādaka: Shabda: Kāvyam. Accordingly **She** enjoys kavyās and its characters like the flavour of the descriptions, rhetoric speech, figures of speech, etc.
- (vi) A devotee who worships Śreedevee methodically gets the capability of writing kāvyās. For instance, Kālidāsa, Mookha and others. Same sense is conveyed by Śree Ādi Śankara, in his Soundaryalaharee, (17th verse) and (1st verse) mentions as;

Savitreebhirvāchām Chashimanishilābhangaruchibhir Vachinyādyābhistvām Saha Janani Sanchintayati Ya: I Sa Kartā Kāvyānām Bhavati Mahatām Bhangiruchibhir VachobhirvāgDevee Vadana Kamalāmoda Madhurai: II

(iv) 798th name Kāvyakalā and 242nd name of Trishatee – Kāvyalola may also be referred.

614.Sachāmararamāvāŋeesavyadakshiŋasevitā सचामररमावाणीसव्यदक्षिणसेविता

(i) One who is attended on either side by Lakshmee and Saraswatee

holding chāmaras (hand fans).

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- (iii) There are three *Devas*, three *Vedas*, three fires, three energies, three notes (*svaras*), three worlds, three abodes, (or according to another reading, three cities), three sacred lakes, three castes, etc. Whatever in the world is threefold, such as the three objects of

- human desire, all these, are **Her** form. Hence **She** is beyond and older than all these.
- (iv) The *Tripurārnava* says, *Tripurā*, means the three *nāḍis* viz., *Sushumnā*, *Pingalā* and *Idā*; and *Manas*, *Buddhi* and *Chitta*; as *Śreedevee* dwells in all these **She** is called *Tripurā*;

Nādeetryam Tutripurā Sushumnāpingalāidā\ Manobhuddhistada Chittam Puratrāyamudāhrutam \text{\text{I}} Tatra Tatra Vasatyeshā Tasmāttu Tripurā Matā

- (v) The same is conveyed in KālikāPurāŋa also as, your sphere is triangular, because everything is threefold you are called tripurā;

 Trikoŋam Maŋḍalam Chāsyā: Bhoopuram Cha trirekhām I

 Mantro'bhitryakshare Prokta: Tathā Roopatryam Puna: II

 TrividhāKunḍalee Shakti: Tridevānām Cha Srushtaye I

 Sarvamtrāyam Trāyam Yasmāttasmāttu TripurāmatāII
- (vi) Śree Bhāskararāya has written a book called Sethu Bandam, as commentary for NityāShoḍashikārnava. In this book (IV-4 to IV-16) in the verses starting from Tripurā ParamāShakti till the verse ending with Tripurā Kyātimākatā, more details about this can be found.

627.Trijagadvandyā - त्रिजगद्दन्द्या

- (i) One who is worshipped by all the three worlds.
- (ii) One who is worshipped in all the three worlds.

628.Trimoortti: - त्रिमूर्त्ति:

- (i) One who is in the form of the three gods viz., Brahma, Vişhŋuand Rudra.
- (ii) One who is in the form of three elderly spinsters.
- (iii) Śreedevee having the three qualities Satva, Rajas and Tamas, has three forms with Rakta, Shukla and Misra as three feet. This is meditated upon in the guru manadala.
- (iv) **She** is three-fold forms Brahma, Vişhŋuand Rudra Vāma, Jeshtāand Roudhree Ichā, Gnāna and Kriya.
- (v) Earlier, Brahma, Vişhnuand Rudra, subtly sighted each other and a stunning girl originated. The three gods asked her, "Who are you?" She said, "I am the form of your three energies. Reflecting upon the character of the three, She was of three colours viz., black, white and red. Hence She is called as Trimoortti.
- (vi) Only this girl form split into three as Brāhmee, Vaishnavee and

Roudhri and respectively did penance in three mountains called white, red and black. This story has been described in Varāha Purāŋa.

- (vii) Goudapāda Sūtra mentions this type of three forms according to three qualities as; Shambhavee Vidyā Shyāma.
- (viii) Devee Bhāgavatam also mentions the same as; Shāmbhavee Shuklaroopā Cha Śree Vidyā Rakta Roopikāl Shyāmalā Shyāmroopā Syāt ItyetāGuŋashaktaya: Il

629.Tridasheshvaree - त्रिदशेश्वरी

- (i) One who is the head of all the Devas.
- (ii) Each human being has four stages in the life as childhood, youth, adult and old age. But the *Devas* always have only the third stage and hence they are called *Tridashā*: **She** is head of them.
- (iii) The word Tridasha can be taken as 3 x 10 = 30. By adding three, Devas becomes 33 viz., Vashus – 8, Ādityas – 12, Rudras – 11, Vishve Devas – 2 – Total 33. Each of these has one crore followers as a group. Hence totally it is called 33 crores of Devas.
- (iv) The three states awaken, dream and sleep individually and collectively have *Śreedevee* as head.

630.Tryaksharee - त्र्यक्षरी

- (i) One who is in the form of three letters.
- (ii) Bālāmantra has three letters. Panchadaseemantra also has three groups viz., Vāgbhava, Kāmarāja and Shakti.
- (iii) Vāmakeshwara Tantra says;

Vägeeshwaree Gnänashakti: Vägbhave Moksharoopiŋee I Kämaräje KriyäShakti: Kämeshee Kämaroopiŋee II Shakti Beeje Parashakti: Ichchaiva Shivaroopiŋee I Evam Devee Triyaksharee Tu Mahatripurasundaree II

- (iv) Goudapāda Sūtra mentions that Panchadasee is mentioned as Triyaksharee, ShuddhaVidyāand Kumāree.
- (v) According to the Vedastatements, this name can be taken to mean heart or truth; Tat Etat Tryaksharam Hrudayam and Tat Etat Trāyaksharam Satvam.
- (vi) There are six types of mantras of Śreedevee. Those end with the letters Ā and Ĕ. These are considered as the integration of Yugakshara (letter of one era), Māsākshara (letter of a month) and Nityākshara (letter of a day). These three letters are called

Tryaksharee. This has been mentioned in Lagustuti as;
Āĕ Pallavitai: Parasparayudai: Dvitrikramādyaksharai:
Kādyai: Kshāntagatai: Svarātibhiradakshāntai: Tai: Sasvarai: |
Nāmāni Tripure bhavanti Khalu Yānyatyanta Guhyāni Te
Tebhyo Bhairavapatni Vimshati Sahasrebhya: Parebhyo Nama: ||
Nāthanārāyana Katikā Pārāyanā. Tatva Pārāyanā, Nāma Pārāyan

(vii) Nāthapārāyaŋa, Katikā Pārāyanā, Tatva Pārāyanā, Nāma Pārāyanā, Nityā Pārāyanā andMantra Pārāyanā are called six Pārāyanās.

(viii) 732nd name Nāmapārāyaŋapreetā may be referred.

631.Divyagandhāḍhyā - दिव्यगन्धाढ्या

- (i) One who is full of divine fragrance.
- (ii) Divya means anything in the upper world. i.e. **She** is full of aroma of divine sandal, flowers like *Kadamba*, *Parijātā*, etc.
- (iii) Divya means the things pertaining to Devatas. She is full of smell of sandal, saffron flower, kastoori, etc., that are fragrant in this world also.
- (iv) The meaning of this name is also mentioned in Vedas as; Gantatvārām Durādharshām.
- (v) *Śreedevee* is surrounded by *Devas*. In addition **She** is with the kings of this world and their fragrances.
- (vi) According to Yogastatement Samyamāttivyam, the ears and its relevant element viz., ether, with the profound practice, the devotee gets divine hearing powers. In the same way, Śreedevee, through all the elements by practicing Yoga, etc., gives divine powers like divine smelling power, etc.

632.Sindooratilakānchitā - सिन्दूरतिलकाञ्चिता

- (i) One who is adorned with a vermillion mark on the forehead.
- (ii) Sindooram means red Kumkum, gorochan, etc.
- (iii) The word *Tilakā* means the hair falling on the forehead. Her form is so beautiful with *Sindooram* and *Tilaka.Vishva* dictionary says; *Tilakam Chitrake Prāhoo Lalāte Tilakālake*.
- (iv) It is the practice that Sumangali ladies (ladies living with their husbands) to wear red kumkum on the starting place of the hair in the forehead.
- (v) Sindoora Tilakā means female elephant. Anjitā means one who is worshipped. Or, She is worshipped by ladies called Hastinees, whose walk is comparable to that of female elephants.
- (vi) Accordingly Śreemad Bhāgavatam, Gopikā ladies and Rukmani also

worshipped Śreedevee to marry ŚreeKrishŋa.

633.Umā - उमा

- (i) One who has the great name Uma.
- (ii) Śreedevee was born as daughter to Himavan and his wife Mena and had the name Pārvatee. She started to do ardent penance at the age of 5 aiming to marry Parameshwara. Hence Mena became anxious and wanted to prevent Pārvatee from doing penance. I.e. She called Pārvateeas 'U' and said Mā (not to do penance). Hence the name Uma.
- (iii) The letter 'U' relates to Shiva, Mā means Lakshmee (auspicious). Hence Umā means the auspiciousness of Shiva.
- (iv) She limits (Mā) Shiva ('U').
- (v) The word *Umā* has several meanings *Umā*, *Adasee*, *Haimavatee*, *Haridra*, *Keerthi* and *Kāntishu*. **She** is all these forms; *YāDevee Sarvabhooteshu Kāntiroopena Samsthita*.
- (vi) The Soota Samhita (IV-1-20) says, "I adore the supreme experience which destroys the noose of earthly existence, which purifies even Sadāshiva, called Umā, which produces the bright state and manifests in many kinds of worlds; Umabhitām Uttama Chittavruttim Namāmi Nānā Vidhaloka Vaibhavām.
- (vii) In Linga Purāṇa, Shiva says to Śreedevee, "In my Praṇava there are letters A-U-M (UMA) in the form of Viṣhṇu, Shiva and Brahma. These letters are in the order in the Praṇava, with the three notes (mātrās) and with the highest pluta"; Ukāram Cha Makāram Cha Akāram Cha Krameritam Tvadeeyam Praṇavam Vitdhitrimātram Plutamuttamam.

The Mahāvāsistha says, "Uma is so called because it contains the essence of the Pranava"; Omkāra Sāra Shaktitvāt Umetiparikeerttitā

- (viii) In the heart of all beings, whether asleep or awake there is a cavity whence arises the sound being produced without contrast, which is Shabdabrahmam, the Pranava, without the letters A, etc. The cavity is Shiva, and in his head there is an Indukalā (crescent), which is the form of bindu.
- (ix) According to the ShivaSūtra (I-13) Uma means the Iccha Shakti ofYoginis. "The young Umā is called the Iccha Shakti".
- (x) As per the statement; UmaDevee Vinayake Umā is the deity worshipped at the VināyakaPeeţa and again based on Umā

Sindhuvane - at the Sindhuvana.

- (xi) Umāshatvārshikee Matā a girl of six years old is called Uma.
- (xii) Kenopanishad says Uma invocated Brahmam to Indra.

634.Shailendratanayā - शैलेन्द्रतनया

- (i) One who is daughter of the king of mountains.
- (ii) Himavan is the king of mountains. Being his daughter **She** is called as *Pārvatee*, Haimavatee and Girija.
- (iii) Mountain is a static object. **She** is full of consciousness (*chaitanya*). To give credit to the static objects also, **She** originated the consciousness from it.
- (iv) In Kenopanishad**She** has peen described as; Bahushopamānām Umām Haimavateem.

635.Gowree - गौरी

- (i) One who is of fair complexion.
- (ii) Yellowish white colour is called as Gowra: i.e of gold colour.
- (iii) DeveePurāṇa says, when Śreedevee incarnated as daughter of Himavān, her complexion was as white as conch; or Moon or jasmine flower. Hence **She** was called as Gowree; Chankhakunḍandu Varṇā Chetyato Gowreeti Sā Smruta.
- (iv) The consort of *Varuna* (god of water) is also called as *Gowree*. A girl 10 years of age is also called *Gowree*. Since *Śreedevee* is of these forms, **She** is called as *Gowree*.
- (v) According to Padma Purāṇa the presiding deity of Kānyagupta Peeṭa is called as Gowree; Kānya Kuje Tadā Gowree.
- (vi) The Uttamacharitram of Saptashatee says that Mahāsaraswatee, who destroyed the demons Sumba and Nisumba originated from Śreedevee's body.

636. Gandharvasevitā - गन्धर्वसेविता

- One who is worshipped by Visuvāvasu and other Gandharvās, who are celestial musicians.
- (ii) Almost the verses about all the gods mention that they were praised by the songs of two Gandharvās called Hāhā and Hoohoo. This implies that the songs of Gandharvās are an important part of every pooja; the name in Trishatee as Hāhā Hoohoo Mukhasttyamay be referred here.
- (iii) The word Gandharva also means horse. The head of horse wing of

Śreedevee's army is Ashvārooḍha.Śreedevee was worshipped by her.

(iv) The songs of devas are called Gandharvam. She was served with such songs.

637. Vishvagarbhā - विश्वगर्भा

- (i) One whose womb contains the universe.
- (ii) The corpulent visible universe is called *Vishvam*. **She** contains this universe in her womb.

638.Svarnagarbhā - स्वर्णगर्भा

- (i) One who is in the form of Hiranyagarbha.
- (ii) One who contained gold in her womb. For the word Suvarŋa Su + Varŋa – excellent letter (alphabet). i.e. She has mantras with holy beejams in her womb.
- (iii) **She** gives holiness to the *Mātrukās* (*beejaksharas*). I.e. since **She** has them in **Her**mantras they become *Suvarnas* (holy or excellent) and contained in **Her** womb.
- (iv) *Hiraŋyagarbhā* is interested in the group of subtle bodies. This group shines like gold. Hence he was called as *Hiraŋyagarbha*. The same is called as *Svarŋagarbhā* also.

639.Avaradā - अवरदा

- (i) One who defeated the demons.
- (ii) Avara means dishonest people, one who does cruel and low class.

 She punishes and controls them.
- (iii) If it is split as Ava + Radā, it will mean one who has shining teeth.
- (iv) The single word Svarnagarbhāvaradāhas been split into two names and described as Svarnagarbhā + Avarada. If it is taken as Svarnagarbhā + Varadā, it would mean as one who bestows boons. Since the name Varadā (331st) is already there, this name has been taken as Avarada.

640. Vāgadheeshvaree - वागधीश्वरी

- (i) One who is the head of speech.
- (ii) **She** is the head of the eight *Vasinee* and other *Vāg Devees*. That is the reason, they wrote this *Sahasranāma*, by **Her** order.
- (iii) She has Vāgvādinee, who is the head of speech and letters, as her part. Hence Vāgadheeshvaree.
- (iv) Śree Ādi Śaņkara says, in his 100th verse of Soundaryalaharee that all types of letters, words and speeches belong to Śreedevee only;

Tvadeeyābhir Vākbhis Tava Janani Vāchām Stutiriyam.

641.Dhyānagamyā - ध्यानगम्या

- (i) One who can be attained by meditation.
- (ii) Meditation is to keep the mind stuck to one place. When we try to keep Śreedevee's form in mind and focus the thoughts on her, other thoughts would distract the mind. Bringing back again and again this wavering mind back to the thoughts of Śreedevee is called Dhārana. Settling this and focusing on Her is called meditation. She can be attained only by meditation.
- (iii) The Svetāsvatara Upanishad (1-3) also says the same message as, the sages devoted to meditation, saw the shakti of the divine Self hidden by its own qualities; Te Dhyānayogānugatā Apashyan īvātmashaktim Svagunai Nigoodhām.

s name is read in conjunction with the previous name it will by talking about *Śreedevee*, we get attracted and get d in her. Hence **She** can be focused by meditation.

120th names Bhaktigamyā and Bhaktivashyāmay be

tyā - अपरिच्छेद्या

ndivisible by anything.

and thought neither limit nor divide Her. She is always t.

e is controllable through meditation and worship.

. ज्ञानदा =

bestows knowledge.

edge is of two types. As discussed in the previous name, uning the complete form of *Śreedevee*, who is not limited by nything. The second is – thinking this un-soul body and universe as soul – this is actually ignorance. *Śreedevee* only gives both these.

(iii) Gnānadā — bestower of knowledge. Agnānadā — who cuts off/ removes ignorance.

(iv) Śree Bhāskararāyaexplains by combining two of the ShivaSūtras viz. Gnānam Banda and Gnānam Annam. These are not further dwelled here.

644.Gnānavigrahā जान्वियहा

(i) One who whose form is knowledge.

- (ii) The three the knower, the knowledge and the object of knowledge is called *Tripudee*. **She** is of the form hiding all these and only remaining is the knowledge/ supreme bliss.
- (iii) Vigraha means expand. With the blessings of Śreedevee the knowledge expands further and knowledge only will remain at the end. Our little knowledge expands and become the supreme one.

645.Sarvavedāntasamvedyā - सर्ववेदान्तसंवेद्या

- (i) One who is known through all the Upanishads.
- (ii) Upanishads are the last part of *Vedas* and indicate the form/philosophy of *Brahmam*. Since that form is *Śreedevee*, **She** is known through *Upanishads*.
- (iii) Brahma Sūtra also says; Sāstrayonitvāt.
- (iv) Śreemad Bhagavad Geeta (XV-15) also says; Vedaishcha Sarvairahameva Vedya:.
- (v) The VarāhaPurāŋa says, "This Śreedevee is explained as the threefold energy and set forth as the end of logic. She is the energy of wisdom, set forth in all the Vedāntas.

646.Satyānandasvaroopinee - सत्यानन्दस्वरूपिणी

- (i) One who is Supreme knowledge and bliss.
- (ii) The word Sat means eternal or indestructible. Bliss is pure happiness form of Brahmam. That Brahmam is Śreedevee.
- (iii) The form of *Brahmam* is called as *Satchitānandam* indicated as three *Sat* + *Chit* + *Ānandam*. Among this *Chit* is knowledge. Earlier described by 644th name *Gnānavigraha*. The remaining two *Satyam* and *Ānandam* are indicated by this name.
- (iv) In some schools this name is considered as two names viz. Satyā and Ānandasvaroopiņee. In that case 616th and 617th names Ameyā and Ātmā are merged as a single name Ameyatma.
- (v) As per the *Veda*statement; *Stiti Prāŋasteetyannamayam Ityasāvāditya*: the word *Satyā* indicates *Prāŋam* (breath), *Annam* (food) and *Ādityam* (Sun).
- (vi) It also means as She has a liking over Sat. I.e. She is in the form of Satyabama.

647.Lopāmudrārchitā - लोपागुद्रार्चेता

- (i) One who was worshipped by Lopāmudra.
- (ii) Lopāmudrā is the wife of sage Agasthya. She is called as Lopā, since

- she does not have interest on the forms which are ironically indicated by names.
- (iii) Lopāmudrā is one of the greatest devotees of Śreedevee. She is the founder of Hādi Vidyāmantra, which is another version of Śreevidya. In Trishatee, Śreedevee herself has indicated her as an important devotee; Patnyasya Lopā Mudrākhyā Mām Upāste Atibhaktita:
- (iv) Tripurasiddanta says that there is no difference between the mantra, the sage who found the mantra and the presiding deity. Accordingly Śreedevee got this name. It can also be meant as **She** is prayed as Lopāmudrā herself.
- (v) She is worshipped with Hādividyā also called as LopāmudrāVidya.

648.LeelākluptaBrahmandamandalā— लीलाक्लुप्तब्रह्माण्डमण्डला

(i) One for whom the creation of many a universe is just a game.

- (ii) That means, She does the task of creation effortlessly and without any fatigue.
- (iii) 281st name *Unmeshanimishotpannavipannabhuvanāvalee* also indicates the same sense.
- (iv) By the word *Kluptam* the value system in creation is indicated. Every living being and things follow some system in the universe, indicated by the word *Kluptam*. The precision and the quality of the creation task is mentioned here.

649.Adrushyā - अदूरया

- (i) One who is invisible.
- (ii) Not to be perceived by eyes and other senses or organs.
- (iii) Drushyā means one who is seen. It is not to be felt by mere sight, but to be recognised/ understood. Hence not perceived by any senses.
- (iv) The BrahādāraŋyaUpanishad (ill-4-2) says, "You do not see the seer of sight". The Devee Bhāgavatam (book III) says, "Your unqualified form is not an object of visual perception. Shakti is without quality, difficult or approach. The Supreme Person also is without qualities."

650.Drushyarahitā -दूश्यरहिता

- (i) One who is without any object of seeing.
- (ii) Shecannot be perceived, since She does not have any attributes that are felt by human senses through objects, qualities, actions,

forms and organs.

(iii) Without any attributes, She can only be seen by the intellect.

651. Vignātree ं - विज्ञात्री

- (i) One who has special intelligence.
- (ii) Her form cannot be perceived.
- (iii) She is within every soul and make him scientifically knowledgeable.
- (iv) The BrhādāraŋyaUpanishad (II-4-14) says, "O, how is the knower to be known?" -She is the power behind all knowledge as Chit Shakti, but distinct from the object of knowledge.

652. Vedyavarjitā - वेद्यवर्जिता

- (i) One who has nothing more to know.
- (ii) Being omniscient, She does not have anything more to know.
- (iii) NityāShodasikārnavam says, since **She** is the supreme knowledge, there is no one to know her;

Atyāpi Yasyā Jānanti Na Manāgapi Devatā: I Keyam Susmāt Kva Keneti Saroopāroopa Bhāvanam II

653. Yoginee - योगिनी

- (i) One who has a Yogaform.
- (ii) Yoga means union (based on the root Yuj). Hence **She** is called as Yoginee.

654. Yogadā - योगदा

(i) One who bestows Yoga to votaries.

655. Yogyā - योग्या

- (i) One who can be reached through Yoga.
- (ii) The yoga bestowed by Her is the route to reach Her.
- (iii) Yoga is the assumption of union. Since **She** is in that form and since **She** bestows that to the devotees, **She** is in the form known by the same. This has been described by the three names (653 to 655) Yoginee, Yoqadāand Yogya.

(iv) Yoga has four parts – mantra, laya, hata and rāja. Rājayoga has three parts –Sānkya, Tāraka and Amanska. These details are to be learnt from Yoga sāstra.

(v) Similarly in Astronomy also there are devatas starting from Mangala till Sankata. Since She is in all these forms, She is Yoginee.

656. Yogānandā - योगानन्दा

- (i) One who is in the form of bliss got through Yoga.
- (ii) The unison of Shiva and Shakti is called Yoga. The bliss got through this is Yogānandam.
- (iii) The thought of external world is forgotten during sleep. This is also Yogānandam only. Śreedevee is in this self bliss form.
- (iv) She is in the form of Yoganarashimhar called as Yogānandar.
- (v) This name can also be split into two as $Ayog\bar{a} + Nanda$. In that case 562^{nd} and 563^{rd} names Mohinee and $Mukhy\bar{a}$ have to be merged as a single name.
- (vi) The name Ayogā means Asankā to be extinct. Or in the form of Aya (iron) mountain. Like a mountain She is impartial. She takes the devotees along to Paramashiva.
- (vii) The word Nanda indicates river Ganges called as Alagānanda. She is in that form. The first, sixth and eleventh days of bright lunar fortnight are called Nanda. According to Chandi Saptashateestatement; Nandā Bhagavatee Nāma Yā Bhavishyati Nandajā since She was born as daughter of Nandagopa, She is called as Nanda. Padma Purāŋa says The river Saraswatee, when flows near Himāchala, is called as Nandā; Nandā Himavat Prushte.
- (viii) A river flowing near the *Pushkara Kshetra* is called *Nanda*. The reason for this name is mentioned differently in various books;

Yathāgatam Tu Te Jagmu: Deveem Sthāpya Hime Girou I Samsthāpyānanditā Yasmāt Tasmān Nandā Tu SābhavatlI Nandate Suralokeshu Nandane Vasate'tavāl Himāchale Mahāpuŋye NandāDevee Tata: SmrutālI

657. Yugandharā - युगंधरा

- (i) One who supports the yuga (era).
- (ii) The word yuga has many a meaning four elbow measures, yoke, Kruta and other yugas (eras), pair and a herbal called vruddhi.
- (iii) Kruta and other yugas are supported only by the ShivaShakti form and hence Yugandhara.

658.Ichchāshaktignānashaktikriyāshaktisvaroopiŋee— इच्छाशक्तिज्ञानशक्तिक्रियाशक्तिस्वरूपिणी

- (i) One who is in forms of three energies of desire, wisdom and action.
- (ii) To do any task we need these three the desire to do (IchchāShakti), the knowledge of know-how to do (Gnāna Shakti)

- and the action (KriyāShakti). All these three forms are Śreedevee only.
- (iii) These three energies can be seen in the Chandi Saptashatee in Mārkandeya Purāna. In the first book, the destruction of the demons Madhu and Kaidapa is done just by desire (IchchāShakti). In the second book the destruction of the demon Mahishāsura is done by Śreedevee directly (the outburst of kriyāshakti). In the third book, the king called Suradā and the businessman called Samādi get the knowledge from Mahāsaraswatee (the action of gnāna shakti). The serial of the three energies is a little modified here as IchchāShakti, KriyāShakti and Gnāna Shakti.
- (iv) Desire is head, wisdom trunk and action feet, thus the three energies are **Her** body organs only.
- (v) These three energies are forms of *Brahma*, *Vişhŋu*and*Shiva* viz., *Vāmā*, *Jeshtā* and *Roudree*. They do the three tasks creation, protection and destruction. *Śreedevee* is head of these three.

659.Sarvādhārā - सर्वाधारा

- (i) One who is the supporter of all.
- (ii) The three energies discussed in the previous name are the supporter of everything happening in this world. Hence **She** is Sarvādhāra.
- (iii) She has all the supports as Her form.
- (iv) Sarvā, the whole world, dhārā, gradation, i.e., **She** is one with created things. It is called as Parampara (race), since everything originates one after another from the previous one.

660.Supratishthā - सुप्रतिष्ठा

- (i) One who is firmly/ propitiously established.
- (ii) That means, **She** is established and gives felicity to the entire universe.
- (iii) She supports and gives auspicious to everything in this world. Hence eternal.
- (iv) Suprathisthā is a metre of twenty syllables. She is of that form.

661.Sadasadroopadhārinee - सदसदूपधारिणी

- (i) One who is the form of being and non-being.
- (ii) Sat is eternal and asat is impermanent. Both are the forms of Sreedevee only.

- (iii) Sat is Brahmam, which is eternal and the asat is the universe which originated from sat and is destructible. She is in the form of this universe and hence impermanent. It does not mean that it is not available from the root. All activities are till the beginning of the universe only. In that case (256th name) Vishvaroopā and (934th name) Vishvamāta. The form of Brahmam is also herself. Hence this combined name.
- (iv) When seen from the angle of the soul **She** is split into two both sat and asat. But seen from **Her** both are same sat only.
- (v) SkandaPurāŋa says;

Yatyatasti Tayā Bhātiyannāsti Tayabhi Cha I Tat Tat Sarvam Mahādeva Māyayā Parikalpitam II

(vi) Manikkavāchakar, a Tamil poet, said; Unmaiyumāi Inmaiyumai – Both as truth and lie. Arunagirinadar said; Ulatāi Ilatāi – Both existent and not existent.

662.Ashţamoortti: - अष्टमूर्त्ति:

(i) One who is eight formed.

(ii) The eight forms are given differently. Eight mothers, eight vāgdevatas, eight forms of Shivas, eight parts of nature and based on

Matsya Purāna (Lakshmee& other eight forms). These are;

Mothers	VāgDeveeas	Forms of Shivas	Shakti forms ofShiva	Parts of nature	As per Matsya Purāŋa
Brāhmee	Vasinee	Bhavan	Earth	Earth	Lakshmee
Mahendree	Kāmeshwareè	Sarvan	Water	Water	Medā
Koumāree	Mohinee	Eesānan	Fire	Fire	Darā
Vaishŋavee	Vimalā	Pasupati	Ari	Ari	Pushţi
Vārāhee	Aruŋā	Rudran	Ether	Ether	Gowree
Māhendree	Jayinee	Ukran	Sun	Mind	Tushţi
Chāmuŋḍā	Sarveshvaree	Bheeman	Moon	Intellect	Prabhā
Mahālakshmee	Koulinee	Mahān	Master	Ego	Druti

(iii) It can also be considered that this name indicates the eight kulas (i.e. eight kinds of women) based on Koulāchāra. They are - Ganikā, Shoundikā, Kaivarti, Rajaki, Tanrakāree, Charmakāree, Mātangee and Pumschali;

Ganikā Shoundiee, Chaiva Kaivarttee Rajakee Tathāl Tantrankāree Charmakāree Mātangee, Pumschalee Tathāll

663.Ajājetree - अजाजेत्री

- (i) One who is the conqueror of ignorance (Avidyā).
- (ii) The word Ajā means Avidyā (ignorance). She has won it. Or help the devotees to win over it. She, who is the form of knowledge herself, bestows knowledge and wins over ignorance.

664.Lokayātrāvidhāyinee - लोकयात्राविधायिनी

- (i) One who directs the course of the world's continuous travel.
- (ii) The world's travel seems to be endless since every second the world originates, stays and ends.
- (iii) the world originates, stays and ends does not mean that in its entirety at a time. In this world some living beings originate and some to an end. In between these two some continue to survive. This seems to be a cyclic travel. She has the capacity to run this show effectively. This cycle includes the various states described by De Sitter and Einstein.

665.Ekākinee - एकाकिनी

- (i) One who is alone.
- (ii) **She** is alone because **She** is without a backup. The 623rd name *Kevalā* may be compared.
- (iii) Whether it is destruction of ignorance or (as discussed in the previous name) in effectively running the world's travel, **She** does everything alone.
- (iv) Śree Ādi Śankara in his commentary of VishnuSahasranāmam for the 725th name — Eka: mentions; since he is the concluded truth without any kind of differences that are internal or that relates to similar external objects or to dissimilar object, he is Ekaha.
- (v) Chāndokya Upansihad (6-2-1) says; Ekamevātvteeyam.

666.Bhoomaroopā - भूमरूपा

- (i) One who is the aggregate of all existing things.
- (ii) The word Bhooma means Brahmam. She is in the form of Brahmam.
- (iii) The word *Bhooma* also means many. As mentioned in the previous name "She is one," but with this name, "She is many".
- (iv) Actually what is seen as a single form of *Brahmam* in a supreme state, is seen as many in the nature of this universe.
- (v) Many forms of *Śreedevee* have been described in detail in *DeveePurāna*.

667.Nirdvaitā - निर्द्वता

- (i) One who is non-dual i.e., without duality.
- (ii) Dvaita means the feeling of the existence of another one in addition to self. She does not have it.
- (iii) When the soul is thought of different from the Supreme Being it is dvaita(duality) condition. Once this is gone, only the Brahmam indicated by the names Ekākinee and Kevalā is seen then it is advaita (non-dual). Such is Śreedevee or She endows such state.
- (iv) She does not have even an iota of anything as non-dual.

668. Dvaitavarjitā - द्वैतवर्जिता

- (i) One who removed the state of duality (dvaita) i.e., the state of feeling the second one.
- (ii) The message conveyed in the previous name is more clearly stressed in this name.
- (iii) The names so far read conveyed the sense that there was a feeling of duality and that has been destroyed by **Her**. This name is given to remove such a feeling. The state of duality is an unreal form. That was not there to remove. At any point of time, there was no other thing other than *Śreedevee*, who is the form of *Brahmam*.

669.Annadā - अन्नदा

- (i) One who is the giver of food for the entire universe.
- (ii) Befitting the name "Mother of Universe", **She** protects the entire universe by giving food. In this task of giving food, **She** is called *Annapoorani*. **She** has a vessel full of food in one hand and a ladle, to serve it, in another hand. Śree Ādi Śankara prays as;

Annapoorane Sadāpoorne Shankaraprānavallabhe I Gnāna Vairāgya Sityartam Bhikshām Dehi Cha Pārvati II Before taking food, if this verse is prayed and imagined that Śreedevee only gave us food, the there will be no blemish of food will affect us body fat, knowledge and zeal will be got.

670. Vasudā - वसुदा

- (i) One who is giver of wealth to all.
- (ii) The word Vasu has many a meaning as wealth, gem, gold, etc., She gives all these.
- (iii) The very essence of this name is the necessity of the feeling that any enjoyable wealth we get in this world are all due to her

blessings only.

(iv) About this Annam and Vasu, Veda says; Sa Vā Esha Mahānaja Ātmānnādo Vasudāno Vindate Vasu Ya Evam Veda.

671. Vruddhā - वृद्धा

- (i) One who is senior in age.
- (ii) Since **She** is there before everything else, **She** is the most ancient and hence **She** is oldest. According to *SvetāsvataraUpanishad* (IV-3)
 Thou, as an old man tottering along on thy staff; *Tvam Jeernā Dandena Vanchasi*.
- (iii) Or **She** is in the form of completely grown and matured world. It can also be taken that **She** nourishes the world.

672.Brahmatmaikyasvaroopinee - ब्रह्मात्मैक्यस्वरूपिणी

- (i) One who in the form of the unified *Brahmam* (supreme being) and *Ātman* (soul).
- (ii) The content of Mahāstatements such as Aham Brahmasmi and great mantras like Soham indicate that through the un-chanting mantra the Brahmam has to be realised in breath of every soul. That is the real form of Śreedevee.
- (iii) Aham indicates the soul and Sa indicates Parameshwara. The Hamsamantra unites the soul with Shiva.
- (iv) During inhalation and exhalation of every breath, the feel of Hamsa: Sohammantra is called Ajapa (un-chanting) mantra. Instead of chanting the mantra separately the breathing itself is considered as chanting of mantra and hence it is called un-chanting (Ajapa). On the average everyday each of us breath 21600 times. That means we do Ajapamantra so many times every day.
- (v) The dance of Thiagarāja in Tiruvaroor is called as Ajapa dance. The chest of Vishnu, in the lying pose, goes up and down on account of his breathing. Parameshwar dances on his chest and hence it is called as Ajapa dance.
- (vi) 173rd name of *Trishatee Hamsamantrarttha Roopinee* describes the same meaning.

673.Bruhatee - बृहती

- (i) One who has an immensely great form.
- (ii) Veda says; Mahato Maheeyān bigger than the biggest.
- (iii) Some Sāmamantras called as Brhatsāman is there in Sāma Veda.

She is in that form.

- (iv) A metre with 36 letters is called Bruhatee. She is in that form.
- (v) Bruhat and Jeshtā are the words with equal meaning and hence these two indicate Śreedevee.

674.Brāhmaŋee - ब्राह्मणी

- (i) A brahmin lady.
- (ii) According to the *Visva* dictionary the word *Brāhmaŋi* has many a meaning viz., harlot, a brahmin lady, a certain herbal plant, wisdom, etc. **She** is of all these forms.
- (iii) The Samayācāra Smruti says, "Brāhmaŋi means divine wisdom crowned with the white flower (satva)"; Brāhmanee Sveta Pushpādyā Samvitsā Devatātmika.
- (iv) Among the three gods Shiva is considered as brahmin and Vishnu as kshatriya. The Chāndogya Upanishad (VIII-14-I) says, "Thou art brāhmana among the Devas, I am the brāhmana among men, (he who thinks thus) attains Brahmam." In the same way, the Parāsara, Aditya, Koorma, Vāshishṭa and LingaPurānas also confirm this "The divine Shambhu the consort of Śreedevee, is Brāhmana and is thedeity of Brāhmanas. A Brāhmana especially should take refuge in Rudra, the Lord";

Brahmaŋo Bhagavān Sambo Brāhmanānām Hi Daivatam I Viseshāt Brāhmano Rudram Esānam Sharanam Vraja II Being consort of Shiva, **She** is Brāhmanee, because Shiva belongs to the brahmincaste.

675.Brāhmee - ब्राह्मी

- (i) One who is in the form of Saraswatee, the consort of Brahma.
- (ii) She is in the form of speech and hence can be taken as Vāgeeshwaree.
- (iii) The senior most among the eight mothers. **She** shines alongwith the vehicle swan, the chanting garland (japamālā) and kamandalu (a vessel with water used by sages) in hand. **She** killed the enemies just by sprinkling the water from kamandalu through darbha (a sacrificial grass).

676.Brahmānandā - ब्रह्मानन्दा

- (i) One who is in the form of supreme bliss.
- (ii) She has Brahmam itself as bliss for Her.

(iii) The form of Śreedevee is called as frozen bliss. ŚreeKriṣhŋa has been mentioned in many places as; Sāntrānandatanu – one who has the supreme bliss as his body. That is applicable to Śreedevee also.

677 Balipriyā - बलिप्रिया

- (i) One who is delighted with the mighty.
- (ii) Dheera or Bali, those who are able to succeed by destroying ignorance. She is fond of them.
- (iii) One who conquers the enemies like amorousness, desire, etc., can be called as *Bali*. She blesses them with affection.
- (iv) During the incarnation as Vāmanā, Vişhņu had compassion over the emperor Bali. This name indicates that form.
- (v) During worship, for the satisfaction of deities, some articles are offered as bali. **She** accepts them with hilarity.

678.Bhāshāroopā - भाषारूपा

- (i) One who is the form of languages.
- (ii) Since She is the head of speeches, all languages are Her form only.
- (iii) Based on the phrase; *Bhāshābhi: Roopyate* **Her** form is identified only through languages. **She** can be recognised by speech.

679.Bruhatsenā-बृहत्सेना

- (i) One who is with a mighty army.
- (ii) She is very much capable of doing the tasks of creation, protection and destruction by Herself. However, just to give a share and pride in the task, She creates a huge army and gets her tasks completed through them.
- (iii) Bruhatsenā is also the name of a certain king's race. **She** is in the form of those kings.

680.Bhāvābhāvavivarjitā - भावाभावविवर्जिता

- (i) One who is in the form of existence and non-existence.
- (ii) Sheneither has an origin nor an end.
- (iii) Bhāvā means the state existence and Abhāva means non-existence. If Śreedevee is considered as not to have the existence status, then it may mean that She is non-existent. On the other hand, if She is considered as not to have the non-existence status, then it may mean that She is existent. If She is not in both the states, then what is it? Everything in the world has anyone of the states existent of non-existent. For instance rice is existent. After cooking rice is

non-existent, but food is existent. Once it is eaten, the food is non-existent and the blood, etc., of the person who consumed the food, is existent. *Śreedevee* does not completely have such states. That Supreme Being is eternal.

681.Sukhārādhyā - सुखाराध्या

- (i) One who can be worshiped comfortably without much effort.
- (ii) She can be worshipped without bodily pain of fasting, etc., and without restrictions on the mode of meditations putting the body to great strain.
- (iii) To worship **Her**, imagining any of the forms in mind as *Śreedevee* is enough. Other restrictions like those required in worshipping any other gods are needed only to change the *rajo* and *tamo* qualities. But to worship *Śreedevee*, only the devotion is required and no other tool is required. Hence worshipping *Śreedevee* is very easy.
- (iv) The easiness of Śreedevee's worship has been described in detail in *Tripura -samhimnā Stora, Katastava* and *KoormaPurāŋa*.

682. Shubhakaree - शुभकरी

- (i) One who bestows auspicious to Her devotees.
- (ii) In the previous name it was mentioned that **She** can be worshipped easily. The devotees might get a doubt whether any sin or annihilation will happen by not following the fasting and other requirements. To remove any such doubt this name stresses that **She** grants auspiciousness to **Her** devotees.

683. Shobhanā Sulabhā Gati: - शोभना सुलभा गति:

- (i) One whose path is lustrous and easy to traverse.
- (ii) The word gati has many a meaning the targeted place to reach, goal, way, destiny, knowledge, etc.
- (iii) The word Shobhanā means great auspicious. Sulabhā means easily attainable. Gati means salvation. This name is a combination of all these three words. In archana this name has to be used as Shobhanāyai Sulabhāyai Gatyai.
- (iv) To reach the salvation easily, She can be worshipped comfortably.
- (v) In this Sahasranāma the word Shobhanā occurs thrice 462nd name, this one and 972nd. To remove the criticism of duplication 462nd name is called as Shobhanayai, this name as Shobhanā Sulabha Gati: and 972nd as Āshobhana.

- (vi) In this way if this name is split into two as *Shobhanāgati*: and *Sulabhāgati*:. In that case the 827th and 828th names are combined as a single name as *Prachanḍagna*.
- (vii) This name can also be split into Shobhanā + Asulabhā + Āgati. Āgati means without rebirth. Asulabhā means difficult to attain. I.e. even the difficult to attain non-rebirth can easily be attained.
- (viii) Very 'rare/ dear human birth becomes auspicious only by the blessings of Śreedevee.
- (ix) When this name is split into three, 462nd name *Shobhanā* and 463rd *Suranayikā* are combined as a single name by some schools.

684.Rājarājeshvaree - राजराजेश्वरी

- (i) One who is the ruler of the king of kings.
- (ii) **She** is the head of the heads of eight directions and also *Brahma*, *Vishnu* and *Shiva*.
- (iii) Kubera (the god of wealth) is also called as Rājarāja. She is head of him.

685.Rājyadāyinee - राज्यदायिनी

- (i) One who bestows dominions
- (ii) Rājyam indicates liberation or Vaikuŋta or Kailasa. She gives these.
- (iii) The heads of directions are indicated by the word *Rājarāja* in the previous name. **She** only gives those posts/ roles to them.
- (iv) The word Rājya is of three types;
 - a. Vairrajya belongs to Virāt the group head of all objects which have physical forms.
 - b. Bhaujya the group subtle form Svarāt She is head of this.
 - c. Sāmrāt indicating unmanifested unmanifested is the cause of distinction between physical and subtle forms.

686.Rājyavallabhā - राज्यवल्लभा

- (i) One who is a capable dominion.
- (ii) By the word Rājya in the previous name indicated all kingdoms and the corresponding heads like Brahma, Indra and others. Śreedevee has affection in all such kings. The sage Durvāsa in his book called Aryā Tvisatee mentions that these kings wait between the 13th and 14th halls of Śreepura, for the sight of Śreedevee.

687.Rājatkrupā - राजत्कृपा

(i) One who gloriously shines with compassion.

(ii) Since She is the form of a mother, She is full of compassion.

688.Rājapeeţhaniveshitanijāshritā-राजपीठनिवेशितनिजाश्रिता

- (i) One who raises those whose resort to Her to royal status.
- (ii) She gives the posts of *Indra*, etc., to her devotees. There are lots of instances like *Druvan*, *Suradhan* (*Saptashatee*), etc.
- (iii) The real devotees do not accept, treating as mean, such posts of kings or *Devas* when offered by *Śreedevee*. **She** bestows still better status like great *Brahmam* to them.

689.Rājyalakshmee: - राज्यलक्ष्मी:

- (i) One who is in the form of goddess of sovereignty.
- (ii) The word Rājyalakshmee indicates the entire wealth of all kings, devas like Indra and others. She is in that form.
- (iii) The mantra of such Rājyalakshmee has been described in Tantra Rāja.

690.Koshanāthā - कोशनाथा

- (i) One who presides over atreasure.
- (ii) Kosha means a treasure of the government. She is the head of all the wealth in it.
- (iii) Our physical body is made of five types of sheaths viz., Annamaya (food), Prāṇamaya (breath), Manomaya (mind), Vigṇānamaya (science) and Ānandamaya (bliss). She being the head of all these sheaths, bless her devotees with origin, life, thought, ego and happiness.

691.Chaturangabaleshvaree - चतुरनाबलेश्वरी

- (i) One who is the ruler of four types of armies.
- (ii) Four types of armies consisting of cavalry, elephants, chariots, and infantry; or the four kinds of military arrays. For the soul there are four faculties viz., mind, intellect, volition and ego. The four aggregates are three gods looking after the task of creation, protection and destruction and the god supervising these three tasks. In general Brahma, Vishnu, Rudra and Eshwara the four; according to the Vaishnavas they are Pratyumnar, Anirudhar, Sankarshanar and Vāsudevar. According to Śāktas, Vāmā, Jyeshtā, Roudhree and Ambikā (295th). Thus She is the head of everything that are four-fold.
- (iii) According to the Bahvrucho Upanishad, it means the person in the

body, the person in the metre, the person in the *Veda* and the Great person. **She** is the ruler of all these four.

(iv) 679th name Bruhatsenāmay be compared.

692.Sāmrājyadāyinee - साम्राज्यदायिनी

- (i) One who bestows imperial dominion to Her devotees.
- (ii) As indicated in the earlier in (685th name) *Rājyadāyinee*, **She** directly or immediately blesses the devotees with *Sāmrājya*, which is greater than the other three types of *rājyas*.
- (iii) That is, She bestows the emperor or Mandaleshwara status.

693.Satyasandhā - सत्यसन्धा

- (i) One who has unbroken promises or respects.
- (ii) The promises of Śreedevee and limited respects cannot be broken by anybody. 995th name Sarvānullanghya Shāsana may e compared.
- (iii) She is so adamant in keeping up her words and promises.
- (iv) **She** has promised to protect the entire universe and **She** is stubborn in that.
- (v) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 610th name – Satyasanda: mentions; Satya – truth, Sandha – intention – Since he has the intention to keep up the truth, everything will happen according to his thought.
- (vi) Chāndogya Upanishad (8-1-5) says; Satya Sankalpa.

694.Sāgaramekhalā - सागरमेखला

- (i) One who has oceans as girdles.
- (ii) Since Śreedevee is in the form of this earth, the oceans are treated as girdles around **Her** waist.
- (iii) In the midst of the boisterous oceans, **She** in the form of this earth, stays static with unlimited patience.

695.Deekshitā - दीक्षिता

- (i) One who helps others to gainknowledge.
- (ii) The Atharvaŋa Samhita says, "Next, therefore, Deekshā, from which root Deekshita is derived. They call the man who is initiated deekshita"; Starts as Athāto Deekshā Kasyasvit Hedhor Deekshita Ityāchakshate and ends with Tam Vā Etam Deekshitam Santam Deekshita Ityāchakshte.
- (iii) Deeksha means destroying the sin of Her disciples by invocating the mantras. That is the duty of the teachers. Since Śreedevee is in the

form of Gurumoortti (603rd name) She is Deekshita.

- (iv) It has been mentioned earlier also that there is no difference between the teacher, the *mantra* and presiding deity. Hence **She** is integrated with the disciple.
- (v) During yāgās (sacrificial fire) the master is ca'led as Deekshitan. It can be considered that **She** is in that form:

696.Daityashamanee - दैत्यशमनी

- (i) One who quells the demons/ evil forces.
- (ii) She killed demons like Bhandan, Mahishan, Sumbhan, Nisumbhan and many others.
- (iii) The word Shama means to control. She controls the evil thoughts arising in the minds of Her devotees.

697. Sarvalokavashankaree - सर्वलोकवशंकरी

- (i) One who keeps all the worlds under her sway.
- (ii) Śreedevee, in the form of *IchchāShakti* (energy of desire) has the power to run all the worlds as per **Her** wish. The world created by **Her** runs as per **Her** wish.
- (iii) She makes the world a subjection of Her devotees.

698.Sarvārthadātree - सर्वार्थदात्री

- (i) One who bestows all the (four -dharma [righteousness], arttha [wealth], kāma[desires] and moksha [salvation]) objects of human endeavour.
- (ii) By considering the meaning for the word Arttha as wealth, it can be taken as **She** bestows all the wealth for Her devotees.

699.Sāvitree - सावित्री

- (i) One who is in the form of Savithree, the creator of the world.
- (ii) The creator of this universe is called *Savitā*, a form of *Paramashiva*. His consort is *Sāvitree*.
- (iii) The world is seen because of Sun i.e. it is known to all through the light of Sun. Hence he is also called as Savitā or Savithree.
- (iv) Since She is worshipped through all Vedas and since by nature She is a pure form, She is called as Savithree.
- (v) She Herself originates in the form of light and smoothly and continuously flows. Hence She is Savithree.
- (vi) According to Padma Purāŋa, the presiding deity at Pushkara Kshetra is called Savithree; Sāvitree Pushkare Nāmnāteertthānām

Pravaresubhe.

700.Sachchidānandaroopinee - सच्चिदानन्दरूपिणी

- (i) One who is in the form of Satchitānanda existence, knowledge and bliss absolute.
- (ii) The form of *Brahmam* has three parts *Sat, Chit* and *Ānandam* (existence, knowledge and bliss absolute). *Sat* is eternal, *Chit* is knowledge and *Ānandam* is completely filled supreme bliss. All these three forms put together is *Brahmam*. That is *Śreedevee*.

Thus ends the eight Kalā called Bogata.

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Section 9: Vishvā Kalā

701 . Deshakālaparichchinnā - देशकालपरिच्छिन्ना

- (i) One who is undivided by space and time.
- (ii) Some things are limited by place as they are available in one place and not in other places. Some other things are limited by time as they are available at one time and not in any other time. She is eternal and available at all times. Such distinctions do not apply to Her.
- (iii) The messages conveyed in 136th name *Nityā*, 180th name *Nirnāshā* and 400th name *Vyāpinee* are combined and indicated in this name.
- (iv) The Patanjali Yoga Sūtra (I-26) says, "He is the teacher even to the ancestors because he is not defined by time." Ancients, Brahma, teacher, father, limited by space, etc., means the absolute non-existence of a thing in a certain place. "This is not here". Limited by time; "this was not before and it will not exist in future," a thing having neither antecedence nor precedence; Sa: Poorveshāmapi Guru: Kālenāna Vachchedāt.
- (v) The Soura Samhita says "The person is omnipresent like ether, as everything, except himself, is illusory, he is said to be unlimited as to space and things". Since both are Her creations. She is the same Truth in all times and all places, unlimited by space and time;

Pumān Ākāshavatvyāpee Svātiriktam Mrushāyata: I Deshata: Kālatashchāpi Hyananto Vastuta: Smruta: II

702.Sarvagā - सर्वगो

- (i) One who is omnipresent.
- (ii) The message that She is present everywhere conveyed in the previous name is again stressed here. This can be compared to the saying in Tamil, "Thoonilum Iruppān, Thurumbilum Iruppān".
- (iii) The Varāha Purāŋa says, when Śreedevee in the form of the creative Shakti, was performing penance in the Svetamountain, Brahma said, "Ask a boon". Śreedevee replied, "Oh holy one, I cannot bear to remain in one place, hence I beg you to grant me the boon of omnipresence. Thus asked, Brahma then replied to the creative Śreedevee, Oh thou of all forms, thou shall become omnipresent";

Bhagavannekateshe'ham Notsahe Sthātumanjasāl

Ato'rta Tvām Varam Yāche Sarvagatvamabheepsatee II EvamuktastadāBrahma Srushtyai Devyai Prajāpati: I Uvācha Sarvaroope Tvam Sarvagāsi Bhavishyasi II

Since it is mentioned as *Sarvaroope*, in this verse, of all forms, that is separate from **Her**. Omnipresent, your qualified forms will be all bodies or you will become the soul of all. Again it is indicated that those forms are integrated. It is also indicated that the form of *Śreedevee* with attributes in all *kshetras* (in all souls). That is, *Śreedevee* is *Sarvaroopiŋee* (in all forms), *Sarvavyāpinee* (omnipresent) and *Sarvāntaryāminee* (present inside all souls).

(iv) The same message is conveyed in *DeveePurāŋa* also as also; "Oh great wise one, this is the true established doctrine about *Śreedevee*, **She** is certainly the *Vedas*, sacrifices, heaven; all this universe, animate and inanimate, is pervaded by *Śreedevee*. **She** is sacrificed to and **She** is worshipped, **She** is food and drink. Everywhere *Śreedevee* is present in different forms and names as in the trees, in the earth, wind, ether, water, fire. Thus, this *Śreedevee* is ever to be worshipped according to the rules; one who thus known here, will be absorbed into **Her**";

DevyāVā Esha Siddhānta: Paramārtho Mahāmate I
Esha Vedashcha Svakargashchaiva Na Samshaya: II
Devyā Vyāptamidam Sarvam Jagatstāvara Jangamam I
Etyate Pooyate Devee Annapānātmikā Cha SāII
Sarvatra Shānkaree Devee Tanubhir Nāmabhi ChashsāI
Vruksheshurvyām Tadā Vāyou Vyomnyapsvagnou cha SarvagāII
Evam Vidā Hyasou Devee Sadā Poojyā Vidhānata: I
Edrusheem Vetti Yatsvenām Sa Tasyāmeva Leeyate II

703. Sarvamohinee - सर्वमोहिनी

- (i) One who is all-bewildering.
- (ii) How can this *Śreedevee* be said to possess contradictory attributes such as, permanence and impermanence, animation and non-animation, etc., as described in the previous name? This name answers this question. **She** bewilders all the ordinary people, who believe in the reality of the apparent duality; that is **She** makes them devoid of the knowledge of unity. The meaning is that the apparent difference between *Brahmam* and the universe is illusory. In *Saptashatee* (I chapter) also it is mentioned as; *Gnānināmapi*

Chetamsi Devee Bhagavatee Hi Sā Balatākrushya Mohāya Mahāmāyā Prayachchati.

(iii) In the Koorma Purāṇa, Shiva says, "This supreme Shakti is in me and is Brahmam itself. This Māyā is dear to me, infinite, by which this world is bewildered. Oh best of the twice-born ones, I bewilder the whole universe with the Devas, demons and men, and I create them and I cause them to exist";

Iyam Sā ParamāShaktir Manmayee Brahmaroopiŋee I Māyā Mama Priyānantā Yayedam Mohitam Jagat II Anayaitat Jagat Sarvam SadevāsuramānushamI Mohayāmi Dvijasrestā: Srujāmi Visrujāmi Cha II

(iv) In another place in the same purāṇa, Śreedevee says to Himavat, "Whatever different scriptures are found in the world, opposed to Sruti and Smrti, devoted to theposition of duality, namely Kāpāla, Bhairava, Sakala, Gautama and many similar one's, they are for the purpose of bewilderment; those who are confused by the false scriptures, also confuse the world, in another cycle; these were all created by me for the sake of bewilderment";

Yāni Shāstrāni Drushyante Loke'smin Vividhāni Tu I Sruti Smruti Vruddhāni Dvaita Vadaratāni Cha II Kāpālam Bhairavam Chaiva Shākalam Goutamam Matam I Evam Vidhāni Chānyāni Mohanārdāni Tāni Tu II Ye Kushātrābhiyogena Mohayanteeva Mānavān I Māyā Srushtāni Shāstrāni Mohāyaishām Bhavāntare II

- (v) 31st verse of *Soundaryalaharee* starting with *Chatu*: *ShashţyāTantrai*:, says, thus *Shiva* originated 64 *tantras* to bewilder the common people. By the compulsion of *Śreedevee* he also made the 65thtantra, which explains the truth.
- (vi) The Soota Samhita (1-8-38) says, "Sinful men devoid of grace bewildered by māyā and suffering birth, death etc. do not know the Lord of Gods";

Prasādaheenā: Papishtā Mohitā Mayaya Janā: I Naiva Jānanti Devasham Janmanāshādi Peeditā: II

(vii) **She** bewilders *moha* the three worlds *sarva*, or this means **She** is in the form of *Trailokyamohanacakra* in *Śreechakra* and in the form of *Vidya*.

704. Sarasvatee - सरस्वती

- (i) One who is in the form of Saraswatee, the presiding deity of knowledge.
- (ii) As mentioned above, there is no difference between *Brahmam* and the universe, both are same. The concept that the *Brahmam* itself seems to be in the form of universe, was explained. Still, due to illusion, people think that Brahmam and the universe are different. Why should we make a difference between a pot and a picture as their apparent difference is simply illusory according to previous rule? This question is answered here.
- (iii) The knowledge is surrounded by ignorance. This has been explained in *Śreemad Bhagavad Geeta* (V-15) also as; *Agnānenāvrutam Gnānam Tena Muhyanti Jantava*: The omnipresent does not take note of the merit or demerit of any. Knowledge is veiled by ignorance; mortals are thereby deluded (pot and picture instance). Knowledge is covered by nescience hence people are bewildered and it is necessary to confuse sinful men because they are devoid of divine grace; to conceal from them the knowledge of non-duality which is the highest human desires and which removes all sorrow. Once he becomes knowledgeable the non-dual thought is highlighted. The salvation also will be reached. This will be only for the devotees of *Śreedevee*. The *moham* (illusion) is necessary for those sinners who are not eligible for such blessings of *Śreedevee*.
- (iv) The gist of the meaning of this name is **She** only creates the illusion and also helps devotees to come out of it. 643rd name *Jnānadā* may also be compared.
- (v) In Saptashatee (I chapter) also we read the same message;
 Gnānimasti Samastasya Jantorvishyagochare I
 Vishayāscha Mahābhāga yānti Chaivam Prudak Prudak II
- (vi) Again it says;

Tathāpi Mamatāvarte Mohagarte Nipātitā: I Mahāmāyā Prabhāvena Samsarasthiti Kārināll Tannātra Vismaya: Kāryo Yoga Nidrā Jagatpate: I Mahāmāyā Hareschaishā Tayā Sammohyate Jagat II Gnānināmapi Chetamsi Devee Bhagavatee Hi Sāl Balatākrushya Mohāya Mahāmāyā Prāyachchati II Tayā Visrujyate Visvam Trailokyam Sacharācharam I Saishā Prasannā Varadānrunām Bavatimuktaye II

Sā Vidyā Paramā Mukter Hetubhootā Sanātanee I Samsāra Bandhahetuscha Saiva Sarveshvareshvaree II

- (vii) Dhaumyar says, Sarasvatee is a girl of two years age. (In Kanyā pooja [worshipping of girls], it is customary to name the girls according to their ages).
- (viii) The *Bharadvāja Smruti* says, "Sarasvati is, she who ever resides in the tongues of all beings and who causes speech, hence **She** is called *Sarasvatee* by great sages".

Yā Vasetprānijihvāsu Sadā Vāgupavartanāt I Sarasvateeti Nāmneyam Samākhyātā Maharshibhi: II

- (ix) The Vāsistha Rāmāyana also says, "She is called Sarasvatee because She is the stream of sense-impression"; Saranāt Sarvdrushteenām Kathitashā Sarasvatee.
- (x) The three historical deities in Saptashatee and their group names have been mentioned in this Sahasranāma. They are;

Durgā - 190th name

Mahālakshmee - 210

Sarasvatee - 704 (this name)

Chandikā - 755

- (xi) In MahāshodaNyāsam (Prapanchanyāsam), Sarasvatee is called as Panchaprāŋaroopa.
- (xii) She is in the form of Saraswateeriver.

705. Shāstramayee - शास्त्रमयी

- (i) One who is the full and complete form or form of Sāstras.
- (ii) The duality in all matters is only due to illusion created by Śreedevee. That illusion has to be removed through Sāstras. Those Sāstras only teach us; Sarvam Khalvidam Brahma – the knowledge form of Śreedevee is given much importance in Sāstras. She is in the form of those Sāstras.
- (iii) The truth of any incident or argument has to be proved through one of the three ways through eye witness/ enquiries or assumptions (though other evidences) or Shabdam (sāstras). Out of these the sāstra proof is much better than the other two. This is what is mentioned in BrahmaSūtra (I-1-3). Thus only through Vedas, the Brahmam can be identified. Brahadāraŋya Upanishad (III/9) also says Tamrvoupanishadam Purusham Pruchchāmi.
- (iv) The third division of the Panchadaseemantra also advises this as

other *VedāntaSāstras*. Contradictorily, the dual method of assumption is due to *Brahmam*, or confusion or illusion. When seen from the earth, the Moon seems to be so small. But in reality it is very big – this is known from *sāstras*. With the recent scientific methods, the actual size of the Moon itself is known and goes with that mentioned in *sāstras*. Hence *sāstras* is stronger than the proof of witness/ enquiries or assumptions methods. In the same way, the knowledge of teaching the *Brahmam* as given in thesāstras is better than the things consumed by us in this universe or the knowledge got by assumption. The *sāstra* has to be clearly understood that dual form is only due to illusion and confusion due to *Brahmam*. Śreedevee is in the form of such *sāstras*.

(v) The BrahmānḍaPurāŋa says, "She created from her breath, the Vedas, namely Rig, Sāman, Yajus and Atharva, and the great mantras from her egoism (abhimāna); from her sweet words She created poetry, drama, rhetoric, etc; from her tongue Shecreated Sarasvatee. From her chin, whose eyes resemble the Cakora bird the six supplementary of the Vedas; from the top of her through Mimāmsā, Nyāya Sāstra, Purāŋas and Dharma Sāstras; from middle of her throat medicine and archery; from the bottom of throat the sixty-four sciences; from the rest of her limbs all contratras; and from her shoulders the science of love";

Ni: Svāsa Mārutair Vedānrusam Sāma Yajustathāl
Atarvana Mahāmantranabhimānena Sāsrjat II
Kāvya Nātyādyalankārānasrujan Madhuroktibhi: I
Saraswatee Cha Jihvāyā: Sasarja Sakalaprashoo: II
Sulukena Sakorākshee Vedānkāni Sasarja Shat I
Meemamsām Nyāya Shāstram Cha Purāŋam Dharma Samhitām II
Kandordhvarekhā Tantrena Sasarja Sakalāmbikāl
Āyurvedam Dhanurvedam Kandamādhyastharekhayāll
Chatu: Shashţi Cha Vidyānām Kandakoopabhuvāsrujat I
Tantrani Nikhilāngebhyo Dormoolān Madanāgamam II

706.Guhāmbā - गुहाम्बा

- (i) One who dwells in a cave.
- (ii) The duality is not only common accepted like the idea, the moon is measured by a span, but is also scriptural in sāstras. This name explains this further.

(iii) Following the Samskrit grammar; Madyama Pada Lopee, ŚreeBhāskararāyaexplains this name. From the phrase; Guhāyām Sthitā Ambā, the middle word is removed and this name Guhāmbā is obtained. It means that **She** is in the form of a shadow. There are two people shadow and light in the cavity viz., the heart. The Kaṭopanishad (III-1) says;

Rutam Phantou Sukrutasya Loke Guhām Pravishtow Parame Parardhe | Chāyātapou Brahmavido Vadanti panchāgnayo Ye cha Trināchiketā: || There are the two, drinking their reward in the world of their own works, entered into the cave of the heart dwelling on the highest summit (the ether in the heart). Those who know Brahmam call them shade and light. The meaning is that as both, shadow and light, enter the cavity of the heart, and both contradict each other; hence duality is sanctioned by the scriptures. This is called Poorva Paksha (technique of raising an objection to expound truth).

- (iv) Continuing the Poorva Paksha guhā means Subrahmaŋya This name can be taken to mean, She is the Mother of Subrahmaŋya. In order to destroy the demonTārakasura, at the request of the Devas, the wedding/ conjunction of Shiva and Pārvatee took place, and in that union an obstruction was experienced; consequently, Shiva became angry and dissipated his seed into the fire, the river Ganges and reeds. Thus the story of the birth of Skanda is given in all Purāŋas. This and other similar stories of him are to be known from the scriptures which support the theory of duality. The other purāŋas, which support non-duality are all illogical, because the Veda itself says, those house holders who perform the Trināciketa sacrifice become the sacrifice itself; Yajamāna: Prastara:.Non-duality will contract this veda phrase.
- (v) So far the Poorva Pakshā was described.

707. Guhyaroopinee - गुह्मरूपिणी

- (i) One who has most secret form.
- (ii) The truth is of two types temporary and permanent. The second type is most secret and is in caves, beyond the phenomenal universe the knowledge that cannot be perceived by senses. The Soota Samhita (IV-47-69) says, we adore Sreedevee, who assumes the form of the teacher, in the form of secret knowledge, beloved by her secret devotees, residing in the secret place;

Gurumoorti Dharām Guhyām Guhyavignāna Roopineem I Guhyabakta Jana Preetām Guhāyām Nihitām Numa: II

- (iii) In the previous name whatever was mentioned as shadow light, Subramanya, etc., are all for courtesy only. They were explained with individual characteristics leading to duality. In the same way other Vedastatements also. They are only true for a time, but nonduality is ever true and in the form different from each other. These different forms are all from the single form viz., Brahmam. Thus the Brahmam has to be understood as non-dual.
- (iv) This non-dual form of *Brahmam* is the most secret form. **She** is in that form and hence this name.
- (v) Koorma Purāṇasays, there is an Upanishad by the name Guhyopanishad; She is in that form the secret form; Sarvopanishadām Devee Guhyopanishaduchyase -among the Upanishads, Oh Devee you are the Guhyopanishad. It is not very clear whatis meant as Guhyopanishad. There is an Upanishad called Shuka Rahasyopanishad, which could have been meant here. Accepting the request of Vyāsa, Śree Parameshwara himself did the Brahmopadesa (initiation) during the Upanayana of Shuka (son of Vyāsa). Atthat time he advised this Upanishad also to Shuka alongwith its sage, metre, meditation verse, etc. It seems that this Shuka Rahasyopanishad is indicated here.
- (vi) It was explained in 624th name *Guhyā* as **She** lives in a cave, has most inherent meaning and the union of the soul and the supreme being. It can be reminded here.
- (vii) Śree Ādi Śaņkara in his commentary of ViṣhŋuSahasranāmam for the 542nd name Guhya: mentions;
 - a. He who can be understood by secret Upanishads.
 - b. He dwells in the cave in the ether of heart.

708. Sarvopādhivinirmuktā - सर्वोपाधिविनिर्मुक्ता

- (i) One who is devoid of any bases or limitations.
- (ii) Every attribute is a limitation that describes the place, time and things. 154th name Nirupādhi: and 701st name Deshakālaparichchinnāmay be referred.
- (iii) The explanation given in the previous (707th) name for the *Poorva* Pakshāmentioned in 706th name was not acceptable may be argued by the followers of *Poorva Paksha*. This name replies to that

argument.

- (iv) The argument of the followers *Poorva Paksha* would be as follows; there are statements advocating the duality also in *Veda*. When we take *Veda* as ultimate evidence, how can we ignore these statements?
- (v) This name gives reply to this question;

Sarvopādhi, all limitations or attributes such as, the mother of Skanda, shadow, and light, etc., whatever conditioned or unconditioned. The relation between the qualities and the thing which is qualified is illusory or false, like the relation of the silver in the mother-of-pearl. To establish the authority of the scriptures as truth-indicating, it must be explained that all the Vedāntas mean directly or indirectly one and the same supreme Brahmam, which is non-duality. The other scriptures which advocates duality are to be taken as explaining the ordinary vision as we find the same in the science of eclipse where it is indicated (by the words) 5 or 6 fingers with regards to the consumption of the sun

nd moon. So both the scriptures one advocating the duality and the er non-duality, are not to be dealt with equally. Hence this name rates that *Śreedevee* in the form of *Brahmam* is unrelated to any ent quality.

he followers of *Poorva Paksha* may raise an argument for this also. That is being replied in the next name.

, **She** is free from the limitations established by logicians, or **She** is to be known by their real proof (sathetu).

709. Sadāshivapativratā - सदाशिवपतिव्रता

- (i) One who is the devoted spouse of Sadāshiva.
- (ii) Or She is always with the thought as precept consort of Shiva.
- (iii) The followers Poorva Paksha may again raise an argument as If the above is true, as Śreedevee is in the form of energy, and as She is in the form of supreme egoism (parāhamtā) and other qualities, these attributes become illusory.
- (iv) This argument is not correct. That is, devoted to *Shiva*, means ever remaining with him in all the three times. The other attributes are imaginary and their qualities are also imaginary. But in this *Shakti* only the qualities are attributed, not the energy itself, hence she belongs to *Brahmam* or **She** is the same as *Brahmam*. This name

establishes Her equal status with Shiva.

710.Sampradāyeshvaree - सम्प्रदायेश्वरी

- (i) One who is the Queen of the sacred traditions.
- (ii) Since it is well (samyak) given (pradeeyate) to the disciples it is Sampradāyam. She is the head of it. The knowledge of Śree Vidyā worshipping method is to be obtained through a competent teacher (Guru) who conveys the traditional wisdom to the disciple. The identity between Shakti and Shiva cannot be realized by mere book knowledge, but only by the grace of a competent teacher, who will help the disciple have this worship method and resultantly getting the knowledge of Brahmam.
- (iii) Still the doubt of the followers *Poorva Paksha* is not yet cleared. How, in the absence of special authority, can all qualities except the *parāhamtā*, be said to be imaginary? Rather all the qualities must be unreal and false.
- (iv) Answer; Sampradāya, the wisdom regularly (sam) imparted (pradāya) to the disciples by the teachers.
- (v) Just as ether and other qualities are attributed to *Brahmam* which is without attributes, again of the ether, etc., when predicated of Brahmam, sound, substance, etc., are attributed, again, when these are predicated of *Brahmam*, other qualities are attributed to them, similarly, as in *Brahmam*, which is without attributes both the visible qualities and the things which are qualified are attributed, one thing becomes both quality and possessor of quality. Here *Shiva* is qualified, *Shakti* is the quality. This is to be known by tradition alone. Those who possess the tradition say that *Brahmam* itself is the *Shakti*. 255th name *Dharmādharmavivarjitā* may be referred. She is the Queen or the Ruler/ Controller of that traditional lore, which She imparts to the devotees in the form of a teacher.
- (vi) Also the Sampradāya has been given various meanings for Panchadaseemantra as explained in the Yoginihrudaya (II-15) and in the Dattātreya Samhita. One among these Sampradāya meaning. She is in that form and head of it. This has been clearly explained by Śree Bhāskararāyain Sethubandam and Varivasyārahasya. In Varivasyārahasya it has been mentioned that this Sampradāya meaning is more fitted to the Kādividya.

711.Sādhu – साधु

- (i) One who suitable.
- (ii) The word Sādhvee has been split into two names as Sādhu and Ĕ. By this the duplication of the name Sādhvee (128) has been avoided.
- (iii) It can be taken as the followers *Poorva Paksha* got their doubts cleared, accepted the above philosophy and said *Sādhu* good or apt. That is, burning is the inherent quality of fire, so *parāhamtā* is rightly said to be the inherent quality of *Śreedevee*.
- (iv) This word is neutral gender and has to be used as Sādhune Namaha.
- (v) In practice the word Sādhu means one who tolerates the troubles done by others and habitually does only good to others (even for those who has done bad to them). In this sense also it can be taken as Śreedevee does good to others.

712. EE - ई

- (i) One who is in the form of E, the Kāmakalāletter.
- (ii) $'\check{E}'$ is the 4th of the 16 vowels in Samskrit. The first letter A indicates Vishnu. His sister Śreedevee is indicated by the 4th letter. The combined form of these two is indicated by $A + \check{E} = AE$ can be seen in 715th name. This is based on the grammar rule viz., Yasyeti Cha.
- (iii) It is known to all that when E is suffixed with a masculine word, it will denote his wife. Such a suffix will indicate the sister or daughter also. Lot of proofs in this regard Subadra, the daughter of Vāsudevar is called as VāsuDevee. The daughter of Indra is called as Jayantee, by suffixing E to her brother's name. In the same way in the statement; Nārāyaŋee SahacharāyaCha the word Nārāyaŋee indicates the sister of Nārāyaŋan. In this Sahasranāma itself there are instances 280 Padmanābhasahodaree, 298 Nārāyaŋee and 892 Vaiṣhŋavee.
- (iv) Hence through this name, Śreedevee is seen as Vişhŋuroopiŋee (893rd name) or sister of Vişhŋu. The story that Vişhŋu only gave Meenakshee, in Madurai, as Kanyakādanam (offering the bride to the groom as elder brother) to Shiva may be referred.
- (v) Like already quoted Em has been mentioned in many places in Veda.
- (vi) 41st name in Trishatee Ĕkāraroopa may be referred.
- (vii) E is the third letter in the Panchadasee mantra in KādiVidya.
- (viii) According to Śree Vidyā practice this letter indicates the kāmakala. Its form has been described in Vāmkesvara Tantra, Gnānārnavam,

- Vāyu Purāŋam, Kāmakalā Vilāsam and Soundaryalaharee . (19thverse). This is Śreedevee's subtle form.
- (ix) As described in the previous names, the 'one' Brahmam, has been split into two viz., the donations and the donor. The donor is Shiva and the donation is Shakti. In this the donation (Shakti) has again split into two and one of them is masculine Vishnu and the other feminine Śreedevee. (That is the reason Śreedevee is called as sister of Vishnu). This feminine form is called as consort of Shiva. The material cause for this world is Vishnu. The Saiva philosophy is that these three (Shiva, ŚreedeveeandVishnu) put together is the supreme being. This explanation is based on Koorma Purāna, etc. This has been clearly explained by Śree Appaiyya Deekshitar in his book called Ratnatrāya Pareeksha.Śree Bhāskararāya has often quoted this book.
- (x) There are evidences to infer that this E has been indicated by three letters, in earlier days. This can be referred in the explanation for LalitāSahasranāmam by Śree Radhakrishna Sastrigal (paragraph 1104/4 and its footnote). The Āyuda letter in Tamil language is in the form of ... It can be considered that this indicates the group of Brahmam split into three.
- (xi) The form drawn by Śree Radhakrishna Sastrigal, based on inference and description in other tantra sāstras, is like this; it resembles a form of a lady. The bindu in the head is like a face, the vertical line like the body, the two dots on both the sides like two breasts and the triangle at the bottom like the secret organ.
- (xii) Tantra Sāstras (with a little modification) explain the creation of Shabda Brahmam as follows;

The supreme being can be imagined in two ways viz., with attributes and without. The Sat Chit Ānanda Shakti (energy) originated from qualified supreme being. From energy the nātha (sound) originated, from sound the mahābindu. This mahābindusplit into three viz., Bindu, Nātha (sound – different from the above said nātha) and beejam (seed). Bindu is Shiva. Beeja is Shakti. Their union is Nātha. The same is cryptically mentioned, in Śree Vidyā practice as various three-folds like,

Prkāsham, Vimarsham and Mishram Rakta charaŋam,Shukla charaŋam and Misra charaŋam Moon, Fire (Agni) and Sun Ichā, Gnāna and Kriyā Brahma, Vişhŋuand Rudra

These three are considered as three vertices of a triangle. As per this method Sun has another name as *Kāma* and the other two (Moon and Fire together) called as *Kala*. Hence the cryptic name for this group is *Kāmakala*. Hence the three dot form of letter *E* is called as *Kāmakalā* letter.

When the mahābindu splits into three, a subtle sound is created, which is called as Parā Vāg. Later it expands to the stages of Pashyantee, Madhyamāand Vaikharee. The universe originates from this, is the explanation of creation of Shabdabrahmam.

Further explanation about this is available in the book called *Sharadā Tilakam* (first chapter verses 6 to 11). The reason for frequent usage of Sun, Fire and Moon in the method of *Śree Vidyā* worship and in describing the forms of *Śreedevee* can be had here.

(xiii) The below Vedastatements may be considered;

- Chāndokya Upanishad (VI-2-4); Tataikshata Bahusyām Prjāyeya So'kāmayata
- Mundako Upanishad; Tapasā Cheeyate Brahma. The commentary of Śree Ādi Śankarafor this reads as – the Brahmam grows like the seed expands and the sprout comes out.
- 3. Brahadāraŋya Upanishad (I-1-4-3);
 Cheeyate, Upacheeyate... Uchchoonathām Gachchati...
 Sa Vai Naiva Reme Tasmadekākee Na Ramate Sa
 Dveteeyamaichchat I
 Sa Hatāvānāsa Yathā Stree Pumāmsou Samparishvaktou Sa
 Immevātmānam Dvedhā'pātayat...
- 4. Itreya Upanishad (I-1); Atmā Vā Idameka Evāgra Āseennānyatkinchana Mishat SaĔkshata Lokānnu Srujā Iti I
- Svetāsvatara Upanishad (IV-1);
 Ya Ekovarŋo BahudhāShaktiyogād Varŋānane Kānnihitārtho Dadhāti I

Vi Chaiti Chānte Visvamadhou Sa Deva:

Sa No Buddyā SubhayāSamnunaktull

The words and the method of communicating the same may vary.

But message is one and the same in all the tantra sāstras.

(xiv) The names indicating the kāmakala in this Sahasranāma are; 322 — Kāmakalāroopā, 453 — Trinayanā and 762 - Tryambakā (xv) In practice this name is used as Yai Namaha.

713. Guruman dalaroopinee – गुरुमण्डलरूपिणी

- (i) One who is in the form of spiritual teachers.
- (ii) The most secret kāmakala form of Śreedevee has to be learnt through a proper teacher only and not through books. Even if read from books, that knowledge will not be a permanent one will not help for self knowledge. This tells about the union of Shiva-Shakti. It advises the mahāvākyās (great statements) in Vedāntas. Hence like mahāvākyās, this will result fruits only if learnt through proper teacher.
- (iii) Gurus, from Paramashiva to one's own teacher, mandala, the regular succession (of them). The meaning is that this secret was handed down uninterruptedly from teacher to disciple and was not written in books. She is in this form of Gurumandala.
- (iv) It has been told that the integrated form of the worshipper, self, mantra, yantra, the deity and the teacher, has to be imagined. There is no difference between the teacher and Śreedevee. Hence **She** is Gurumanḍalaroopinee.
- (v) Kādi and Hādimantras may be different. The race of the teachers (succession) may be different. But **She** is the presiding deity of all the mantras. Hence **She** is in the form of all the Gurumandala.
- (vi) The VāgDevees mention in the next four names, that the method of this initiation is very secret.

714.Kulotteernā - कुलोत्तीर्णा

- (i) One who is transcending sphere of senses.
- (ii) Various meanings have been mentioned for the word Kula in earlier names; 90 Kulāmrutaikarasikā, 91 Kulasanketapālinee, 92 Kulānganā, 93 Kulāntasthā, 95 Kulayoginee, 96 Akulā, 439 Kuleshvaree, 440 Kulakundālayā and 897 Kularoopinee.
- (iii) In this name the word Kula indicates the group of senses. She is beyond recognising thorough the senses. 415th name Manovāchāmagocharā may be referred. She can be reached only through imagination, devotion and knowledge. 113rd name –

Bhāvanāgamyā, 119th – Bhaktigamyāand 980th – Gnānagamyā may be referred.

715.Bhagārādhyā - भगाराध्या

- (i) One who is to be worshipped in the Sun's disc.
- (ii) The word *Bhaga* indicates the Sun's disc. **She** is to be worshipped secretly here. It can be reminded that in 275th name *Bhānumaŋḍalamadhyasthā* it was mentioned that **She** dwells in the midst of Sun's disc. It was also described that one of the dots of the *kāmakalā* form is Sun.
- (iii) It can be reminded that during sandhyāvandana we meditate the supreme being is in Sun's disc. Also Gāyatri is meditated in Sun's disc. The verse; Nama Savithre..may be reminded. In the Śree Vidyā sandhyāvandana, Śreedevee is meditated at all the three times in Sun's disc.
- (iv) In Samskrit, the letter 'E' is written in a triangular form. She is worshipped in a triangle.
- (v) The letter A indicates Shiva and E indicates Shakti. Accordingly to Samskrit grammar, when these two are merged the letter E is obtained. This is the unison of Shiva and Shakti. The cause of the creation of this world is said to be yoni and its successive word Bhaga. I.e She is to be worshipped through the letter E. It can be reminded that in almost all the tantra sāstras, in the Sarvasiddhikaree verses say; Yadekādashamādhāram Beejam Konatrayātmakam.
- (vi) This also, in continuation of 713th name, has to be learnt through a proper teacher.

716. Māyā - माया

- (i) One who is in the form of illusion.
- (ii) The energy which obscures what is plain is māyā or illusion. Or to make plain what is not available. Both these are the acts of māya.
- (iii) In addition the acts of dream or supernatural powers are all due to māya. The DeveePurāŋa says, "It is called māyā because it is the instrument of marvelous actions, producing unheard of results, like dreams or jugglery";

Vichitra Kārya Karanā Achintita Balapradāl Svapnedrajālavalloke Māyā Tene Prakeertitāll

(iv) The same is set forth at length in the Varāha Purāŋa (in 37 verses),

where *Vishnu* says to the earth; "The cloud sends forth rain and water is collected. Next the quarters become clear. This is my māyā, Ohbeloved one, even the moon wanes, again waxes, and on the new moon day it is invisible. This is my power of illusion, by it I remain in the water. I create *Prajāpatis* as well as I destroy them."

(v) In ŚreemadBhagavad Geeta (VII-14) also it is mentioned that the divine illusion is made up of qualities, is hard to surmount; but those who take refuge in ŚreeKrishna alone, can cross over it;

> Daivee Hi Eshāguŋamayee mama Māyā Durātyayā I Māmeva Ye Prapadyante Māyāmetām Taranti Te II

- (vi) The Sāndilya Sūtra (86) says, "His energy is māya." His the Lord's energy.
- (vii) The power of māyā has been explained in Saptashatee also. This was already mentioned in 703rd name Sarvamohinee and 704th name Sarasvatee.
- (viii) Śree Muthuswami Deekshatar also has sung addressing Śreedevee as 'Māye'.
- (ix) The ŚāktaPraŋava , also called as Bhuvaneshwari Beeja or Hrullekā, is called as Māyā Beeja. She is in that form.
- (x) According to Śākta method, the 36 tatvas (philosophies) are divided as below;

Related body No. of tatvas		Group Name		
Physical	24	Ātma Tatva or Ashuddha Tatva		
Subtle	7	Vidyā Tatva or Shuddha Tatva		
Causal	5	Shiva Tatva or Shuddha Tatva		

The *Sree Vidyā* worshippers imagine, in the *Navāvarŋa* worship during an important part called *Tatvasodanam*, that they cross all these 36 tatvas and reach the rare supreme being. This is included in the act called *Bindu Tarpaŋa*. 974th name *Bindu Tarpaŋa Santushṭā* may be referred. In this māyā is in the group called Mishra *Tatva*. It can be taken as that **She** is in that form.

(xi) In the Mahāshoda Nyāsa illusion is being appropriated in three places — in Prapancha Nyāsa as Dveeparoopā and Guhāroopa and in Devata Nyāsa as Sahasra KoţiGaŋeshwara Kulasevita. She is in these forms.

(xii) It is being reiterated here that the secret initiations have to done only through appropriate teachers – this was already stressed in 713th name *Gurumandalaroopinee*. Only with the advise of the teacher the illusion is to be reached (according the Śākta method) and the illusion is to be crossed (according to non-duality philosophy).

(xiii) According to the non-duality advised by Śree Ādi Śaņkara, only when the illusion is removed the knowledge of Brahmam can be obtained. (Many a type of practice is mentioned here – like the darkness is removed once lit or once the knowledge is obtained the ignorance and illusion are removed). According to Śree Vidyā practice illusion is the energy (shakti) of Brahmam only. ŚreeKānchiKāmakoţi Paramāchārya's talk in this regard is (The book Deivathin Kural, 6th Volume, Pages 686 to 689);

restion, that why and how the illusion happened, does not arise g to non-duality principle. ŚāktaSāstra says that Chit Shakti only me by reflecting the illusion in many forms. The soul, in the as having the senses as tools, has to unite with the eternal

only seems as soul due to illusion. The non-duality is that, if the illusion is removed through knowledge then become the Brahmam. Basically the soul and Shiva are one me. Again it is same at the end of salvation also. This has ly accepted in Śākta more particularly in Śree Vidyā tantra. rence between the two is the creative duality. No difference alvation. It has to be simply ignored that it is only illusion which to be dual. Śākta says that Śreedevee created it. All these duality into that Śreedevee and Sharahas and S

overcome by worshipping and praying to Her. Overcome this illusion and merge with the root cause. Again merge with that Brahmam, wherein this root cause itself has merged, as a single entity.

(xiv) The *Ekshana*, *Kāmana* and penance of *Parabrahmam* are the cause of creation. This is well understood from the *Veda*statements;

Sa Ekshata Lokānnu Srujā Iti I So'kāmayata II

Tapasā Cheeyate Brahma II

Ekshana, Kāmana and penance are all called as ShāntāShakti. This Shakti in the combined form of Ichā, Gnāna and Krivāshaktis is called

illusion. Further details in this regard may be seen in the explanation given in Soota Samhita.

717.Madhumatee – मधुमती

- (i) One who is with alcohol.
- (ii) The word *Madhu* means honey or alcohol. Alcohol also is one of the offerings during worship. Those who worship in religious manner offer honey, others offer alcohol itself.
- (iii) The fact that Śreedevee is interested in alcohol has been mentioned in many a name;
 - 330 Kādambareepriyā
 - 333 -Vārunee Madavihvalā
 - 432 Madaghoornitaraktākshee
 - 433 Madapāţalagaŋdabhoo:
 - 510 Madhupreetā
 - 575 Mādhveepānālasā and
 - 576 Matta.

When the 235th name - *Catushshashţiyupacārādhyā* was explained, one of the 64 offerings was mentioned as vessel filled with alcohol.

- (iv) It can be reminded that in *Saptashatee* also it has been mentioned that *Śreedevee* consumes alcohol.
- (v) Veda says that the form of Śreedevee itself is like a honey; Mahtyai Vā Etaddevatāyai Roopam Yanmatu.
- (vi) Chāndokya Upanishad says that the honey of Devas is Sun; Ādityo Vai Devamadhu. She is in that form of Madhumatee.
- (vii) Yoga sāstras mention about four types of yogins. The fourth type is called Gatikrāntýabhāvās. These are the greatest among the four. Still they have to cross (tāraka) seven more stages. In that the seventh stage is called Madhumatee. She is in that form.
- (viii) The knowledge obtained at that last stage helps crossing. Hence, since that name is given to Śreedevee, it can be considered as Samsāra Tarikā (to cross this worldly affairs). Yoga Sūtra (Patanchali Yoga Sūtra 55) says about this; Tārakam Sarvavishyam Sarvathā Vishyakramam Cheti Vivekajam Gnānam.
- (ix) She is in the form of a river called Madhumatee.

718. Mahee - मही

- (i) One who is in the form of earth.
- (ii) In previous names it was mentioned that She is in secret forms.

However, this name says that **She** is clearly visible like earth. This makes the devotees, who were anxious and hesitant that "how we can reach the secret *Śreedevee*", interested in worshipping. This name advises that **She** is very clearly visible like earth.

(iii) **She** is like earth, acts as a support for this entire universe. This has been mentioned in *Saptashatee* (XI book) as;

Ādhārabhootā Jagatastvamekā Maheesvaroopena Yata: Sthitā'si | Apām Svaroopasthitayā Tvayaitadāpyayate Krutnasanamalanghya Veerye

- (iv) DeveePurāŋa says, since it is eternal, the nature is called Mahee; Mahad Vyāpya Sditā Sarvam Maheeti Prakrutitā Matāll SinceShe is in the form of nature, She is also called as Mahee.
- (v) She is in the form of a river called Mahee.

719. Ganāmbā — गणाम्बा

- (i) One who is the mother of hosts.
- (ii) Gana means group; **She** is the mother of the *Pramatha* and others groups of *Paramashiva*.
- (iii) The head of the hosts or groups of *Paramashiva*, *Vinayaka* is also called *Gaŋesha* or *Gaŋapati* or *Gaŋan*. It can takenthat**She** is his mother.

720.Guhyakārādhyā - गुह्यकाराध्या

- (i) One who is worshipped by the Guhyakas.
- (ii) The sage for one variety of *Panchadasee* is *Kubera* (god of wealth). His hosts are called *Guhyakas*. She is worshipped by *Kubera* and his hosts *Guhyakās*.
- (iii) According to Koula method, Guhyakā means being worshipped in a secret place without being known to others.

721. Komalāngee - कोमलाङ्गी

- (i) One whose form is delicate and pleasing.
- (ii) The message given in 460th name Nalinee is being stressed here. This reminds the verse in ShyāmalāDanḍaka of Kalidāsa as; Shyāmalam Komalam Te Vapu:

722. Gurupriyā - गुरुप्रिया

- (i) One who has affection on teacher (Guru).
- (ii) Shehas great liking over Parameshwara, the great teacher of this world.
- (iii) She has penchant over the teachers, who initiate the Śree Vidyā

tothe eligible disciples and make the worshipping race unbroken.

- (iv) **She** is the consort of the teacher or every worshipper. This implies that every worshipper has to treat his teacher's wife as *Śreedevee* herself. In general, the principle and practice of this worshipping method is to treat every lady as *Śreedevee*. In this name, this has been specifically mentioned for the wives of teachers.
- (v) Gurumeans, the teacher of Devas viz., Brahaspati. She has care over him.

723. Svatantra -स्वतन्त्रा

- (i) One who acts on Her own without the help of others.
- (ii) She does not expect others'help for doing any activity. She does not even need any tool. By declaration itself, She does the acts. (There is some difference in principle in this regard between the followers of non-duality and the worshippers of Śreevidya).
- (iii) **She** owns **Her** consort *Parameshwara*. He owns **Her**. Mutually they own each other. This has been mentioned in *KālikāPurāŋa* (*Kāmaroopa Kshetra Māhātmya*) as;

Nityam Vasati Tatrāpi Pārvadyā Saha Narmabhi: \|
Madhye Deveekruham Tatra Tadadeenastu Shankara:\|
Eshānyam Nātake Shaile Shankarasya Sadāsrāyam \|
Nityam Vasati Tatresha: Tadadeenā Tu Pārvatee \|

- (iv) **She** is in the form of *Nitya tantra* called *Svatantram*. **She** can also be construed as *Svatantram* mentioned in *Soundaryalaharee* (31st verse). There is some difference of opinion whether it is *Vāmkeshvara Tantra* or *Tantra Rāja Tantra*.
- (v) She has all the tantras as Her own tantras. The Shaiva, Vaishnava and Gānapatya tantras describe Śreedevee's pride and hence can be considered as Hers. Ganapati and other gods can be worshipped only after installing (doing Prānaprathishta) them in the concerned idol or yantra. That Prāna energy is Śreedevee only. Only with Her help the worship of other gods can be made. One commentator has explained that since the tantras, for which presiding deities are other gods, are also Her own, She is Svatantra.

724. Sarvatantreshee - सर्वतन्त्रेशी

- (i) One who is the head of all the tantras.
- (ii) **She** installs the 64 tantras. **She** makes them meaningful and supports them.

725. Dakshināmoortiroopinee - दक्षिणामूर्तिरूपिणी

- (i) One who is in the form of Dakhsināmoorti.
- (ii) Dakshināmoorti is Shiva sitting, well known as the instructor of Brahma, Vişhnu and others. Since he is facing south, he is called Dakhhsināmoorti. He has the capacity to explain complex matters in a simple way (Dakshinā abilitity or capacity) and hence he is called so. His mantras are famous in the Tantra sāstras.
- (iii) Śree Ādi Śaņkara's Dakshināmoorti Ashţakam preaches clearly the non-dual principles. When properly learning the commentaries on Prastāna Trāya, it is the practice, to bow with this and other Shānti mantras.
- (iv) Shiva and Śreedevee show in three different forms;
 - a. In individual forms.
 - b. Integrated form of Ardhanāree.
 - c. One form merged with the other. Shiva is merged in the form of Kāmākshee. Śreedevee merged in the form of Dakshiŋāmoorti.
- (v) The Dakshināmoorti formis continued in the next two names also.

726.Sanakādi Samārādhyā - सनकादि समाराध्या

- (i) One who is worshipped by Sanakar and others.
- (ii) The four sages Sanakar, Sanandanar, Sanātanar and Sanatkumārar held Śreedevee in the form of Dakshināmoorthi in the inner self and initiated by Shiva. A surprising scene under the banyan tree a youth seated as a teacher and advises the disciples are seniors. Teacher explains in silence and the disciples are relieved of all the doubts;

Chitram Vadataror Moole Vruddhā: Shishyā: Gurur Yuvāl Gurostu Mounam Vyākyānam Shishyāstu Chinnasamshayā: II

- (iii) These four are mental (mānasa) sons of Brahma, great yogins, highly knowledgeable disciples of Dakshināmoorthi. In worshipping Śreedevee, there are two methods viz., Koulamarga and Samayamarga. It has been mentioned that there are books written by them based on Samayamarga three Samhitas viz., Sanakasamhita, Sanandana Samhita and Sanatkumara Samhita.
- (iv) It has been mentioned in *BrahmānḍaPurāŋa* that they are great worshippers of *Śreedevee*.

Tvāmeva Anāḍirakhilā Kāryakāraŋa Roopinee I Tvāmeva Hi Vichinvanti Yogina: Sanakādaya: II

- (v) That is the reason they have been included in the race of teachers.
- (vi) It has been mentioned in Chāndogya Upanishad (VII-26-2) Tripura Rahasyam -Māhātmya Kānḍa — 37th chapter, that Sanatkumāra only took birth as Lord Subramania.

727. Shivajnānapradāyinee / शिवज्ञानप्रदायिनी

- (i) One who bestows the knowledge related to Shiva.
- (ii) Shiva auspicious. **She** provides that knowledge, i.e., the knowledge of Brahmam.
- (iii) The Vāshista Rāmāyan says, wind is recognized by motion, fire by heat, Shiva who is the consciousness, purity and tranquility, is known by his vibratory energy. Only through Śreedevee, the pure, peaceful and spiritual Shiva can be understood. Instances are given to prove that there is no other way to know him;

Spandena Labhyate Vāyurvahni Roushnyena Labhyate I Chinmātrmamalam Shāntam Shiva Ityuditamtu Yat II Yatspandamaya Shaktyaiva Lakshyate Nānyathākila I

- (iv) The Vārāha Purāŋa says, these three Gods (Trimoortis) are attained by one who really knows Rudra; Etāstisropi Siddhayanti Yo Rudram Veththi Tatvata: Hence it has been confirmed that only through Śreedevee, Shiva and resultantly the three gods can be realised.
- (v) It can also be considered that *Shiva* only gives the knowledge about *Śreedevee*.
- (vi) The 725th name *Dakshināmoortiroopinee* is continued in this name.

728. Chitkalā - चित्कला

- (i) One who is with divine consciousness.
- (ii) Chit means knowledge. Kalā means a part.
- (iii) The *Brahmam* cannot be idolised. The *Sat*, *Chit* and *Ānandam* symbolises its status. These three are there in *Brahmam*. They are inseparable from one another. But they are parts of *Brahmam*in such a way that each can be individually understood. In this **She** is in the form of *Chit* part.
- (iv) It has been mentioned that the *Chaitanya* (consciousness) merged with the inner self of the soul is a part of *Brahmam*.
- (v) In Śreemad Bhagavat Geeta (XV-7), Krishna says an eternal portion of myself having become the soul; Mamaivamsho Jeevaloke Jeevabhoota: Sanātana:
- (vi) Padma Purāŋa, while describing the forms of Śreedevee says, the

energy called *Chitkalā* is there in the minds of the bodies of the souls; *Chitteshu Chitkalā Nāma Shakti*: Sarva Shareerinām II

729. Ānandakalikā - आनन्दकलिका

- (i) One who is the bud of divine bliss.
- (ii) In the previous name it was mentioned that the consciousness of the soul is a part of the consciousness of the Brahmam. Accordingly this name advises that the bliss of the soul is a part of the bliss of the Brahmam. The bliss has been described in Taitireeya Upanishad (II-8) and Brahadāraŋya Upanishad (IV-3-33). Again Brahadāraŋya Upanishad (IV-3-32) says; Etasyaiva Ānandasya Anyāni Bhootāni Matrām Upajeevanti II
- (iii) She is in the form of the supreme bliss, which is the Satchitānandam.
- (iv) Kalikā means the bud of a flower. It can be construed thatShe is in the form of a bud of the sheath of bliss. The bud has the qualities of a flower in a small way. In the same way the bliss is in a small way within the soul. This name contains the message that - at the appropriate time the bliss in the form of a bud can expand and become the supreme bliss.

730. Premaroopā - प्रेमरूपा

- (i) One who is in the form of love.
- (ii) It is a practice to call the form reflected by any article as the article itself. For instance we get longevity by consuming ghee. Hence ghee is called as life; *Āyurghrutam*. In the same way the love or devotion of the devotees on **Her**is indicated as *Śreedevee* herself.
- (iii) Based on whom we have love its name differs. The love on elders is called as devotion, on peers it is love on children it is affection. **She** is in all these forms.

731. Priyamkaree - प्रियंकरी

- (i) One who grants what is dear to Her devotees.
- (ii) She does what is sought for by the devotees. Based on the individual mindset, whether it is enjoyment or salvation.
- (iii) **She**, in the form of soul consciousness, causes interest in the worldly affairs through the organs like eye, ear, etc. It can also be taken as that **She** creates the knowledge to understand that this interest is also due to the interest on the soul. The *Brahadāraŋyaka*

Upanishad (4th and 5thBrāhmaŋam) may be referred where Yāgnavalkeeyar advises to Maitreyee!

732.Nāmapārāyaŋapreetā - नामपारायणप्रीता

- (i) One who is pleased with the litany of her names.
- (ii) In one sense the word Nāma indicates this Sahasranāma. The fruits of this have been explained separately in detail in the results part.
- (iii) In worshipping Śreedevee, six types of Pārāyaŋas are important. They are respectively Nātha, Gatikā, Tatva, Nityā, Nāma andmantra.
- (iv) In some other place it was explained that the worshippers of *Śree Vidyā* do*Śree Vidyā Sandhyāvandhana* by dividing the time in *Ashṭānga* (eight) method.
- (v) Nātha and Gatikāpārāyaŋams are part of morning Sandhyāvandhana. Tatva part of noon and Nitya part of evening. The other two have no time restrictions.
- (vi) These six *Pārāyanās* are very secretive and energetic. These are very useful to reach *Śreedevee*.
- (vii) The book Laghustuti is told to be written by Kālidāsa. Again there is some debate with the learned whether this is the same Kālidāsa who wrote Raghuvamsa or a different one. In this book the 18th and 19th verses explain Mantra and Nāmapārāyanās respectively. Devee Bhāgavatam (III book) explains about this Pārāyanā that by merging the letters from A to Ksha with vowels lot many more letters are obtained.

Akārāndi Kshakārāntai: Svarairai Varŋaistu Yojitai: I Asankyeyāni Nāmāni Bhavanti Raghunandana`II

(viii) The 19th verse of Laghustuti is as follows;

ĀĔ Pallavitai: Parasparayutair Dvitrikramādyaksharai:

Kādikshāntagatai: Svarādhibhiratha Kshāntaischa Tai: Sasvarai: II

Nāmāni Tripure Bhavanti Khalu Yānyatyanta Guhyāni Te

Tebhyo Bhiravapatni Vimshati Sahasrebhya: Parebhya: Nama: Through this 20,736 names can be obtained. The merging of letters is to be learnt through a proper teacher. There are differences amongst various schools also.

(ix) The method of pārāyaŋam is of five types. This can be done in one day, one week, one fortnight, one month or 36 days. This can be known from the statement in the Kādi religion; Dinato Vārata:

Pakshān Māsāt Shattrimshatā Dinai: II

733. Nandividyā - नन्दिविद्या

- (i) One who is in the form of mantra initiated by Lord Nandikeshvara.
- (ii) Among the sages mentioned in Śree Vidyā 12 are important. They are; Manu, Moon, Kuberā, Lopāmudrā, Cupid, Agasthya, Fire, Sun, Indra, Skanda, Shivaand Krodha Battārakar. In addition Brahma, Vishnu, Nandi and Yama are also mentioned as sages deity of mantras.

734.Națeshvaree - नटेश्वरी

- (i) One who is the consort of Națesa.
- (ii) This means that **She** is the consort of *Naṭarāja*, dancing in *Chidambara*. The word *Chidambara* can be taken in two meanings the place *Chidambara* or the ether of heart. Both are befitting meanings.
- (iii) **She** dances alongwith *Națesa*. The dance of these two has been mentioned in 41st verse of *Soundaryalaharee*;

Tavādhāre Moole Saha Samayayā Lāsyaparayā Navātmāna Manye Navarasa Mahātāndava Naṭam I

735. Mithyājagadadhishthānā - मिथ्याजगद्धिष्ठाना

- (i) One who is the locating deity of this false form of the world.
- (ii) The sea-shell is wrongly treated as silver this seems to be real, untill it is realised that it is not silver. Once it is understood that it is wrong, the silver goes away and the sea-shell is seen and it is also understood that the false sea-shell was the location for the silver. Sreedevee being the real supreme being, but seen as an abstract of the changing universe. There are lots of evidences to prove that She is jagat mityai.

Māyā Mātramidam Dvaitamadvaitam Paramārthata: II

Gowdapata Kārikai (I-17)

Neha Nānāsti Kinchana

Brahadāraŋyaka Upanishad (IV-4-19)

Sarvam Khalvidamevāham Nānyadasti Sanātanam II

Devee Bhāgavatam

Yatra Trisargo Mrushā II

Vişhŋu Bhāgavatam

Once the Supreme Being is known the universe hides itself.

(iii) This can be compared to the Tamil poem;

Maratthai Maraittatu Māmata Yānai Maratthil Maraintatu Māmata Yānai Paratthai Maraittatu Pār Mudal Bhootam Paratthil Maraintatu Pār Mudal Bhootam

- (iv) This can be split as Adhishţā + Ana: She has the Brahmam, which supports the universe (Adhishţā) as Her breath (Ana:). i.e.Brahmam is her breath.
 - (v) According to the followers of tantras, the universe is the Brahmam. Nothing else from it. The pot made of mud is another dimension of mud. In the same way, the world is another dimension of Brahmam only. Brahmam is truth and so is the world. In the real sense there is no difference between the universe and Brahmam. The policy of the followers of tantras is that, whatever difference perceived is abstract. Hence they accept all the Vedastatements about non-duality. When a difference is seen the evidence shown on the difference is also abstract. Hence there is no reason for the learned to say that this universe is abstract. This has been explained in detail in Sāmbavānandakalpatai.

736. Muktidā - मुक्तिदा

- (i) One who is the giver of salvation.
- (ii) Śreedevee bestowing salvation for her devotees has been mentioned in many a place. For instance The Koorma Purāŋa says "hence one desirous of salvation should take refuge is Pārvatee, Paramesvari, the soul of all beings and also of Shiva".

 Tasmādvimuktimanvichchan Pārvateem Parameshvareem | Ashrayet Sarvabhootānāmātma Bhootām Shivatmikām ||
- (iii) The BrahmāndaPurāŋa also says, "Those who worship the supreme Shakti whether regularly or irregularly, are not entangled in samsāra. There is no doubt, they are the liberated souls";

Ye'rchayanti Parām Shaktim Vidhinā'vidhināpi Vāl Na Te Samsārino Noonam Muktā Eva Na Samshya: II

737. Muktiroopinee - मुक्तिरूपिणी

- (i) One who is in the form of salvation itself.
- (ii) By obtaining knowledge, by destruction of ignorance or by recovering the fifth state, one does not obtain the supreme object of human desire i.e., salvation, but it should be said only when one

- remains in his own bliss, the real salvation comes to join him. (The subtle difference here is to be noted). 625th name Kaivalyapadadāyinee may be referred.
- (iii) The form of self is hidden by ignorance. Once that ignorance is gone, the form of self is realised and the self bliss comes out. This is called salvation. This name stresses that **She** is in the form of this true self bliss.
- (iv) The Saura Samhita (14th chapter) says, "I will now concisely declare the nature of salvation, by the knowledge of which supreme salvation is attained by all embodied souls" It is said knowledge is the means, then refuting that "the knowledge is not the means, Oh learned, but is merely calling to remembrance," again "knowledge is neither effect nor substance, etc.," refuting the theory that salvation is neither substance, quality, action, nor sāmānya, etc., (samavāya and abhāva). "Hence the supreme salvation is becoming the absolute Self"; thus establishing the real doctrine it concludes, "Hence supreme salvation is of the nature of the Self, and this was veiled by ignorance and again revealed by knowledge";

Gnānam Na Kārakam Vidvadbodhakam Khalu Kevalam II Ata: Sākshātparā Mukti: Svātma Bhootaiva Kevalam II Tasmādātma Svaroopaiva Parā MuktiraVidyāyāI Tirobhootā Vishuddhasya Vidyāyā Vyāgyate'naghe II

738. Lāsyapriyā - लास्यप्रिया

- (i) One who is fond of dancing.
- (ii) The dance performed by women is called *lāsya* (whereas male's dance is called *tāndava*).
- (iii) Śreedevee herself dances We have earlier seen that it has been mentioned in the 41st verse of Soundaryalaharee; Tavādhāre Moole....
- (iv) **She** is pleased by seeing dance of others. In general ordinary people also are pleased with songs and dance. It has been practiced for long wherein artists perform in front of kings and get rewarded. In the court of the empress *Śreedevee* also dance and music performances are given. It is clear that these performances are made in temples also.
- (v) For the 184th name in *Trishatee Lāsya Darshana Santushtā*, the commentary of *Śree Ādi Śaṇkara* (according to the translation of

Śree Chidānanda Nātha) is as follows;

A king, who has got satisfied with all his desires, without attaining any fruits, enjoys hunting, games of children, etc. In the same way *Śreedevee* also enjoys the dance showing four-fold - desirable, undesirable, mixed and abuse and the resultant happiness and sorrow and the consequent facial expressions, the shaking of legs, hands and other organs. Thus enjoyed *Śreedevee* bestows the results of the actions of devotees without any partiality; *Nā Datte Kshyachipāpam Na Chaiva Sukrutam Vibhu*:. Or She is pleased with the dance according to the tune and drums performed by *Ramba*, *Oorvashi* and other *Devata* ladies.

(vi) 172nd name of *Trishatee – Halleesa Lāsya Santushtā* also indicates that **She** ispleased to see the dance of ladies. **She** is also happy to see a type of dance called *Kolāţţam* performed by ladies.

739.Layakaree - लयकरी

- (i) One who is causing absorption.
- (ii) Laya, a peculiar state of mind, greater than ten meditations.
- (iii) The state of mind focusing on seeing, hearing and thinking and do not understand anything else. When we listen to good music, we forget ourselves and do not even know what is happening near us. In the same way the mind absorbs with the Supreme Being also. This happens infrequently and also in a temporary way. For a very few people it is of permanent nature also. She gives that experience.
- (iv) Bifurcating the songs and dances according to time of drums is also called as Laya. She is in that form.
- (v) The sage called Bharata, treated song and dance as separate arts and a tool for the salvation. The trinity (three geniuses) of classical music also used singing as a tool for salvation.

740. Lajjā - लज्जा

- (i) One who is in the form of modesty.
- (ii) Shyness (shame or modesty) is an important character of ladies especially *pathivrathais*. Scare or fear is also part of it. This is the form of *Śreedevee*.
- (iii) Saptashatee says;

YāDevee Sarvabhooteshu Lajjaroopena Samsthitā I Namstasyai Namstasyai Namonama: II

(iv) The word Hreem means modesty. Also, this is an important

beejamof Śreedevee. Hence the word Lajja is said to indicate this beejam cryptically. $301^{\rm st}$ and $302^{\rm nd}$ names $Hreemk\bar{a}ree$ and Hreematee may be referred.

- (v) There are 60 names in Trishatee reflecting upon the word Hreem.
- (vi) Again in *Trishatee* itself we read 79th name *Lajjādyā* and 195th name *Lajjapadasamāradhya.Śree Ādi Śaņkara*'s commentary for these name are (according to *Śree Chidānanda*'s translation);

79th name – Lajja is modesty. This is one of the righteousness of the inner self. Hence as a sub-character all the righteousness have to be considered. Ādyā means one who has such righteousness as form. On account of shyness, people do not show out completely and hide themselves. In the same way, Śreedevee also hides herself with Tirobhāva energy, and shows up only to her devotees by giving boons. 195th name - Lajja is the righteousness of inner self. A (character) tool to loathe. Allthe righteousness have to be considered as sub-characters. With all the righteousness in the inner self, **She** is well worshipped by the inner mind. Amorousness, desire, skeptical doubt, interest, disinterest, help, disturbance, skepticism, indecisiveness and vacillation are all righteousness of inner self. Out of these skepticism means modesty. **She** is well thought of in these. The below Vedastatements are evidences of the same:

Ya Ātmaŋi Tishtannandaro yamayati Guhāhitam Gahvareshtam Purāŋam Tamātmastam E'nupashyanti Dheerā:

(vii) Or the word Lajja is a chakra of soul. In this, for the development of the bliss, which is the presiding form, **She** is worthy of worship as per the system prevailing in villages.

741.Rambhādivanditā- रम्भादिवन्दिता

- (i) One who is adored by Rambhā and other celestial damsels.
- (ii) In the next eight names Śreedevee's form is described.

742. Bhavadāvasudhāvrushţi: - भवदावस्थावृष्टि:

- (i) One who is the rain of nectar falling on the wild fire that burns down the jungles of sin.
- (ii) The meaning given in (i) above is got by splitting the name as Bhavadāva + Sudhāvrushţi:.Bhava means worldly existence. Dāva means forest-fire. The rain of nectar is to put off this fire. Dāva also indicates forest. It can be construed thatShe rains the nectar to

- grow more and more of the forest of worldly existence. She entangles the illusion and ignorant in the worldly existence.
- (iii) This name can also be split into three viz., Bhavadā + Vasudhā + Vrushţi:.Bhavada means who gifts Shiva bestows salvation. Vasu means wealth or jewel. Da indicates Dhana i.e., wealth. That means, She rains wealth, gems, etc. That is, She herself bestows wealth and salvation.
- (iv) The Rudrayāmala (Mangalarājastava) says, "Where there is worldly enjoyment there is no salvation, where there is salvation there is no worldly enjoyment. To the best devotees of Śreedevee, salvation and enjoyment are both in their hands";

Yatrāsti Bhogo Na Tu Tatra Moksha: Yatrāsti Moksho Na Tu Tatra Bhoga: । Śreesundaree Sadhaka Pungavānām Bhogashcha Mokshashcha Karastha Eva ॥ 743.Pāpāranyadavānalā - पापारण्यदवानला

- (i) One who is the forest fire that burns down and destroys all the sins.
- (ii) The forest fire consuming the forest of sin i.e., **She** destroys the sins. 167th name *Pāpanāshinee* also conveys the same sense.
- (iii) We read the same message in 31st name of Trishatee also; Ena Koota Vināshinee - the commentary of Śree Ādi Śankara (according to the translation of Sree Chidananda Natha) is as follows; She destroys the group of sins. In the society of sins Prarabdha (actions from past births that have led to the current birth), Sanchita (actions from past births which are set to fructify in future births) after and Āgāmi (the actions performed knowledgeable). If one thinks that these sins can be destroyed by sub-merging in these worldly enjoyments, it can never happen. But with the blessings of Śreedevee, who is in the form of pure self Brahmam integrated with the philosophical knowledge, they are completely ruined. This has been evidenced by the Vedastatements; Aham Tva Sarvapāpebhyo Mokshayishyāmi and Ashareeram Vavasantam Priyāpriye Na Sprushata:. She destroys the sins, which is caused by deceit and again for which illusion is the root cause. 112th name of Trishatee (Hatyādhi Pāpanāshinee) says She destroys all the sins including Brahmahati.
- (iv) The Brhannāradeeya Purāŋa says, "The Supreme name of Gangā is the fire that consumes the forest of sin because Gangā is the remover of the disease of samsara. Therefore it should be sought

with much effort. **She** has the great name as *Davanalā* which is the means of destroying sin;

Gangāyā: Paramam Nāma Pāpāraŋyadavānala: I Bhavavyādhiharee Gaŋagā Tasmātsavya Prāyatnata: II Hence **She** is said to be in the form of Ganga also.

(v) By splitting this name as Pāpāraŋya + Tava + Ana + Lā, a different meaning can be conveyed. The forest fire called sins (worship and other tools to destroy the sins), ana – breath, Lā – giver. I.e., it means that She outbursts the actions to remove the sins and also preach the same. The BrahmānḍaPurāŋa says, "The supreme expiation of all sin whether committed knowingly or unknowingly is said to be the remembrance of the feet of the supreme Śreedevee";

> Krutasyākhila Pāpasya Gnānatognātopivāl Prāyachittam Param Proktam Parāshakte: Padasmruti: II

(vi) In another chapter it is said, "Hear, Oh *Devendra*, this great supreme secret which immediately destroys all sin, possessed of devotion and faith, after bathing, stand in the water and chant the *Panchadasheemantra* one thousand and eight times. Thus

worshipping the supreme Śreedevee, he is released from all sins";

Idam Cha Shrunu Devendra Rahasyam Paramam Mahat I Sarveshāmeva Pāpānām Yogapadyena Nāshanam II Bhakti Shraddhā Samāyukta: Snādvāntarjala Samsthita: I Ashototra Sahasram Tu Japet Panchadashākshareem II Ārādhya Paramām Shaktim Muchyate Sarvakilbishai: II

744.Dourbhagyatoolavatoola - दौर्भाग्यतूलवातूला

- (i) One who is in the form of cyclone that drives away the cotton bundles of misfortune.
- (ii) The results of the actions done in many an earlier birth is the hard luck (misfortune). That is so big like bundles of cotton. That is being driven away by **Her** like the way a cyclone drives the bundles of cotton and hence this name.
- (iii) The bundles of cotton are very big by look, but weigh very less. The groups of sins (actions from past births) are very big like heavy bundles. To reduce their weights there are some actions. As a result of those actions, the weights can be reduced like bundles of cotton. Those actions originate from *Śreedevee*. They are related to Her. Hence this name.

745 . Jarādhvāntaraviprabhā - जराध्वान्तरविप्रभा

- (i) One who removes by **Her** effulgence, the gloom of infirmities attendant on old age.
- (ii) Childhood, boyhood, youth and old age are restricted only to the body and not to the soul. As long as the thought that the body is the self persists, while nearing old age the death is also close by. The fear that it can happen any time continues. On the other hand, the soul is eternal. There are no stages like, childhood, etc., to it. They are limited only to the body. If the thought that, as the worn-out garment is cast off and a new one is put on, when death happens, this body is removed and a new body taken up is firmed up then there is no fear about death. Śreemad Bhagavat Geeta (II-22); Vāsāmsi Jeernāni..also conveys the same message. Like the simile that the darkness goes away automatically when the ray of Sun is struck; Jarai for the darkness called old age, She is like Sun. That is, She bestows knowledge that the body and soul are different, and that the youth and old age are only for the body.
- (iii) **She** is prayed as *Janma Mrutyujarā Taptajana Vishrāntidāyinee* in 851st name.

746. Bhāgyābdhichandrikā - भाग्याब्धिचन्द्रिका

- (i) One who is the Moon beam illuminating the ocean of good fortune.
- (ii) Welfare happens only by the virtues done in the previous births. Welfare can be enjoyed in peace only by the self. But, when others recognise the welfare of one person, then his happiness multiplies – the total dimension of the welfare does not increase (since it is the result of virtues of previous births, it has been already fixed).

The ocean boils because of the beams of Moon. The tide waves heavily-but there is no change in the quantity of water in the ocean. Similarly, **She** makes the sea of good fortune swell for **Her** devotees, just as the Moon makes the ocean swell into high tide. **She** is in the form of Moon. With **Her** compassion, **She** makes the others recognise the welfare enjoyed by **Her** devotees.

747.Bhaktachittakeki Ghanā Ghanā - भक्तचित्तकेकिघनाघना

- (i) One who is the cloud that excites the peacocks which are the minds of Her devotees.
- (ii) It is obvious that peacocks dance by spreading the wings once they

- see black (water) clouds. This name compares the minds of the devotees to peacocks and Śreedeveeto the black clouds.
- (iii) In the name the initial *Ghanā* means cloud as said earlier, and *A* is prefixed to the second *Ghanā* and made as *Aghanā*, which means continual without any gap; Hence *Bhaktachittakeki Ghanā Ghanā* means that **Her** life-work like a cloud is the spiritual nourishment for her devotees. Here *Aghanā* continuous with gap that is lifeworks of *Śreedevee* is lot many and they give bliss to the devotees.

748. Rogaparvatadambholi: - रोगपर्वतदम्भोलि:

- (i) One who is the thunderbolt which shakes the mountain of diseases.
- (ii) Vajrāyudha (thunderbolt) is the weapon of Indra. It is said that, it is made of the backbone of the sage Dadeechi. It is which is very strong and has the energy and pride that it can destroy any heavy things also.
- (iii) The Vasinee Devees, compare the diseases to mountains and Śreedevee to the thunderbolt.
- (iv) The same message is conveyed in 551st name Sarvavyādhiprashamanee.
- (v) For the 287th name *Oushadha*: and 578th name *Bheshajam* in *ViṣhŋuSahasranāmam*, it has commented as medicine for the disease of worldly affairs.
- (vi) In usage it has to be said as Rogaparvatadambholaye Namaha.
- (vii) Further, in Agni Purāna we read as; ShataKoţi: Svaru: and Shambodambholirashanirdvayo:. Since the word Dambholi: comes with the words Shamba and Agni, it also has to be treated feminine only. Also the author quotes that the word Vidhi: has been used as feminine in Moksha Dharma'in Kām Vidhim Samupaskrutya. He also reasoned it that in the phrase "Bhāgyam Stree Niyatirvidhi", since the word Vidhi is conjoined with the word Niyati, it is also feminine only. Having these two quotes in mind, it can also be used in feminine form as; Rogaparvatadambholayai Namaha.

749. Mrutyudāruguţhārikā - मृत्युदारुगुठारिका

- (i) One who is the axe that cuts down the tree of death.
- (ii) The word Mrutyu means death. It indicates 28 types of pains based on the variations of Ashakti, Siddhi and Tushţi (the commentary of Śree Bhāskara Rāyain his original book for the 354th name Pashupāshavimochanee may be referred some of the verses from

- (iv) In addition to death, **She** removes, the twenty-eight other kinds of pains also.
- (v) Both the words Mrutyu and Dāru indicate the number 28 and hence it is very apt to say so.
- (vi) A tree splits and comes out of the ground. It grows stronger by eating the manures, water, etc., from the ground itself. It can be cut down only by an axe.
- (vii) When a man is born his death is fixed as per saying; JātasyaHiDruvoMrutyu:. Every second of living, the death is nearing i.e., it can be said as it gets strengthened every second. Everyone is scared of death at any moment. The very reason for that scar is that he does not know what happens to him after death. The important reason for the fear is the doubt whether he may get a lower birth than the current one or will he get more sorrows. However, one does not fear the death, if he has the firm thought that "I am worshipping Śreedevee. I will get salvation. Even if I am reborn, I will be enjoying only the virtues due to good deeds".
- (viii) Hence it is very appropriate to compare the death to a tree and the axe to Śreedevee.

750. Maheshvaree - महेश्वरी

- (i) One who is the supreme sovereign.
- (ii) This is different from the 208th name *Māheshvaree* by a letter. On account of long and short nature of *Ma*, it can be taken that this name is not duplicated.

751. Mahākālee - महाकाली

- (i) One who is great and in the form of Kālee.
- (ii) One who decides the time is called *Kālee*. One who decides the time for *Kālan* (*Yamā*, the deity of death) is *Mahākālee*.
- (iii) The Mahākālee is the deity worshipped at Ujjayani as the consort of Shiva in the form of Mahākāla.
- (iv) **She** as *Mahākālee*, is worshipped as the deity of the first story in *Saptashatee*.
- (v) Kālee also means one who is black in colour. Śreedevee has been mentioned as red in colour in many a place. When She takes the rude form, She like black in colour. ŚreeKānchiKāmakoţi Paramāchārya has explained this in the book Deivathin Kural, 1st Volume, Pages 763 to 772. The gist of it is given below (possibly in

his own fashion); It is very apt that Śreedevee is red in colour, since **She** is very near to the pure and white Supreme Being and also since **She** is in the form of compassion.

The death is a big sleep. We are peaceful without any sorrows during sleep. In the same way, the soul after death is very peaceful without the fruits (and the corresponding enjoyments) of any of the actions and the related entanglements. Just to give us the peace by removing us temporarily from the bondage of actions, *Shiva* does the role of destroyer. Only the learned who has removed the ego "I do the actions", can permanently come out of the cycle of actions. But, to temporarily remove even the great sinners from this cycle, *Śreedevee* creates the death with compassion. Only when this world is left, one can come out of the worldly movements, reach the salvation and obtain the peace permanently. The feel of that we are in the state of peace and be in peace is called the state of *Samādhi*- the eternal state. This is the result of the task of blessings (*anugraha*) of *Śreedevee*. The next stage is to remain in peace without even this thought — either in sleep or in death. Hence the state even next to *Anugraha* is the death.

(vi) Even in agriculture before even thinking of sowing the new seeds, the previous plants have to be harvested, to be weeded off and the ground ploughed. Death is similar to making the ground ready for next sowing.

752. Mahāgrāsā-महाग्रासा

- (i) One who is the great devourer.
- (ii) The Katopanishad (II-25) says of whom both brahmins and kshatriyās are food, the death is like pickles;
 Yasya brahma Cha Kshatram Chobhe Nhavata Odana: I.
 Mrutyuryasyopasechana Kva Idthā Veda Yanna Sa: II
- (iii) Again the Brahma Sūtra; Attā Charācharagrahanāt may also be compared.
- (iv) The entire universe is as a huge morsel of food that **She**taking theform of *Parāhantā* swallows all the 36 *tatvas* devours all at once.

753. Mahāshanā - महाञाना

- (i) One who is a great eater.
- (ii) According to the previous name, this name indicates that **She** consumes both the animate and the inanimate universe.
- (iii) It can be noted that the third letter of this name varies from that of

229th name Mahāsana.

754. Aparŋā — अपर्णा

- (i) One who is without any debt.
- (ii) Runam debt, **She** is not indebted to the devotees. **She** bestows more than what is expected by them.
- (iii) There is hearsay story Śree Bhāskararāyaworshipped Śreedevee only through borrowing from others. When the creditors pressed for money, he turned to Śreedevee and asked her, "Is it correct that you have a name which means without any debt, butyou have not repaid the debt to me". However true this story is, there is a verse in his Deveestavam, wherein Śree Bhāskararāyaconveys such a meaning. It is told that Śreedevee went to the creditor's house in disguise of Śree Bhāskararāya's wife and repaid the money.
- (iv) Parna means leaf. It means that **She** did a penance without eating even a leaf. Kālika Purāŋa and Brahma Purāŋa say that when **She** did penance as Parvathi to marry Shiva, **She** did not eat even a leaf. Hence this name;

Āhāre Tyakta parnā'bhoot Yasmāt Himavata: Sudhā I Tena Devair Aparneti Kathitā Pruthiveetale II (KālikāPurāŋa) Aparnātu Nirāhārā Tām Mātā Pratyabhashata II (Brahma Purāŋa)

- (v) MahāNārāyaŋopanishad says Paramashiva as; Varuksha Iva Stapta:. That is, he is like a tree or pillar, without moving, without waving and without any conscious. Śreedevee is like a climber around that tree. That climber has no leaves. Hence **She** is Aparna.
- (vi) According to *Niruktam*, *Parnam* means to fall. This name can be taken as that **She** is without *parnam* (i.e.falling).
- (vii) We read as SvāsaroopāAparna in Mahāshoḍanyāsa (Prapancha Nyāsa).

755. Chandikā - चण्डिका

- (i) One who is with anger.
- (ii) She is angry with those who do not have devotion on Her.
- (iii) Anger is one of the characters of Brahmam. Hence, Śree Bhāskararāyahas described in detail in his commentary on SaptashateethatChandikā is Brahmam itself. As an evidence of this he quotes the verses; (1) Namaste Rudra Manyave Śree Rudram and (2) Bheeshā Asmāt Vāta: Bavate Taitreeya Upanishad.
- (iv) As mentioned in Devee Bhagavatam, it can be construed that She is

in the form of seven years old girl; Chandikā Saptavarshā Syāt.

- (v) **She** is mentioned as *Kalāroopā* in *Mahāshoḍanyāsa* (*Prapancha Nyāsa*).
- (vi) From Saptashatee, it is understood that the combined form of Mahākālee, Mahālakshmeeand Mahāsaraswatee is called as Chandika.

756 . Chandamundāsuranishoodinee - चण्डमुण्डासुरनिषूदिनी

- (i) One who is the destroyer of demons Chanda and Munda.
- (ii) **She**, in the form of *Kālee*, destroyed demons *Chanda* and *Muŋda*, belonging to the group of demons *Sumbā* and *Nisumba*. Hence *Śreedevee*gave the name *Chāmuŋdā* to *Kālee*. This has been mentioned in *Devee Bhāgavatam* and *Saptashatee* (7th book) as;

YasmāchChandam Chamundam Chagruheetvā Tvamupāgatā I Tasmāchchāmundeti Tato Loke GyātāDevee Bhavishyasi II It can also be reminded what was mentioned in the beginning of this book in part Śree Vidyā i.

(iii) But Varāha Purāŋa says different reason for the name Chāmuṇḍa to Śreedevee, "Devee struck the demons, Ruru, with her trident and cut off his head and because **She** carried off the head (muṇḍa) and trunk (carman) **She** is called Chāmuṇḍā".

Devee Cha Trishikhenā Jou Tam Rurum Samatādayat I Tayā Tu Tādite Tasya Daidyasya Shubalochane II Charmamuŋḍe Ubhe Samyak Prudagbhoote Baboovatu: II Rurostu Dānavendrasya Charmamuŋḍakshnātyata: II ApahrutyācharadDevee Chāmuŋḍā Tena Samabhavat II

- (iv) We also find in the Amara dictionary (V-44) Charnamoti, Chāmuṇḍā, Charcika and Charmamuṇḍā are all names of Śreedevee.
- (v) It can also be construed that since She killed the demons who had Mundas (heads) with Chandas (eyes red with anger). It is understood that this indicates the form of Kālee who wears the garland of skulls (mundas).
- (vi) The names of the eight mothers are indicated in this Sahasranāma as below;

208 – Māheshvaree, 210 – Mahālakshmee, 545 – Pulomajārchitā, 675 – Brāhmee, 756 - Chandamundāsuranishoodinee (Chāmundā – this name) and 892 – Vaishnavee. The name Koumāree can be considered as included in these two names viz..

70 -Kirichakrarathāroodhadaŋdanāthāpuraskrutāand

76 – Vishukraprāŋaharanavārāheeveeryanandita.

757.Ksharāksharātmikā - क्षराक्षरात्मिका

- (i) One who has countless letters/ syllables as Her form.
- (ii) Devyupanishad says that **She** is in the form of countless mantras; Mantranām MātrukāDevee. Mantras are formed with letters and **She** is said as to have the form of countless letters.
- (iii) The VarāhaPurāŋa says, "Though Śreedevee is all-syllabled, yet She is called mono-syllabled, She is the ruler of the universe, She alone is all-syllabled"; Ekākshareti Vikhyātā Sarvāksharamayee Shubhā I
- (iv) In Trishatee, for the 23rd name Ekānekāksharākruti:, Śree Ādi Śaņkara's commentary is (based on the translation of Śree Chitānanda Nāthar) –

She is in the form of single letter as well as many lettered. The illusion which is the pure Satva form or ignorance is single letter form. The cheap ignorance in the form of Satva or ignorance is the limitation of the soul. Since there are many souls, so as their limitations also. Hence the word many has been used. According to Vedastatement; Māyā Chāvidyā Cha Svayameva Bhavati – Śreedevee is the illusion, which is a limitation of Eshwara and also the ignorance, which is the limitation of the souls. Again, Veda says; Māyām Tu Prakrutim – Śreedevee is in the form of one and reflecting as many or the limitations of Eshwara and the souls.

- (v) All living beings are perishable they are Kshara (multiform), Akhsara (syllables) and Ātma (soul), Her body; i.e. She is one-syllabled and also multy-syllabled. Or, khsara is applied to all beings akshara to Kooṭastha (Lord), She isboth vide Śreemad Bhagavad Geeta (XV-16); Bhootāni Kooṭasthokshara Uchyate II This name says that Śreedevee thus has two different types of forms.
- (vi) 480th and 481st names of *VişhŋuSahasranāma Ksharam* and *Aksharam* also convey the same meaning.
- (vii) The Vişhnu Bhāgavatam also says the same message, "There are three forms of Vişhnu called purushas, those who know say, the first is the creator of the mahat, the second is the mundane egg, the third is what resides in all beings, by knowing these one is released"; Vishnostu Treeni Roopāni Purushākhyāni Ye Vidu: I

Pratamam Mahata: Srashţā Dvteeyam Tvandasamsthitam II

Truteeyam Sarvabhootastham Tāni Gnātvā Vimuchyate ॥ 758.Sarvalokeshee - सर्वलोकेशी

(i) One who is the ruler of all worlds - Eshwaree.

759. Vishvadhārinee - विश्वधारिणी

(i) One who supports the entire universe.

760. Trivargadhātree - त्रिवर्गधात्री

- (i) One who bestows the triad of human values (aspiration to do meritorious acts, the capacity for it and the means for it).
- (ii) According to Amara dictionary Trivarga indicates the above three.
- (iii) It has been indicated in many a place that **She** also bestows salvation. 736th name *Muktidā* and 764th name *Svargāpavargada*.

761. Subhagā - सुभगा

- (i) One who has all affluences.
- (ii) The Bhagam has many a meaning Śree (wealth), Kāmam (desire), pride, vigour and effort. According to the vishva dictionary; Bhagamashvaryam Māhātmya Gnāna Vairāgya Yonishu I Yasho Veeryam PrāyatnechchāŚreerdharma Ravi Muktishu II

She shines with all these.

- (iii) **She** gives brightness to the Sun himself. Śreedevee, who is in the form of Brahmam, resides within Sun also. This indicates that whatever acts he does are all due to **Her**only. ViṣhŋuPurāŋa (2nd book 11th chapter) from 7th verse starting with SarvāShakti: till 20th verse ending with Māsānumāsam Bhāsvantamadhyāste Tatra Samsthitām says that all the acts of Sun are due to the Viṣhŋu energy within him.
 - 275th name -*Bhānumaŋḍalamadhyasthā*and 715th name -*Bhagārādhyā* may be referred.
- (iv) She gets the name Subhagā, since all the affluences in all the moving or static objects are all due to Her only. Padma Purāŋa details the eight immobile objects out of these viz., sugarcane, peepal tree, sprouted cumin, coriander, cow's milk (including its variations like curd, butter, ghee, etc.), yellow cloth, flower and salt. Out of moving objects, Sumangalis (ladies living with their husbands) are the important one. The same Padma Purāŋa says that if one worships Śreedevee, who is called as Subhagā, bestowing

the affluences to *Devas* and food and liberation (*bukti&mukti*) to human, with devotion will get everything in this world;

Trivishtapa Soubhāgyamayeem Bhokti Mukti Pradāmumām I Aārādhya Subhagām Bhaktyā Nāreem Vā Kim Na Vindati II

That is the reason worshipping Sumangalis is an important part of Navāvarņa Pooja and Chanḍi homa. 970th name — Suvāsinee says that **She** herself is in the form of a Sumangali. Again 971st name — Suvāsinyarchanapreetā says **She** gets pleased when Sumangalis are worshipped.

(v) According to *Dhoumya*, a five year old girl is called *Subhagā* and **She** is in that form; *Subhagā Panchavarshāsyāth*.

762.Tryambakā - त्र्यम्बका

- (i) One who is three-eyed.
- (ii) DeveePurāŋa says She has three eyes they are the Sun, the Moon, and Fire;

Soma Sooryānalās Treeni Yannetrānyambakāni Sā l Tena Devee Trāyambaketi Munibhi: Parikeertitāll

The same meaning was conveyed in the names 453^{rd} – *Trinayanā* and 477^{th} name *Trilochana*.

(iii) It can also be considered as - **She** is in the form of mother of the three gods – *Brahma*, *Vişhŋu*and *Rudra*.

763.Trigunātmikā - त्रिगुणात्मिका

- (i) One who is in the form of the three qualities satva, rajas andtamas.
- (ii) It can be said that since the three gods have predominantly each of the three qualities, **She** has all the three qualities. 984th name *Trigunā* may be referred.
- (iii) **She** herself is described as without any qualities (*nirguṇā*) in 139th name *Nirguṇā* and 961st name *Guṇāteeta*.

764.Svargāpavargadā – स्वर्गापवर्गदा

- (i) One who bestows the heaven and the salvation.
- (ii) The heaven is the happiness, which is earned through righteous deeds. This does not get corrupted during the enjoyment of happiness or latter. This is the fruit of righteous deeds done with passion. Veda says;

Yatra Du:khena Sambhinnam Na Cha Grastamanandaram I

Abhilāshopaneetam Yattatsukham Sva: Padāspadam II
This happiness of heaven is diminishable. Śree Bhagavad Geeta (IX-21)
says that once the accumulated merit is exhausted the soul has to reenter the moral world; Ksheene Puŋye Martyalokam Vishanti.

(iii) Apavarga means the permanent salvation. She bestows both.

765.Shuddhā - श्रेडा

- (i) One who is ever pure.
- (ii) That is, She is without the dirt called ignorance.
- (iii) Actual meaning is that She is in the form of knowledge.

766. Japāpushpa Nibhākruti: - जपापुष्पनिभाकृति:

- (i) One whose form is like the colour of Hibiscus flower.
- (ii) The red colour of Śreedevee has been mentioned in many names. Even in the meditation verse this has been mentioned and repeated here.
- (iii) The letter 'A' is hidden before this name. There is chance that this can be split into 2 names. In that case, it has to be split as Ajapā + Pushpanibhākruti:. If it is considered as two names, then some other 2 names have to be treated as a single one viz., merging 955th and 956th names we get Darādharasutā (who is in the form of earth and daughter of Himavān).
- (iv) Let us see the meaning by splitting as Ajapā + Pushpanibhākruti:.
- (v) We get the meanings as; who is in the form of a mantra called Ajapa. Also **She** is so soft, beautiful and fragrant like a flower.
- (vi) The Ajapāmantra has been described in Dakshināmoorti Samhita; "Without repetition (japa), Oh Devesi, that which brings to the practitioners of mantra the attainment (the result) of the repetition, is called Ajapā, which breaks as under the noose of the samsāra";

Vinā Japena Deveshi Japo Bhavati Mantrina: I Ajapeyam Tata: Proktā Bhavapāsha Nikruntanee II

This happens while inhaling and exhaling during breathing. The sound thus created, is like cryptic letters indicating *Shiva* and *Shakti*. This indicates the unison of *Shiva* and *Shakti*. The learned say that this is the meaning of *Mahāvākyas*.

(vii) The word *Pushpa*, according to the *Hema* dictionary, means the flowering season, the chariot of *Kubera*, flower and the beauty of the eyes.

767.Ojovatee – ओजोवती

- (i) One who is the vitality (juice of the tissues in the body).
- (ii) The juice of the seven tissues in the body like blood, etc., mixes every minute. This mixer is called *Ojan*. This *Ojan* protects the body during the time of emergency or crisis. If this is reduced the consumed food may not give us the necessary strength. **She** is with this energy called *Ojas*. According to interpretations of *Vedas*, *Ojas* is said to be the eight *dhātu* (substances tissue) of the body.
- (iii) The *Vishva* dictionary gives many meanings to the word *Ojas*; light, the vitality of the substance, splendour, strength and radiance; as **She** possesses all these things **She** is called *Ojovatee*.

768. Dyutidharā - द्युतिधरा

- (i) One who is full of splendour.
- (ii) The gratification of the mind and body gives brightness to the body. That is called lustre. **She** has it. The same message was communicated in 465th name *Kāntimatee*.

769. Yagyaroopā ं - यज्ञरूपा

- (i) One who is the embodiment of sacrifices.
- (ii) Five types of sacrifices are fixed for a human being;
 - 1. Deva Yagnam praying to Devatas.
 - 2. Pitru Yagnam praying to antecedents (father, grandfather, etc.) of the family race.
 - 3. Brahma Yagnam chanting of Vedas, teaching it to others and paying gratitude to the teachers and sages.
 - 4. Manushya Yagnam offerings to fellow human beings, especially satisfying the unexpected visitors by offering them food etc., building of temples, construction of tanks service to the society.
 - 5. Bhoota Yagnam helping the trees, plants, animals, birds, etc., in a proper way.

She is in the form of all these yagnas.

(iii) Offering the knowledge and experience got through the senses of the body is called *Gnāna Yagnam*. **She** is in that form also. This has been described in *Mukyāmnāya Rahasya* as;

Indriya Dvārasamgruhyaigandhādyairātima Dhevatām I Svabhāvena Samārādhyā Gnātu:soyam Mahāmakha: Il

- (iv) Śree Bhagavad Geeta (X-25) says that **She** is in the form of Japa Yagnam also; Yagnānām Japayagnoosme.
- (v) According to Taitireeya Samhita; Yagno Vai Vishnu: She is in the form of Vishnu.
- (vi) All the yagnās are the form of Eshwaran. This has been described in detail in Harivamsam and Padma Purāŋa.
- (vii) Śree Ādi Śaņkara in his commentary of ViṣhŋuSahasranāmam for the 445th name Yagna: mentions;
 - 1. He is in the form of all the yagnās or.
 - 2. He gives satisfaction to all the *Devas* and offers the fruits of the yagnās. Veda says; Yagno Vai Viṣhŋu:

770.Priyavratā - प्रियव्रता

- (i) One who is fond of vows.
- (ii) To start a work with determination to do it and to complete the same is called *Vratha* or vow.
- (iii) For instance; Ekādashee Viratham, Shashṭee Vratham, Varalakshmee Vratham, etc.
- (iv) In the incarnation of Śree Rāmā, his vow is to protect the person who catches his feet and says that he has surrendered to him. Yuddha Kānḍa 8th chapter;

 Sakrudeva Prapannāya Tavāsmeeti Cha Yāchate I
 Abhayam Sarvabhootebhyo Dadānyetadvratam Mama II
- (v) She is fond of all vows even those which are made to other deities. The Bhavisyottara Purāŋa, says, "He who makes a vow to any god or to goddess, all is for the delight of Shiva and Śreedevee who are the creators of the world. There is no difference here because the whole world is of Shiva and Shakti".

Devam Cha Deveem Cha Voddhshya Yatkaroti Vratam Nara: I Tat Sarvam Shivayos Tushtyai Jagajjanana Sheelayo: II Na Bhedas Tatra Mantavya: Shivashaktimayam Jagat II The same message is read in Śree Bhagavad Geeta (VII-21);

Yo Yo Yām Yām Tanum Bhakta: Shraddhayārchitumichchati l Tasya Tashyāchalām Shraddhām Tāmeva Vidadhāmyaham ll

(vi) She is in the form of a king called Prāyavrata.

771.Durārādhyā - दुराराध्या

(i) One who is difficult to worship.

(ii) She is difficult to worship for the incompetent and for those who cannot control their senses and sensory organs. Impossible to be worshipped by the fickle-minded. Soundaryalaharee verse 95 says; Taralakaranānā Masulabha. To control the senses and to have focus in the mind lot of effort is required and it is very difficult. The same message is conveyed in 871st name - Bahirmukhasudurlabha.

772.Durādharshā - दुराधर्षा

- (i) One who is hard to resist.
- (ii) She cannot be attracted by luxurious worshipping or strength.
- (iii) **She** is to be attained only by devotion. 120th name *Bhaktivashyā*may be referred.

773.Pāṭaleekusumapriyā - पाटलीकुसुमप्रिया

- (i) One who is fond of pale-red trumpet flowers.
- (ii) This flower has a mixed colour of red and white. This indicates the unison of Shiva and Shakti. The verse, which is chanted during the worship of sandals of the teacher, the mixture of red and white is being indicated;
 - Vande Guru Padadvandvamavānmanasa Gocharam I Rakta Shukla Prabhāmishramatarkyam Traipuram Maha: II
- (iii) Padma Purāŋa says Shiva most likes the Vilva tree (Crataeva religiose) and Śreedevee the trumpet flowered tree; Śree Vrukshe Shankaro Deva: Pātalāyām Tu Pārvatee. (Since, it is a place where Lakshmee dwells the Vilva tree is called Śree tree).
- (iv) This Sahasranāma indicates other flowers liked by Śreedevee in these names; 323 Kadambakusumapriyā, 330 Kādambareepriyā, 435 Chāmpeyakusumapriyā, 776 Mandārakusumapriyā and 919 Chaitanyakusumapriya.

774. Mahatee - महती

- (i) One who is very big.
- (ii) **She** is the biggest i.e. bigger than very big. *MahāNārāyaŋa Upanishad* (I-1) says; *Mahato Maheeyān*.
- (iii) The other things can be measured only with this. Thus says Shākapoornee; Mahān Kasmān Manenānyān Jahāti.
- (iv) The meaning of this name according to Yāskar'sNirukta is one that is to be worshipped; Mahaneeyo Bhavati.
- (v) It can be reminded that, a meaning that it is a tool to measure

Lakshmee was mentioned for the first name Śreemāta.

(vi) The name of the Veena instrument in the hands of Nārada is Mahatee. She is in that form also.

775.Merunilayā - मेरुनिलया

- (i) One who dwells in the Meru.
- (ii) According to the saying; Meru: Sumeru: Hemādri: Meru is a golden mountain. It can be reminded that this was mentioned in the 55th name Sumerumadhyasrunggastha. It is said that Śreedevee's Chintāmaŋi house is at the top of the centre peak.
- (iii) After the demolition of the demon Bhandāsura, Devas ordered their architect Vishvakarma and the architect of demons Mayan, to construct an appropriate place for Kāmeshwarā and Śreedevee. It was the Deva's wish that in the ocean called Nitya Gnānam in the midst of 16 kshetrās,Śreedevee should dwell in 16 forms, in the 16 cities decorated with gems, for the protection of this universe.
- (iv) Accordingly those architects constructed 16 cities in the 16 kshetrās. These are on the top of 9 mountains and 7 oceans. These 16 cities were named as Kāmeshwaree, Bagamālāpuree, etc., based on the names of Tithi Nityās. Out of these there are three peaks to the East, South-west, South-east and centre of Merumountain. In those three peaks there are the residences of Brahma, Viṣhŋu and Shiva and in the centre the residence of Śreedevee.
- (v) Tantrarāja Tantra (28th chapter) describes such a construction of Śree city. Vidopākyānam also has details. Lalithopākyānam, Lalithāstavaratnam and Chintāmaŋi Stavam may be referred for more details about Śree city and Chintāmaŋi house.
- (vi) Tantrarāja Tantra (28th chapter) explains that NityāDevees are in the form of the worlds and time and their interchange. Accordingly Śreedevee dwells in the MahāMeru during the first year of Kruta Yuga (Kruta era). NityāDevees starting from Kāmeshwaree till Jvālāmālinee live in other Jambu Dveepam, Plaksha Dveepam, etc., and seven oceans. Chitra Nitya lives in the outside ether. In the next years each Nitya Devee (including Śreedevee) moves to next place. In the same way in the following years they move to adjacent places. In the sixteenth year they return to the original places. Each of the Nitya Devees becomes the Moon of Meru in one year. (Further details in this regard can be had from the original book and

its commentary called Manorama.)

- (vii) Śree Chakra has three imaginative halls called Bhoo, Kailāsa and Meru Prastārams. Imagining with the eight Vāg Devees starting from Vashinee is called Bhoo Prastāram. Imagining along with the mother letters (from 'A' till 'Ksha') is called Kailāsa Prastāram. Imagining along with the 16 NityāDevees (Śreedevee is also one among them) is called Meru Prastāram. This name indicates that She has this Meru Prastāram as her dwelling place. (Sanatkumāra, Sanandana and Vashishta Samhitasdescribes such imagination in three types).
- (viii) According to Gnānārnava Tantra, a mantra with nine letters is called Meru. (If the duplications are removed, the Panchadaseemantra has only nine letters). She has this Merumantra as her dwelling place. These nine letters are cryptically indicated; Bhoomishchandra: Shivo MāyāShakti: Krushnādhvamādanou I Ardhachandrashcha Bindushcha Navārno Meruruchyate II
- (ix) The gem called *Meru* in the garland of chanting or when counted in fingers, the base line of the middle finger of the palm is called *Meru*. **She** has these places as her dwelling places.

776.Mandārakusumapriyā - मन्दारकु सुमप्रिया

- (i) One who is fond of *Mandāra* flower (shoe flower Hibiscus Rosasinensis).
- (ii) Mandāra is one of the five trees in the world of Devas and also indicates white Erukka (white wild weed).

777. Veerārādhyā - वीराराध्या

- (i) One who is worshipped by the heroics.
- (ii) Here a person is called as hero, if he is free from the feeling of duality and its symbols like self, this, etc., and the corresponding imaginations. He should have such mind control and ability. They enjoy the self form. The icon mentioned in *Panchāsikā* is;

Ahami Pralayam Kurvan Idama: Pratiyogina: I

Parākramam Paro Bhunkte Svātmānamshivāpaham II

(iii) The names 836 - Veeramātā and 899 - Veerā may also be referred.

778. Virāḍroopā - विराङ्रूपा

(i) One who is in the form of Virāt, the cosmic whole.

(ii) In the 256th name *Vishvaroopā*, it was mentioned about *Virāt* -the subtle form of the five elements which is the *Brahmānḍam*, and who is interested in that form called *Hiraŋyagarba*, *Vaishvānara*, *Ĕshwaran* and *Virāt*. **She** is in that *Virāt* form.

779. Virajā - विरजा

- (i) One who is without any stain or sin originated by the Rajocharacter.
- (ii) When such meaning is said, the prefix 'Vi' has to be taken in the opposite sense i.e. without the character called Rajo.
- (iii) The verses of *Mahānārāyaŋopanishad* (20th chapter) and *Tatvashoḍanā* may be reminded; *Virajā Vipāpma...*
- (iv) The word Rajas means splendour, water and world. While accepting these meanings the prefix 'Vi' has to be specifically considered.
- (v) The presiding deity in the place called *Virajā* in Utkala state (present Orissa) is called *Virāja*. **She** is in that form.
- (vi) The usage of this name in archana is Virājase Namaha.

780. Vishvatomukhee - विश्वतोमुखी

- (i) One who has faces in all directions.
- (ii) She is present in all places and directions where the devotees meditate upon. Hence this name says that She has faces in all directions. Whichever form the devotee meditates upon She is present in that form. Svetāshvatara Upanishad says; Vishvatas Chak'shuruta Visvatomukha:. In other places of Veda also it is said that; Sarvata: Pānipādam Tatsarvatokshi Shiromukham. It need not be concluded that these Vedastatements are contradicting the other statements which say that Brahmam does not have hands or legs. The Vedastatements, which originated later explain the physical form of Brahmam. Hence these two different types of statements do not contradict each other.
- (iii) Śreemad Bhagavad Geeta (IX-15) also says Some devotees worship Me in various ways as the one, as the distinct and as the all-faced; Gnānayagnena Chāpyanye Yajanto Māmupāsate I Ekatvena Pruthaktvena Bahudhā Vishvatomukham II

781.Pratyagroopā - प्रत्यग्रूपा

- (i) One who is visible to those who see within self.
- (ii) The organs or senses are to identify the characters of things outside

- i.e. they look outward. Hence they are called *Bahirmukham* or *Parāngmukham*. In the same way looking inward is called *Antarmukham* or *Pratyanmukham*. In the creation, the nature of the organs is only to look outward and not otherwise. This is mentioned in *Kaṭopanishad* (IV-1) as; *Parānchikhāni Vyatrunat Svayambhoo:tasmātparan Pashyati Nātarātman*.
- (iii) **She** is visible to those who control their organs and look inward. The same message is described in 870th name *Antharmukhasamārādhyā* and 871st name *Bahirmukha Suturlabhā* She is difficult to be seen by those who have outward looking organs.
- (iv) The same message has been mentioned in many places in Śreemad Bhagavad Geeta for instance;

Ananyachetā: Satatam Yo Mām Smarati Nityasha: I Tasyāham Sulabha: Pārtha Nityayuktasya Yogina: II (VIII-14) Mayyeva Mana Ādhatsva Mayi buddhim Niveshaya I Nivasishyasi Mayyeva Ata Oordhvam Na Samshaya: II(XII-8)

782. Parākāshā - पराकाशा

- (i) One who is the transcendental ether.
- (ii) Ether is omnipresent. Its presence can be felt. But its dimension is not visible. Hence it is subtle. **She** is in that form.
- (iii) By the word ether, the Supreme Being is indicated. The below *Veda* phrases confirm this. *Brahma Sūtra* (I-1-22); *Ākāshastal Lingāt* and in *Chāndogya Upanishad* (I-9-1); *Ākāsho Itihovā Chākāsho Hyevebhyo Jyāyānākāsha: Parāyanam*. This is not the ether, which is one of the basic five elements. *Koorma Purāŋa* confirms that *Śreedevee*, who is the Supreme Being, is in the form superior radiance-space (*parākāsham*) the great divine energy of Supreme Being is ether; *Yasya Sā ParamāDeveeShaktirākāshasamsthita*. Again it says, **She** is the only origin of the universe, **She** is everything, **She** controls everything, **She** is *Māheshwaree* and *Shakti* and does not have origin, is called as ether and **She** is so bright;

Ittham Hi Sā Jagatee Yoniregā Sarvātmikā Sarvaniyāmikā Cha I Māheshwaree Shaktiranāḍisiddhā Vyomābhidhānāḍiv Rājateeva II

(iv) Taitreeya Upanishad (III-6-1) says that the Brahmam is established in the superior radiance-space – fixed there; Parame Vyoman Pratishţita:. This ether is of two types – Macrocosm and Microcosm

- (Brahmāndam and Pindāndam). Both are tools to identify the Brahmam. She is in that bright form.
- (v) The superior radiance-space in the Microcosm is again of two types. Śree Bhāskara Rāya quotes a verse (32) from Kālidāsa's (there is difference in opinion whether this is the same Kālidāsa who wrote Raguvamsa, etc.) book called ChitgaganaChandrika. According to this, there is fire in the ether between the Sun and Moon in the heart. The ether above the peak of it, is the superior radiance-space;

Hrut (Druk) Kriyātma Shashi Bhānumadhyaga:
Khe Charatyanaladrushti Dhāmaya: \
Yattadhoordhva Shikaram Param Nabhas
Tatra Darshaya Shivam Tvamambike \(\)

This has been differently mentioned in *Svachchanda Sangraha*. Above the forehead till the end of the skull is called *Dvādashāntam*. The area two inches from that place is called superior *param* + *vyoma* ³ radiance-space (*parākāsham*);

Dvadhashāntam Lalātordhvam KapāLordvasānakam I DvyanguLordhvam Shirodeshāt Param Vyoma Prakeertitam II Thus **She** is in the form parākāsham defined in various ways.

- (vi) The ether beyond the seven oceans is called parākāsham (the description given in 775th name Merunilayā, according to Tantra Rāja Tantra 28th chapter, may be referred). Śreedevee is there during the 16th year of KrutaYuga (era). During the first 15 years, other Tithi Nitya Devees dwell there one by one in each year. Since She is the form of all the Tithi Nitya Devees, She is called as Parākāsha.
- (vii) Parāga indicates a type of penance. Āshā means direction or desired thing. Hence the summarised meaning would be that **She** is to be reached through penance.
- (viii) Or, **She** enjoys the fruit of the above said penance (it has to be split as *Parāgam + Ashnāti*).
- (ix) Agam means sin or sorrow. She eats or destroys great sins and sorrow.
- (x) Pratikāsham means simile; Parākāsham is antonym to that. Hence it means that **She** is without any similarity or comparison. 389th name Nirupamā also conveys the same message.

783. Prāŋadā - प्राणदा

- (i) One who gives life to all.
- (ii) The word *Prāṇan* (life) indicates the five breaths viz., *Prāṇa*, *Apāna*, *Samāna*, *Udāna* & *Vyāna* and again the 11 organs (5 organs of action, 5 organs of knowledge and mind).
- (iii) The verb Da means to give. Hence it has to be construed that **She** gives the above said life.
- (iv) It can also be split as $-Pr\bar{a}n\bar{a}n + Dyati Gandayati to obliterate. That is, it means that$ **She** $wipes out the above said <math>Pr\bar{a}nan$.

784.Prāŋaroopiŋee - प्राणरूपिणी

- (i) One who is in the form of breath/life.
- (ii) Chāndogya Upanishad says that the word Prāŋa indicates the Brahmam; Prāno Brahma Kam Brahma Kham Brahma. In the Kousikee Brāhmanam, in the statement; Prānosme Pragnātmā Tam Māmāyuramrutamupāsva, the word Prāŋa indicates the Brahmam. This has been evidenced in the Brahma Sūtra, Prānātikaraŋam.
- (iii) The word *Prāṇa* originates from the root word *Prā Poorano* (to fill). Hence it indicates the completeness. The *Veda*statement; *Poorṇamada: Poonamidam.*.also indicates that the word *Prāṇa* means *Brahmam*.
- (iv) Manu Smruti (XII-123) also says that the word Prāṇa indicates Brahmam;

Enameke Vadantyagnim Manumanye Prajāpatim I Indramanye Param Prāŋamapare Cha Maheshvareem II In some schools this is interpreted as fire, Manu, Prajāpati, Indra, breath and Supreme Being.

- (v) These three evidences give the meaning of this name Prāŋaroopiŋee.
- (vi) One breath is to once inhale and exhale. The calculation of time as day, month, etc., is done by breath only. *Tithi NityāDevees* are in the form of time. Since the time origins from breath, it can be taken as that *Tithi NityāDevees* are the breath. *Śreedevee* is also one of the *Tithi NityāDevees* and hence **She** is *Prāŋaroopiŋee*. The related verses in *Tantra Rāja Tantra* (27th chapter) may be referred; *Athashoḍasa Nityānām Kālena Prāŋatochyate*.
- (vii) Also, the 22.5 breaths respectively create the zodiac signs Aries, etc. Thus the zodiac signs, Sun, Moon and the rest, originate from

breath only. Hence She is Prāŋaroopiŋee.

785. Mārtānda Bhairavārādhyā—मार्ताण्डभैरवाराध्या

- (i) One who is adored by Mārtānḍabhairava, a form of Shiva.
- (ii) In the Śreepura between 22nd and 23rd walls there is the devotee of Śreedevee named Mārtānḍabhairava. This has been mentioned, Durvāsa's book called Lalitāstavaratna (100th verse): "In my heart I adore Mārtānḍabhairava, decked with the jeweled crown, sporting with his wife Chāvā who is the energy which supplies light to the eyes;

Chakshus Matee Prakāshana Shaktich chāyā Samārachita Kelim I Mānikyamukuṭa Ramyam Manye Mārtānḍabhairavam II

Mārtānḍa is another name for Sun. Sage Kāshyapa and Atiti worshipped the Supreme Being, in the midst of the solar galaxy and got the boon of a child birth. The pregnant Atiti followed ardent vows. When she was weak she gave birth to a child and hence the baby was born as an inert egg. When the coupleworshipped the Supreme Being, that egg got life. That baby became Sun by worshipping the Supreme Being in solar galaxy. Since the baby was born when Atiti followed ardent vows, the baby had a ferocious form. Hence he is called Bhairava. Since he was born from the inert egg, (mrta and anda) he is called Mārtānḍa. He is the Sun who is one in the list of great 12 devotees of Śreedevee. He dwells between 22nd and 23rd walls alongwith his consort ChāyāDevee and worships Śreedevee.

- (iii) The fruits or results part of this Sahasranāma says that Mārtānḍabhairava makes the eyes of enemies of the devotees of Śreedevee as blind. He is so adamant in protecting the devotees of Śreedevee.
- (iv) Bhairava means Vatuka and other different kinds. Concerning the worship of Śreedevee by the Sun, the Padma Purāŋa says the Sun after worshipping daily a jeweled image of Śreedevee obtained his pure divine lofty position. This has also been described in KālikāPurāŋa.
- (v) Bhiru means the one who is of frightened nature. The nearness of them is called Bhairavam. It implies that Śreedevee is worshipped by cowardly people. Saptashatee (4th chapter) says that **She** protects them; Durge Smrutā Harasi Bheetimashesha Janto:
- (vi) In general ladies are fearful in nature. She is worshipped by them.

(vii) According to the ShivaSūtra (I-5) "effort is called Bhairava"; Udyamo Bhairava:. Some of the interpreters give the meaning of Udyama as effort. Actually, the word Udayam is formed by joining the words Ud + Yam. In the book called Vimarshini by Kshemarāja, this has been explained as the chit that is created without advance intimation. There is also an indication that Bhairava is Shiva. Since it is a tool that shows Shiva, Udhyama is called as Bhairava. It is the Sun (Mārtānḍa) because it destroys the darkness of confusion. This name also indicates that She is worshipped by those who got the knowledge of Shiva by eradicating the darkness called confusion.

ShivaSūtra (III-7) says - "By conquering confusion, by the expansion of the endless, victory over innate knowledge";

Mohajayādanantābhogāt Sahaja Vidyā Jaya: II

The Vārttikakāra explains the meaning thus - "Confusion means darkness, i.e. inborn egoism, by overcoming this, the Sun of effort is produced; Endless samskāras (good mental tendencies); Expansion means the expansion of the samskāras. To the Yogin who thus understands victory means attainment of Sahaja Vidya. The meaning of this can be read in the interpretations of Sūtras.

786.Mantrineenyastarājyadhoo: - मन्त्रिणीन्यस्तराज्यधू:

- (i) One who has handed over regal authority to Mantrinee Devee.
- (ii) Mantrinee Devee has different names like Rāja Shyāmalā, Rājamātangee, etc. She is the minister of the empress Śreedevee. She has delegated the responsibility of administering the state to her. The commander of armies responsibility has been delegated to Vārāhi Devee (also called as Dandanātā, Panchamee, etc.). The participation of these Devees in the battle with Bhandāsura has been mentioned in the names—
 - 69 Geyachakrarathārooḍhamantriŋeeparisevitā
 - 70 -Kirichakrarathāroodhadaŋdanāthāpuraskrutā
 - 75 Mantrinyambāvirachitavishaggavadhatoshitāand
 - 76 Vishukraprānaharanavārāheeveeryananditā

Also; in the *Panchapanchikā pooja*, they are worshipped in the *Pancharatnāmbākosha*(this has been described in 428th name *Panjchakoshāntarasthitā*).

(iii) **She** is in the form of *Leela* as per the statement*Lalanāt Lalita*. She is predominantly pleasure oriented. **She** has delegated the

- administration to *Mantrinee* and the in-charge of armies to *Vārāhi*, **She** is involved in gratification. (Even after delegating such tasks, it has to be taken as that **She** supervises them constantly).
- (iv) The word mantri (minister) indicates those who chant mantras. Or a mantra is one which is with the character of repeating or protecting with pure mind and a mantra is one who has such a mind. An effort to integrate these people with Śreedevee is called Mantringee. The fruit of such an effort makes a union of devotees and Yogis and a possession with Śreedevee. ShivaSūtra (III-1,2 and3) may be referred in this regard III-1; Chittam Mantra:, III-2; Prāyatna Sādhaka: and III-3 Vidyā Shareera SphrattāMantrarahasyam.

787. Tripureshee - त्रिपुरेशी

- (i) One who is the head of the three Puras.
- (ii) It was explained in 775th name *Merunilayā*, that there are three cities belonging to *Brahma*, *Viṣhŋu* and *Shiva* to the East, Southwest and South-East directions of the *Meru* Mountain and at the centre *Śreedevee*'s city. **She** is the head of these three cities. (Since **She** only created the three Gods such an analogy is correct).
- (iii) Tripureshi is also the name of the deity governing Sarvāsāparipooraka Chakra i.e., "The circle that fulfills all desires," the second āvarana of Śree Chakra. Since there is no difference between the presiding deities of Chakras and Śreedevee, this name calls Śreedevee as Tripureshee.

788.Jayatsenā - जयत्सेना

- (i) One who is with victorious armies of divine forces.
- (ii) In every war with demons or bad elements, the army of Śreedevee only wins. Hence this name.
- (iii) Jayatsena is the name of a king and She is in his form.

789.Nistraigunyā - निस्त्रैगुण्या

- (i) One who is devoid of the three qualities.
- (ii) Mahat originated from the nature Egoism from that mahat The five primary elements from egoism with the help of the three qualities viz., satva, rajas and tamas. From that originated the universe. This is the order of creation in a nutshell. The three qualities were there with the universe. That is, the universe characterised its qualities into three and helped the egoism. This

name indicates that **She** is beyond these three qualities. The names – 139 – *Nirguṇā*, 397 - *Moolaprakruti:*,398 – *Avyaktā* and 399 – *Vyaktāvyaktasvaroopiņee* may be referred.

790.Parāparā - परापरा

- (i) One who is in the form of *Brahmam* called *Parā* (absolute), *Aparā* (relative) and *Parāparā* (both absolute and relative).
- (ii) Parā the other person, Aparā dependent on self, i.e., it respectively means an enemy and a friend. ŚreemadBhagavad Geeta (IX-29) says that the Brahmam is of these two types; Na Me Dveshyosti Na Priya: I have neither foe nor friend.
- (iii) Parā superior and Aparā inferior. Sruti says, "Brahmam is the servant. Brahmam is ferry-men; and Brahmam is these gamblers"; Brahmadāsā Brahmadāshā Brahmameme Kitavā Uta.
- (iv) Parā he who is far off, Aparā he who is near. ŚreemadBhagavad Geeta (XIII-15) "lam far and near".
- (v) These different meanings are based on the Vihsva dictionary; Parā: Syāt Uttama Anātma Vairi Dooreshu Kevale II
- (vi) In general the *Brahmam* is said to be two types viz., pure form and an adulterated form. *Parāparam* is of third type.
 - a. The Prashno Upanishad (V-2) says "This is indeed, Oh Satyakāma, para and apara"; Etadvai Satyakāma Param Chāparam Cha. The Smruti also says, "Two Brahmams are to be known, one is Parā and the other is Aparā"; Dve Brahmaŋee Veditavye Param Chāparameva Cha.
 - b. Parā posterior; Aparā anterior. Shiva with the unified form of Shakti is Parāparam or Parabrahmam. She is in that form. To give such meanings for the words Para or Apara there are enough evidences in Vedas; Yuje Vām Brahma Poorvyam Namobhi: or Esho Ushā Apoorvyā Vyachchati Priyā Diva: II
 - c. The author suggests reading Sivānandalahari in this regard.
- (vii) Parā and Aparā are the twofold ether.
- (viii) The twofold knowledge, as described in the Mundaka Upanishad (I-1-4) ParāVidyā and AparāVidya. The Linga Purāna also says, "Two kinds of knowledge should be known, parā and aparā; the Vedas are Para and the Vedāngās are Apara.
 - (ix) Skānda Purāŋa (Yagna Vaibhava Kānda, 6th chapter) says two types of the *Praŋava* are*Parā* and *Apara.Parā* has the qualities of

- Sachitānanda and Aparā is pure form, in the form of sound. Since it prays Parabrahmam, it is called as Praŋava (the word nava has such a meaning). Since it is a tool to reach Parabrahmam, it is called as Praŋavam.
- (x) There itself, the interpretation of *Vedas*is of two types the Supreme Being is *Param* and the tool to reach it is called *Aparam*.
- (xi) In the Yoga Sāstra also knowledge is divided into three Parā, Aparā and Parāpara. For it is said, "Knowledge is said to be threefold by the division of para, apara and parāpara. Of these, the first is the supreme knowledge and is the cause of cognizing the Lord, the bondage and the Self. The second, aparā knowledge, is simply the cause of cognising the bondage. The parāparā knowledge is, just as the change of the sight between a man and cat in the night, it does not distinguish the marks vilakshaŋā".
- (xii) NityāShoḍashikārnava (8th chapter, 2nd verse onwards) explains that Śreedevee's pooja is of three types Parā, Aparā and Parāpara.Para is worshipping with non-duality in mind (however it is done). Apara is worshipping Śree Chakra. Parāpara is worshipping different types of idols.
- (xiii) The speech is of two types Parā and Apara. Aparā includes Pashyantee, Madyamā and Vaikharee.
- (xiv) Para is the fourth state. Aparā is the three states awaken(Jāgrath), dream(Swapna) and deep sleep(Sushupti).
- (xv) The homa (sacrificial fire) is of two types Parā and Apara. The Parā is the state after the destruction of all dualistic interpretations respecting the known, the knower and knowledge. The Parā homa is said to be that which being absorbed, does not arise again, in the blaze of the great eternal fire of own Self, which burns for ever without fuel. This is done in an imaginative way.

The aparahoma is again two-fold, gross and subtle. The gross form offering the articles in the form directly. The subtle form is done in the fire in the Moolādhāra i.e. Prānāgnihotra. In the Sāmayika Pooja, which is part of Navāvarana Pooja in the Bindu Tarpaŋa, there is a verse stating that - in the fire called Samvit, which burns without any fuel, all the 36 tatvas (from Shiva onwards till earth) are offered. By chanting this verse, after getting permission from the teacher the special argya from the self vessel is consumed. That verse is as follows;

Antar Nirantara Nirindhanamedhamāne Mohāndhakāra Paripanthini Samvidagnou Kasminchdatbhuta Mareechi Vikāsa Bhoomou Vishvam Juhomi Vasudhādi Shivāvasānam II

382nd name Rahastarpaŋatarpitā may be referred.

(xvi) In the 732nd name *Nāmapārāyaŋapreetā*, six types of *pārāyaŋas* were described. In that the *mantrapārāyaŋa* is one of the types.

(xvii) Varāha Purāŋa says when speaking about the Trimoortis - The creative energy is said to be Para which is the white colour. Vaishnavee, which is red and long-eyed is Apara. The Raudri energy is called parāpara.

(xviii) Further relevant meanings may be added.

Note: (to be read in conjunction with (xvi) above; the original book reads as - Atra Parāparayorvibhajanena Saptadashārthamelanena Tu pancheti Dvāvimshati: Anyepi Yathālābham Yojaneyā: Il ŚreeGaŋesa lyer has not written this. In the book written by Śree RA Sastry;

Parapara gives a four syllable mantra, this if added to the fifteen syllables, gives a nineteen syllabled mantra. If added to the sixteen syllables it gives a twenty syllabled mantra.

Śree RA Sastry also gives a foot note; Here the commentator does not show the reason how the parāparā is to be taken as four. (The meaning of this part is to be made clear).

791. Satyajānānandaroopā - सत्यज्ञानानन्दरूपा

- (i) One who is in the form of truth, wisdom and bliss.
- (ii) The meaning is that **She** is in the form of *Satchitānanda*. The *Taitireeya Upanishad* (II-1) says, "The *Brahmam* is truth, wisdom, infinity"; *Satyam Gnānamanandam Brahma*. The *Brahadāraŋya Upanishad* (III-9-28) says "*Brahmam* is eternal, wisdom, bliss"; *Vignānamānandam Brahma*.
- (iii) This name can be split in other way also Satee + Agnā+Anānandaroopa. I.e. Sat - true wisdom, Ajnā- those who are ignorant of that, Ānanda - such people are without bliss; Roopa form. I.e. She causes pain to those ignorant of the true wisdom. The Isāvasya Upanishad (9th verse) and Brahadāranya Upanishad (IV-4-10) says, "Those who worship with ignorance enter into deep darkness."
- (iv) Again the name can be split as Satee + Agnā+Anānanda + Roopa.

That is, **She** gives the world called *Anantā*: for those who do not have the knowledge of *Śreedevee*. This world is full of darkness without any happiness. The *Brhadāraŋya Upanishad* (IV-4-II) says, "Those worlds are called *Ānanda*, which are covered with deep darkness; the ignorant and unwise men go to those worlds after death";

Anandā Nām Te Lokā Andhena Tamasāvrutā: I Tānste Pretyābhigacchantya Vidvāmsobudhā Janā: II

792. Sāmarasyaparāyaŋā - सामरस्यपरायणा

- (i) One who is the Supreme abode of the co-equal nature with Shiva.
- (ii) With the co-equal nature is unison. That state of *Shiva* and *Shakti* is the greatest. *Tripuropanishad* describes that equality;

Bhaga: Shaktir Bhagavān Kām Esha: Ubhā Dātārāviha Soubhagānām I Sampradhānou Samasttvou Samodayo: Samshaktrajarā Vishvayoni: II

(iii) The learned men (*Chandraloka* V-1) say, "We praise the ancient pair, the parents of the universe. Each is the end attained by the penance of the other";

Paraspara Tapa: Sampat Phalāyita Parasparou I Prapancha Mātā Pitarou Prānchou Jāyāpatee Stuma: II Kālidāsa (Chitkakana Chandrikā — 100th verse) also says - "Shiva milks out theessence of the co-equal nature when the waves of the enjoyer, enjoyment, and the means are calm"; Bhoktru Bhogya Karanormi Samkshaye Sāmarasya Rasadohinee Shiva.

- (iv) Sāmarasya, the worlds of Devas, with them, Parāyana abode or refuge. She is the refuge of the Devas.
- (v) Rasya songs, Sāma Sāma Veda songs, Parāyana fond of. She is fond of Sāma Veda songs. The Vishva dictionary says, "Parāyana means - fond of, devoted to, dependent"; Parāyanamabheeshtam Syāttat Parāshrāyayo Rapi.

793. Kapardinee - कपर्दिनी

- (i) One who is the consort of Shiva who is called as Kapardee.
- (ii) Shiva's raised tuft of lustrous braided hair (matted hair) is called Kapardam. One who has it is Kapardee. This name is mentioned in Śree Rudram for Shiva; Nama: Kapardine Cha Vyuptakeshāya Cha. His consort is Kapardinee.
- (iii) According to the commentator of the Soota Samhita, the word Kapardam means earth, mockery, and praise. Hence Kapardini,

greatly praised.

- (iv) Ka water, Pooram the flow, dai sanctifies. I.e. Shiva has even the holy Ganges in his hair and further sanctifies it. Kapardee is to sanctify even Ganges. His consort.
- (v) Kapardam cow-dung cake. When Shivaincarnated as Mailāra, his wife called Mahālasā, was decked with a garland of cow-dung cakes. The Vishva dictionary says, "Karpada means the matted hair of Shiva and cow-dung cakes". In another place instead of cow-dung it is meant as Chozhi (a kind of shell).
- (vi) DeveePurāŋa says that Shiva, a deity worshipped at Chagalānda, one of the sixty eight sacred places, is called Kapardee. His consort is Karpardinee. Sootha Samhita (4-43-69) names Śreedevee as Prachaŋḍa.
- (vii) Śreedevee also has a form with matted hair. The Lagustava (11th verse) of Kālidāsa suggests worshipping Śreedevee with crescent in her matter hair.

794.Kalāmālā - कलामाला

- (i) One who wears all the (64) arts as garland.
- (ii) Out of the various jewels of *Śreedevee* 64 arts is an important jewel. An indication is made here that *Śreedevee* has lots of prides, plumes and super-bias.
- (iii) Kala exquisiteness or beauty, $M\bar{a}$ lustre or brightness or light, $L\bar{a}$ to bring. This can mean that **She** has exquisiteness and lustre.

795. Kāmadhuk - कामधुक्

- (i) One who fulfills all the desires.
- (ii) She fulfills all the desires of Her devotees. This was mentioned in 63rd name – Kāmadāyinee and again will be mentioned in 989th name – VānchitārthaPradāyinee. In Trishatee, 43rd name Epsidārtapradāyinee and 240th name Sakaleshtadā may be referred.
- (iii) Fulfilling all the desires is the nature of the celestial cow Kāmadhenu. She is in that form. Devee Upanishad also preys; Sā No Mandreshamoorjam Duhānā Dhenur Vāgasmānupasushtotatitu.
- (iv) It can also be meant that She is in the form of five KāmdughāmbāDevees used in Pancha Panchikā Pooja.
- (v) 4th verse of *Soundaryalaharee* says that She bestows more than what was asked or desired; *Tvadanya Panibhyām*.

796. Kāmaroopiŋee - कामरूपिणी

- (i) One who is in the form of Kāma, the supreme Shiva.
- (ii) She is in the form of Kāmeshvara. Śreedevee and Kāmeshvara have the same forms, decorations, weapons, etc., She is in his form.
- (iii) Shiva who desires to create the universe as described in Taitreeya Upanishad (II-5), "He desired, let me become many, let me create beings"; Sokāmayata Bahusyām Prajāyeya. The Brahadāraŋya Upanishad (III-9-II) says "He is the person consisting of desire, it is he, Oh Sākalya, who is His deity? He replied, woman is his deity"; Ya Evāyam Kāmamaya: Purusha: Sa Eva Daivashākalyas Tasya Kā Devateti Striya Iti Hovācha II
- (iv) It can also be construed that She assumes any form at will.

797. Kalānidhi: - कलानिधि:

- (i) One who is the reservoir of arts.
- (ii) Kalās were described before (in name 236 Chatushshashţikalāmayee). **She** is the treasure of those arts.
- (iii) Kalās are jeevas (souls). The Brahadāraŋya Upanishad (I-5-15) says, "The ātman (soul) is the sixteenth Kalā of him." I.e. one sixteenth part; Ātmaivāsya Shoḍasheekala.
- (iv) **She** is the fountain head of *kalās* of Moon. Hence it can be said that **She** is in the form of Moon's galaxy.
- (v) According to the ShivaSūtra (I-3 Yonivarga: Kalāshareeram), Kalā means action (karmam); hence all actions end in her; Śreemad Bhagavad Geeta (IV-33) also says, "All actions, Oh Partha, end in wisdom"; Sarvam Karmākhilam Pārththa Gnāne Parisamāpyate.
- (vi) In practice this name has to be used as Kalānidhaye Namaha.

798. Kāvyakalā - काव्यकला

- (i) One who is the poetic art.
- (ii) Kāvyā, the work of poets, which is divided into various types, namely poems, drama, etc. They all originate from sounds and words. She is in those forms.
- (iii) It can also be said that **She** is in the form creating the above said arts and the corresponding ability.
- (iv) To write a poem, a creative thought has to originate. By worshipping Śreedevee in a particular manner, She blesses with the ability of creating poems. For instance the 15th, 16th and 17th verses

of Soundaryalaharee may be referred.

(v) Sukra, the teacher of demons is a poet. He knows a mantra called Mruta Sanjeevanee (to give re-birth to the dead). Others do not know this. This can be said as an art. She is in that form.

799. Rasagnā ्रसजा

- (i) One who knows all the ten tastes (expressions/emotions)
- (ii) The 51st verse of *Soundaryalaharee*; *Shive Srungārārdra*..may be referred.
- (iii) She is in the form of the tongue, which recognises the taste.

800 Rasashevadhi: - रसशेवधि:

- (i) One who is the treasure of Supreme Bliss.
- (ii) Rasa, the nectar of *Brahmam*. The *Taitreeya Upanishad* (II-6-1) says "He is the rasa, when this essence is obtained one becomes blessed"; *Raso Vai Sa*: I *Rasam Hyevāyam Labdvānandee Bavati* II
- (iii) The BrahmānḍaPurāŋa also says, "Rasa is the supreme Brahmam. Rasa is the supreme way, Rasa is the giver of light to man, Rasa is said to be the seed. He is the rasa, one having obtained the rasa becomes blessed. This, on the authority of the scriptures, rasa represents the vital breath. Who can live or who can breathe without Him;

Rasa Eva Param Brahma Rasa Eva Parāgati: I Raso Hi Kāntida: Pumsām Raso Reta Iti Smruta: II

(iv) In practice, this has to be used as Rasashevadhaye Namaha.

Thus ends the ninth Kalā called Vishva.

Section 10: Bodhinee Kalā

801.Pushţā - पुष्टा

- (i) One who is well nourished.
- (ii) She has the 36 tatvas as her body and beyond it. Hence complete in all respects without any flaw. Hence Pushţa.
- (iii) It can be reminded that in Saptashatee (5th chapter) we read as; YāDevee Sarvabhooteshu Pushţiroopena Samsthitāl Namastasyai Namastasyai Namo Nama: II
- (iv) She has many qualities and hence Pushţa.
- (v) **She** is nourished with the juice of *Brahmam*; bliss only gives completion. Since *Śree Devee* is of the form of *Brahmam*, **She** is *Pushta*.
 - a. One who is nourished by Brahmins and hence Pushţa.
 - b. For instance one *Sruti* and one *Smruti*statements are given;

 Brahmanai: PoshitamBrahma

 Brahmayushmat Tadbrāhmanairāyushmat.

802.Purātanā - पुरातना

- (i) One who is the most ancient being; She is primordial.
- (ii) **She**was there even before creation of all other beings. **She** only created all. Hence *Purātana*. It can be compared to the poem in Tamil *Thiruvempavai* (9th song) by *Mānickavachagar*; *Munnai Pazham Porutkum Pazham Porule*.
- (iii) Since She has ancient qualities She is Purātana.
- (iv) Instead of Purātanee it is Purātanā;
 - a. Could be due to metre adjustment.
 - The author mentions that it could be on account of a grammar note.

803. Poojyā - पूज्या

- (i) One who is worthy of worship.
- (ii) On account of the above said reasons, (complete, in the form of Supreme Bliss, ancient, filled with attributes, etc.). She is being worshiped by all. She is the most fit to be worshiped.
- (iii) It can also be treated that **She** is expected by all. The hidden meaning is, since She bestows the four desires, everyone expects and wait for her to get their desires fulfilled.

(iv) 213th name *Mahāpoojyā* and 580th name *Mahaneeyā* may be referred.

804. Pushkarā - पुष्करा

- (i) One who gives nourishment (bliss or completeness) to all.
- (ii) In Samskrit the letter ra and la are not much differentiated. Hence the word Pushkam (nourishment) is split as Rāti (Lāti) giver and the meaning is considered.
- (iii) In the same way it can be taken as Pushkalā i.e. omnipresent.
- (iv) In one of the books it is stated that **She** is one of the consorts of *Iyanar Poorŋā* and *Pushkala*. Both the names mean fullness.
- (v) According to Devee Bhāgavatam (VII-38-19) the place of Gāyatree is called as Śreemadpushkaram.

805.Pushkarekshanā - पुष्करेक्षणा

- (i) One who has beautiful eyes like lotus.
- (ii) It is the practice of the poets to compare the eyes and other organs of the body to Lotus, since it is a beautiful flower. Especially the eyes that are extending till the ears are considered to be so beautiful.
- (iii) The Vishva dictionary says, "Pushkara means lotus, ether, water, elephant's trunk, end, herb, island, bird, place of pilgrimage, a certain musical note, a kind of serpent, the drum, head, sword and a fruit called Khadgaphala";

Pushkaram Pankaje Vyomni Paya: Karikarāgrayo: I Oshadhee Dveepa Vihaga Teertha Rāgoragāntare II Pushkaram Sooryavaktre Cha Kānde Khadkaphalepicha II

(iv) According to the *PadmaPurāŋa*, in Astrology *Pushkara* is a certain planetary conjunction. When the Sun is in the asterism called *Vishākhā*, and the Moon is in the *Krittikā*, the conjunction is called *Pushkara* and it is a very rare to happening;

Vishākhastho Yadā Bhānu: Kruttikāsu Cha Chandramāl Sa Yoga: Pushkaro Nama Pushareshvatidurlabha: Il

(v) In the above verse the word Pushkara which occurs for the second time means the earth. Again in the Padma Purāŋa we read "The Devas all the pericarp of the lotus earth, the sāra teachers (the meaning is not very clear) in the lotus, they call divine mountains. The upper petals of the lotus became a Mleccha (Barbarians) country. The lower petals are the worlds of the serpents and the demons. Thus by the wish of Nārāyaṇa, the earth came out from the lotus – and hence the earth is called Pushkara";

Yā Padmakarnikā Devā: Tām Pritveem Parchakshate I Ye Padme Sāraguravas Tān Divyān Parvatāniha II Yāni Parnāni padmasya Mlechchadeshāstu Tebhavan I Yānyadhobhāka Patrāni Te Sarpānām Suradvishām II Evam Nārāyaŋasyarthe Mahee Pushkarasambhavā I Pradurbhāvocha Chrāvas Tasmānnāmnā Pushkarasaminitā II

- (vi) Kshaŋa means remaining inactive. The Amara dictionary (V-431) says, "Kshaŋa means leisure, a division of time, festivity", Nirvyāpārasthithou Kālavisheshotsavayo: Kshaŋa: Hence this means that **She** is idle in the earth and other meanings given above and hence the name Pushkarekshaŋa. (Being idle is not easy—only those who are idle know this. There is a saying, "provide double the food for those who are idle").
- (vii) Pushkara also means the Banyan Tree; because Matsya Purāŋa says, "Because there is a Banyan tree in the Pushkara island it is called Pushkara." The VişhŋuPurāŋa says, "The Banyan tree is in the Pushkara country that is the supreme abode of Brahma"; Nyagrodha: Pushkaradveepe Brahmaŋa: Stānamuttamam.
- (viii) The Narasimha Poorva Tābinee Upanishad, (I-1] says, "That one Prajāpati was in the Banyan leaf"; SaPrajāpatireka: Sambhavat. Devee Bhāgavatam says, the Vişhnu in the name of Bālamukunda, who has the adjective of Vadabadrasayee is called as Pushkara. She looked at him with compassion and advised him the Brahma Tatva;

Vadabadrashayānāya Vishnave Bālaroopiŋe I Shlokārdhena Tada Proktam Bhagavatyākhilārthadam II

- (ix) Pushkara water that submerged all the worlds. To create the world She sighted (Ekshanā) it. Sruti says;
 - Tāni Vā Etāni Cahtvāryambhāmsi Devāmanushyā: Pitarosurā:
- (x) Devee Bhāgavatam (VII-38-20) says that the presiding deity in Prabhāsa kshetra is called Pushkarekshinee.

806.Paramjyoti: - परंज्योतिः

- (i) One who is the Supreme light.
- (ii) The state without light is darkness. The ignorance is the darkness in the mind. Once the light is on, the darkness goes away. When there is knowledge ignorance is removed. When it is dark neither inside

nor outside the world is seen. The outside darkness is removed by Sun, Moon, stars, fire and other light galaxies. Sound is also light, because we recognise something with the help of sound in darkness also.

- (iii) The above said Sun, etc., are illuminated only by **Her**. Hence **She** is called as supreme (param).
- (iv) The related Vedastatements;
 - a. The Brhadāraŋya Upanishad (IV-4-16) says, "That is light of light"; Taddevā Jyotishām Jyotirāyar Hopāsadamrutam.
 - Katopanishad (II-2-15) says, The Sun, the Moon and the stars do not shine by themselves; for She illuminates the mind thatilluminates all of these;

Na Tatra Sooryo Bhāti Na Chandra Tārakam Nema Vidyuto Bhānti Kutoyamagni: Tameva Bhāntamanubhāti Sarvam Tasya Bhāsa Sarvamidam Vibhāti

- c. Chāndogya Upanishad (VIII-3-4) The sun shines only when he is illuminated by Him; Param Jyotirupasampadya.
- d. The Brhadāraŋya Upanishad (III-9-10) "The supreme light one attains" - Jyotis here means the illuminator, for we see the same meaning given in such places, "the illuminator of the mind"; Mano Jyoti:
- (v) Paramjyotis is the eight-syllable mantra described in the fifth chapter of the Dakshināmoorti Samhita.
- (vi) Self-eight syllable mantra has to be used as Parasmai Jyotishe Namaha.

807 Parandhāma - परंधाम

- (i) One who is in the form of Supreme abode above all.
- (ii) Here the word *Dhāma* has many a meaning viz., lustre, dwelling place, state (state of mind, etc.). All these meanings fit **Her**.
- (iii) Let us consider the meaning lustre It has been mentioned in many names about the lustre of Śree Devee; 414 Svaprakāshā, 452 Tejovatee, 597 Trikonāntaradeepikā, 767 Ojovatee, 768 Dyutidharā and 806 Paramjyoti:
- (iv) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 719th name – Deeptamoorti: mentions;
 - a. He who has the bright form of knowledge.
 - b. He is self illuminating, bright and lustrous and hence

Deeptamoorti:

- (v) Now let us consider the meaning dwelling place the great place;
 - a. The Śreemad Bhagavad Geeta (XV-6) says, "The sun never illuminates, nor moon, nor fire. After reaching it when one does not return, that is my supreme abode";

Na Tadbhāsayate Sooryo Na Shashānko Na Pāvaka: I Yadgatvā Na Nivartante Taddhāma Paramam Mama II

b. Śree Goudapādāchārya in his book Māntookya Kārikai (I-5) advises, "The man who knows both the object of enjoyment as well as the enjoyer is never stained though he enjoys all the three states (awaken, dream and deep sleep)";

Trishoo Dhāmasu Yadbhogyam Bhoktā Yashcha Prakeertita: Vedaitadubhayam Yastu Sa Bhunjāno Na Lipyate II

c. Soota Samhitā (Yagna Vaibhava Kānda — IV-11-32,33) also says, "He who knows the three states, namely waking, dreaming, and deep sleeping, he is the Self, that is not the object, the object is super-imposed upon that. I take refuge in the supreme abode which is the evidence of the three abodes, characterized by reality, wisdom, bliss etc., and is the meaning of the word "I". Dhāman, the states of consciousness, para, beyond - She is beyond the states of consciousness;

Jägrat Svapna Sushoptyākhyam Veda Dhāmatrāyam Tu Ya: I Sa Evātmā Na that Drushyam Drushyam Tasmin Praklpitam II Tridhāma Sākshinam Satya Gnānānandādi Lakshaŋam I Tvamaham Shabda Lakshyārtham Param Dhāma Samāshraye II

d. The Katopanishad (III-9) says, "That is the supreme abode of Vişhŋu"; Tadvishno:Paramam Padam. The Koorma Purāŋa also says, "My energy is, Maheshvaree, Gouree, spotless, tranquil, reality, knowledge, bliss, the supreme abode";

Saishā Māheshvaree Gowree Mama Shaktir Niranjanā I Shāntā Satyā SadānandāParam Padamiti Sruti: II

- (vi) In practice this name is used as Parasmai Dhāmne Namaha.
- (vii) Considering the word param as indeclinable these two names can be used as Paramjyotishe Namaha and Parandhāmne Namaha.

808.Paramānu: - परमाणु:

- (i) One who is the most subtle Supreme atom.
- (ii) The Kaţopanishad (II-20) says "More subtle than the atom." that is,

difficult to know; Anoraneeyan.

- (iii) It can be taken as **She** is the root of all commodities mentioned in the science of logic; *Tārkika Kalpitā: Peelavopyasyā Eva Roopamiti Va.*
- (iv) Anu also means a mantra. Hence this name can be construed as to mean that **She** is in the form of great mantra.
- (v) By quoting a grammatical rule, the author says that it is correct to say Paramānu:. For those who are interested in grammar Paramā Cha Sāŋvee ChaVotoGuṇavachanātlti Vividhairvaikalpikatvāt Gneebabhāva: Pāṇinee Ashṭātyāyee 4-1-44.

809. Parātparā - परात्परा

- (i) One who is the most supreme of the supreme.
- (ii) That is, **She** is beyond the very great *Trimoortis Brahma*, *Vişhŋu* and *Rudra*. *Trishatee* 236th name *Samānādhikavarjitā* says that there is no one equal to or above **Her**;
- (iii) According to Kāli Purāŋa one day (one day and night) of Brahma is called as Para. His day and night are of equal duration and they are called Parārdham (it can be reminded that during any Sankalpa [declaring the desire to do pooja, etc.] this is being used). But, for the person, who is subtler than the subtle and minute than the minutest there is no bindings like day, night, year, etc., because he only creates the time and he is not controlled by time;

Tasya Brahmasvaroopasya Divārātram Cha Yadbhavet I Tatparam Nāma Tasyārdham Parārdhamabhidheeyate II Sa Eshvarasya Divasas Tāvatee Ratriruchyate I Stoolāt Stoolatama: Sookshmātyastu Sookshmatamo Mata: II Na Tasyāsti Divā Ratri Vyavahāro Na Vatsara: II

810.Pāshahastā - पाशहस्ता

- (i) One who is bearing a noose in her hand.
- (ii) Earlier itself in 8th name *Rāgasvaroopapāshādhyā*, it was mentioned that *Śree Devee* has a noose (in the form desires) in her lower left hand.
- (iii) It can also be taken as **She** removes the bonds (pāsas) with her hand.
- (iv) The author proves through the *Pāŋini Sūtra*; *Praharaŋārthebhya*: *Pare Nishṭhā Saptamyām*, that the usage *Pāshahastā* is grammatically correct.

811.Pāshahantree - पाशहन्त्री

- (i) One who is the destroyer of the bonds.
- (ii) The Harivamsa says, "When She had broken the bonds, of Aniruddha who was bound by the serpent-noose, which was like a thunderbolt, who was distressed in mind, she addressed him, offering to confer boons on him etc.";

Nāgapāshena Baddhasya Tasyopahata Chetasa: I Trotayitvā Kanarar Nāga Panjaram Vajrasnnibham II Baddham Bānapure Veeramaŋiruddhamabhāshata I Sāntvayantee Cha SāDevee Prasadābhimukhee Tadā II

812.Paramantravibhedinee - परमन्त्रविभेदिनी

- (i) One who is the destroyer of hostile charms who breaks the spells of one's enemies.
- (ii) The enemy kings of Her devotees, with their power, influence, status and position, using their energy of mantra and force do instigation or witchcraft. Para, those who hate her devotees, i.e. kings; mantra, certain energies, which are included in the three energies, namely the energy of lordship (prabhushakti), council (mantrashakti) and armed force (utsāhashakti). She destroys those energies. Here the energy of mantra indicates the mantra chant by kings about the evil gods and the secret treachery.
- (iii) Para, by enemies, mantra, the magical charms, or the mantras of the magical weapons. In the Harivamsa, when Indra sends words about Pradyumna, says, "To destroy those weapons you must now remember Śree Devee"; Tadastra Pratighātāya Deveem Smartumihārhasee II
- (iv) Parā superior, mantra the Panchadasee mantra, vibhedini -She divides (into twelve kinds). For it is said in the Tantras "Manu, Moon, Kubera, Lopāmundrā, Cupid, Agastya, fire, Sun, Nandi, Skanda, Shiva and Krodhabhattāraka (Durvāsa), these twelve are the devotees of Śree Devee";

Manush Chandra Kuberashcha Lopāmudrā Cha Manmatha: I Agastiragni: SooryashchaNandee Skanda: Shivastathā II Krodhabḥattārako Devyā Dvādashāmee Upāsakā: II

(v) Para - superior, mantra - those who meditate on Śree Devee, avi - their sins, bhedinee - destroys. The LingaPurāŋa says, "The word avi in the scriptures means sins, say the Brahmins. It is called avimukta

(freed from sins) because it is freed from that sin and freed from illusion";

Avishabdena Pāpāni Kathyante Srutishu Dvijai: I Tairmuktam Na Māyā Vyaktamavimuktate: Smrutam II

813.Moortā - मूर्ता

(i) One who is with form or shape.

814.Amoortā — अमूर्ता

- (i) One who is without form or shape.
- (ii) That which has form is called *moortā* Earth, water, fire, etc.; Amoortā means air, ether, etc., which are formless.
- (iii) Moortā the five gross elements mingled with each other; Amoortāthe subtle elements which are not mingled with each other. For we see the above two explanations given by the commentators in Brahadāraŋya Upanishad (II-3-1), "Brahmam has two forms, Moortā and Amoortā"; Dve Vāva Brahmaŋo Roope Moortam Chāmoortam Cha.
- (iv) Moortā universe, Amoortā Brahmam. The VişhŋuPurāŋa says, "That Brahmam has two forms, Moortā and Amoortā, these two are respectively perishable and imperishable and both are in all beings. The imperishable is the ever remaining Brahmam, the perishable is the whole universe". The Logicians explain the word Moortāas that which has motion, but we should not adopt their theory as it has no foundation.
- (v) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 720th name – Amoortimān mention thathe is formless because he does not have the bondage and actions (karmās).

815.Anityatruptā - अनित्यतृप्ता

- (i) One who is satisfied even with our perishable offerings.
- (ii) She asks for devotion only and not for costly things. These names can also be referred; 118 Bhaktipriyā, 119 Bhaktigamyā, 120 Bhaktivashyā, 353 Bhaktimatkalpalatikā, 372 Bhakta Mānasahamsikā, 567 Bhaktanidhi:, 747 Bhaktachittakeki Ghanāghanā, 918 Chaitanyārghya Samārādhyā and 919 Chaitanyakusumapriya.
- (iii) It is not that She does not get satisfied with anything (double negative). It actually is, She gets satisfied with anything offered

provided it is with devotion. The Śreemad Bhagavad Geeta (IX-26) says;

Patram Pushpam Phalam Toyam Yo Me Bhaktyā Prāyacchati I Tadaham Bhaktryupahrutamashnāmi Prayatātmana: II

Whoever offers me with devotion, a leaf, a flower, a fruit or water, I accept that, the pious offering of the pure in heart. In the story of Kuchela and Kannappa Nāyanar this has been made very clear.

- (iv) The word Aniti indicates breath i.e. the souls. **She** does not get satisfied with the souls. Kaţopanishad (II-25) says, Brahmins and Kshatriyās are its food; Yasya Brahma Cha Kshatram Chobhe Bhavata Odana:. Since everything is digested, not satisfied only with souls.
- (v) Everything in the world is perishable, excepting Herself. Even if those perishable things are offered to Her, She gets satisfied.

816.Munimāhasahamsikā - मुनिमानसहंसिका

- (i) One who swims like a swan in the rivulets of minds of the saints.
- (ii) The explanation given in 372nd name *Bhakta Mānasahamsikā* may be referred.
- (iii) The author comments this name as a descendance of *Bhakta Mānasahamsika*. That is, **She** is pleased with the respect and offerings given by the saints and *Hamsakam* **She**, who wears the foot-bells (worn by dancers) and dances making the devotees happy and through this **She** gets contended.

817.Satyavratā - सत्यव्रता

- (i) One who is vowed to truth.
- (ii) A vrata (vow) is a self imposed control to reach a goal. That is to bring the thought, speech and action under control. She has the truth itself as Her vow. 693rd name Satyasandhā may be referred.
- (iii) She is attainable by following the vow to speak and follow the truth.
- (iv) The truth indicates *Brahmam*. *Vrata* (vow) is, some places, used on edible things. For instance, in *Sruti*statement; *Payovratam Brāhmanasya* the word *vrata* indicates eatables. Hence, like eatables, **She** has liking on *Brahmam*.

Satyam (truth) also indicates low hanging fruits (which gives faster results). That is, the vows on Her give quick results. For instance, Śreemad Vişhŋu Bhāgavatam (X-22) says, the vow followed by Gopika ladies to marry ŚreeKrişhŋa, followed the Kātyāyanee Vrata.

- (v) It can also be construed that **She** has a liking on the place called *Satyavratā* in *Kāncheepuram*.
- (vi) Śree Bhagavān, in his incarnation as Śree Rāma Śreemad Rāmāyanam (VI-18-33,34) says;

Sakrudeva Prapannāya Tavvsmeeti Cha Yāchate I Abhayam Sarvadā Tasmai Dadāmyetadvratam Mama II Like this **She** has very great and intrepiditable vows. (There are some variations in this verse in South India).

(vii) ShivaSūtra (III-27) says developing the body is a vratha (vow). This indicates that maintaining the body without any disease and nourishing it is a vratha. A commentator of this says; protecting the body which is filled with the nectar in the form of devotion to Shiva is a yow. This has to be definitely followed. There cannot be carelessness on this;

Shivabhaktisudhāpoorŋe Shareere Vruttirasya Yā I Vratametatanushteyam Na Tuchcham Tachcha Dhāranam II For the sake of devotion on Śree Devee, such a vow is a must and truth. Hence **She** is Satyavrata.

Battotpalar also preys in this regard, "let this body, nourished by the devotion called nectar, be there for a long time for your adoration sake";

Antarullasita Svachchashākti Peeyoosha Poshitam I Bhavatpoojopabhoghāya Shareeramidamastu Me II

(viii) In Devee Bhāgavatam (book 3), Satyavrata was earlier an idiot that he shouted loudly 'I', 'I' when he was scared of the forest pig. This shouting was treated as 'Im' without the beeja sound 'M'. He later became a very big poet by the compassion of Śree Devee. This is described in Lagustuti also. It can also be said that She is no different from that Satyavrata.

818.Satyaroopā - सत्यरूपा

- (i) One whose form is unaffected at all the three times.
- (ii) It is said that for the sake of protecting the good people and • destruction of bad people the eternal Brahmam originated or created. For instanceSaptashatee (I chapter) advises;

Nityaiva Sā Jaganmoortis Tayā Sarvamidam Tatam I Tathāpi Tatsamutpattir Bahudhā Sharooyatām Mama II Devānām Kārya Siddhyarthamāvir Bhavati Sā Yadā I Utpanneti Tadā Loke Sā Nityapyabhidheeyate II

(iii) It can also be taken that — **She** protects/ supports the truth '(by giving a form to it). Rig Veda (VII-104-12) says, "Out of Sat and Asat, Shiva with Uma protects the Sat and destroys Asat";

Sachchāsachcha Vachasee Pasprughāte I

Tayoryassatyam Yataradru Jeeyastaditsomovati Hantyāsat II

819.Sarvāntaryāmiņee - सर्वान्तर्यामिणी

- (i) One who is omniscient in the minds of all.
- (ii) Or, **She** fixes all the organs or provides the orders. Brahadāraŋya Upanishad (III-7-3) says that this is with you and eternal; Esha Ta Ātmā Antaryāmyamrta: (the commentaries on Antaryāmi Brāhmanam may be referred). Mānḍukya Upanishad (6th verse) also conveys the same message; EshontaryāmyeshaYoni: Sarvasya.
- (iii) Or by splitting the name into Sarvā + Antaryāminee, it can be construed thatShe is in both these forms. That is it can be said as, She is in all forms again inside everybody. Taitreeya Upanishad (II-6-1) is an evidence for this; Tat Shrushtvā II Tadevānuprāvishat Tadanu Pravishya II Sachcha Tyachābhavat II

Smruti also says;

Sarvasya Sarvadā Gnānātsarvasya Prabhavāpya Yow I Satosatashcha Kurute Tena sarveti Kathyate II

(iv) 823rd name *Jananee* may be referred. In some schools, this name is considered as two names viz., *Sarva* + *Antaryāminee*. In that case the 822nd and 823rd names *Brahma*and*Jananee* have to be treated as a single name.

820.Satee - सती

- (i) One who is a great pativrata.
- (ii) Or She is in the form of Sat.
- (iii) Satee is a causal name for Dākshāyanee, daughter of Dakshan. Brahma Purāŋa says about the daughter of Himavān, "She was earlier as Satee Devee, becomes Uma, always with Shiva and never moves out of him";

Sātu Devee Satee Poorvamāseet Pashchādumābhavat I Sahavratā Bhavasyaiva Naitayā Muchayate Bhava: II

(iv) Śree Ādi Śaņkara, in his Soundaryalaharee, 96th verse starting with Kalatram Vadhātram, describes Śree Devee as the; Sateenām Acharame – first among the Pativratās.

- (v) Our scriptures well mention about the greatness (energy) of Pativratās — Nālāyinee, Damayantee, Aruntatee, Anasooyā, Sitā. Vāsukee (consort of Thiruvalluvar) and others may be reminded.
- (vi) In Mahāshoḍanyāsa Prapancha Nyāsa mentions as Muhoortaroopa and Devatā Nyāsāas Sahasra Koṭi Yoginee Kula Sevita.

821.Brahmanee - ब्रह्माणी

- (i) One who gives life to Brahma.
- (ii) Ānayati gives life, to Brahma. Since **She** creates Brahma and gives life to him, **She** is Brahmaŋee.Devee Purāŋā says; Brahmaŋee Brahma Jananād Brahmaŋo Jevanena Va.
- (iii) It can also be considered that **She** is in the form of *Saraswatee*, consort of *Brahma* (who is treated as great grandfather of all).
- (iv) Ani means a tail of a bird. Sruti says that Brahmam is in the form of a tail at the end of the sheath full of bliss; Brahmana Āneestha:. The same message is conveyed in Brahma Sūtra(Ānandamayādikaranam)also. She is in the form of that tail Brahmam.
- (v) Since he has the sharpness of a trident in his body, the sage Māndavya is called as Anee Māndavya. The word Anee has meanings other than tail also. According to the dictionary called Shāshvata it means sharp edge of a trident. The same is considered here; Anirakshāgra Keelesyādani: Pucchagni Seemayo:

822.Brahma - ब्रह्म

- (i) One who herself is Brahmam.
- (ii) The one got in salvation and the knowledge that it is no different from the self soul is called Brahmam. Vishu Purāŋa (VI-7-53) explains the character of Brahmam as – the Brahmam is the knowledge which is got by destroying the duality, beyond speech, least in quality and identified only within the self soul;

Pratyastamita Bhedam Yatsattā Mātra Gochāram I Vachasāmātma Samvedyam Tajgnānam Brahma Samjnitam II

823. Jananee - जननी

- (i) One who is the mother the creator of the entire universe.
- (ii) These names may be referred 295 Ambikā, 337 Vidhātree, 457 Mātā, 826 Prasavitree, 934 Vishvamātā and 985 Amba.

(iii) In some schools this name and the previous one are combined and treated as a single name Brahmajananee. In that case the 819th name Sarvāntaryāminee is split into two as Sarva and Antaryāminee. Śree Bhāskararāyar also confirms that there is proper reason for splitting it this way. However, based on the paribhāshā verses treating Sarvāntaryāminee as a single name is followed by majority of people. In the same way if Brahmajananee is treated as a single name, 966th name has to be split into two viz., Leelā and Vinodinee.

824.Bahuroopā - बहु रूपा

- (i) One who has many forms.
- (ii) Devee Bhāgavatam says Though **She** is in the form of the Supreme Being, **She** takes the form of *kriyāshakti* (action energy) for killing the demons Bhandāsura and others; Aroopāparabhāvatvād Bahuroopā Kryātmika.

ŚreeGouḍabadar also in his book called Śreevidyā Ratna Sūtra (Sūtra8) – for destroying the demon Bhanḍāsura, **She**, in a single form, becomes many; Bhanḍāsuro Hananārtha Mekaivāneka.

DeveePurāŋaalso says Her forms are many types (moving or static) – Devas, human beings and animals, - hence She is called Bahuroopa;

Bahooni Yasyā Roopāni Sthirānich Charānicha I Deva Mānusha Tiyanchi Bahuroopā Thatha: Shivā II

(iii) In Sootha Samhitha (IV-47-64) also it is mentioned that Śree Deveeis in the form of letters – **She** is the above superlative. **She** is in many forms one, two, sixteen, thirty-two, etc. I bow to her;

Ekadhā Cha Divdhā chaiva TathāShodashadhā Sthitā I Dvā Trimshadbhedabhinnā Vā Yā Tām Vande Parātparām II

- a. In this context the number two denotes vowels and consonants (vowel phonems and consonant phonemes). By the number sixteen the sixteen vowels from 'A' to 'A:' are denoted. While counting the letters from 'Ka', since there is no difference between Ra and La (this was mentioned earlier in 804th name) one has to be left out; Ha is the root of all and hence not counted; Ksha is a compound letter not to be counted; remaining we get 32 letters indicated in this name.
- b. The names in this *Sahasranāma* start in 32 letters only. It can be taken as this 32 indicates the same.
- (iv) Though Śree Devee in reality is in a single form, as an actress

Shetakes up different characters and shows different forms. This has been mentioned in many places. For instance;

a. Devee Bhāgavatam -

Lakshmee Vāgādi Roopena Nartakeeva Vibhāti Yā II

b. Vāmana Purāŋam -

Vishvam Bahuvidham Gneyam Sā Chā Sarvatra Vartatel Tasmātsā Bahuroopatvādbahuroopā Shivā Matāll

c. Ambāstavam ofŚree Kālidāsā(8th verse);

Dākshāyaneeti Kutiledi kuhāriŋeeti Kātyāyaneeti Kamaleti Kamalāvateetil Ekā Satee Bhagavatee Paramārthatopi Sandrshyase Bahuvidhā Nanu Nartakeevall

d. Kanakatārā Satavam of Śree Ādi Śaņkara;
Geerdevateti Garuda Dhvajasundareetil

(v) As mentioned in *Sruti*, *Rudra* has billions of forms. *Śree Bhāskararāya*quotes *Śree Rudram* verses; *Asankhyātā*: *Sahasrānai Ye Rudra Atibhoomyām*. *Śree Devee* is the consort of such a billion forms of *Shiva* and hence **She** is also of many forms. The names of these *Rudranees* have been mentioned in each of *Mahāpurāŋas* an each of the *tantras* and hence **She** is *Bahuroopa*.

As an evidenceto this, he quotes *Varāha Purāŋam, Narasimh Upapurāŋam*, and *Tripurāsitthāntam*. For the fear of more elaboration, he says, he has stopped the explanation here.

(vi) The relevant meanings of the names in VişhŋuSahasranāma; 721 – Anekamoorti:, 723 – Shadamoorti: and 765 – Chaturmoorti:. The commentaries of these names are (from the publication of Kāmakoţi Goshastāna);

Since he takes many forms in the self imposed incarnations to help the human beings he is *Anekamoorti*:.

On account of various alternatives various forms are created from a single knowledge matter and hence Shatamoorti:.

He has four forms viz., Virāt (imperishable), Sootram (formulae), Avyākrutam (unmanifested) and Tureeyam (fourth) and hence he is Chaturmoorti: II Or since he has four different colour forms as white, red, yellow and black.

(vii) 401st name *Vividhākārā* and 865th name - *Leelā Vigrahadhāriŋee* may be referred

825.Budhārchitā - बुधार्चिता

- (i) One who is worshipped by the wise.
- (ii) In Śreemad Bhagavat Geeta (VII-16);

Chaturvidhā Bhajante Mām Janā: Sukrutinorjuna I Ārto Jignāsurarthārthee Gnānee Cha Bharatarshbha II

Four types of virtuous men worship Me, Oh Arjuna!, the man in distress, the man seeking knowledge, the man seeking wealth and the man imbued with wisdom. Out of these, the wise men, even though he has reached the self attainment, even if untouched by his further actions, he worships for the welfare of the world. This has been mentioned in the fruits/ results part also.

826.Prasavitree - प्रसवित्री

- (i) One who created everything.
- (ii) Especially since **She** delivers the entire universe including ether or **She** delivers all the human beings, **She** is *Prasavitree*.
- (iii) Vişhŋu Dharmotra says;

Prajānām Cha Prasavanāt Saviteti Nigadyate II

Bhagavati Purāŋasays;

Brahmadyā: Sthāvarāntāshcha Yasyā Eve Samudgatā: I Mahadādi Visheshāntam Jagad Yasyā: Samudgatam I Tāmeva Sakallarthānām Prasavitreem Parāmnuma: II

- (iv) These names may also be referred; 337 Vidhātree, 457 Mātā, 823 Jananee and 985 Amba.
- (v) A mother takes care of her child in five different ways. In each of the type, she takes each of different names;
 - 823 Jananee For the life given by the father, she gives shape and makes it a baby.
 - 457 Mātā- Protects the life in her womb.
 - 826 *Prasavitree* (this name) At the appropriate time, once it has adequately grown, delivers it.
 - 337 Vidhātree Dhātree Nourishes and brings up the baby.
 - 985 $Amb\bar{a}$ During emergency or crisis, she herself protects.

From the *Brahmam*, to create this world **She** takes the form of *IchchāShakti*, carries the egg (world) called *Moolaprakruti* (the root nature), incubates in the states of *Avyakta* and *Mahat* (unmanifested), in the state egoism deliver that out and participate in its protection by taking the forms of *Brahma*, *Vişhŋu* and *Rudra*.

827.Prachandā - प्रचण्डा

(i) One who is wrathful.

(ii) Anger is a symbol of Brahmam. The Taitireeya Upanishad (III-8-1) says "For fear of Him the wind, fire and Sun do their respective duties";

Bheeshāsmādvāta: Bhavate | Bheeshodeti Soorya: |
Bheeshāsmādagnishchandrashcha | Mrutyurdhāvati Panchama: | II.
The same message is conveyed in Kaţopanishad (II-3-2,3) also - since
She inspires fear "It is a great terror, a raised thunderbolt";
Mahadbhayam Vajramudyatam. Brahma Sūtra (I-3-39) explains that
thunderbolt (Vajra) in this context is Brahmam.

(iii) Kāmāndaka Neeti also says, "How can, one without possessing a even an iota of anger of anger and whom the people do not fear, enforce righteousness?";

Na Yasya Kobonurapi Prajāstasya Na Bibhyati I Saitām Neetim Katham Rakshet Prjā Yasya Na Bibhyati II

- (iv) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the below names conveys the same message; 315 Krodhakrut, 776— Duratikrama and 833 Bhayakrut.
- (v) For the preface in the commentary of Guptavati for Saptashatee, Śree Bhāskara Rāyahimself has given the meanings of Chanḍikā and Chāmunḍa. There he mentions that these names originate from the root verb Chadi angry. He has quoted the above Upanishads. Also he quotes from Śree Rudram that initially the anger is bowed; Namaste Rudra Manyave and again he quotes the sage Vālmeeki's questions in Śreemad Rāmāyana "About whose anger Devas also are scared in the battle?"; Kasya Bibhyati Devāshcha Jātaroshasya Samyuge.

Further he quotes the verse which says – as ladies will not accept a hermaphrodite as a husband in the same way people will not agree as leader –one whose blessings are unfruitful or whose anger is meaningless;

Prasādo Nishphalo Yasya Kopopi Cha Nrardaka: | Na Tam Bhartāramichchaṇti Shaṇḍham Patimiva Striya: ||

(vi) Or, since the spies of *Śree Devee* are *Prachaŋḍās* (with great anger), **She** is called so.

(vii) Pra - fond of, Chaŋḍā- a kind of flower called Shankha (conch)

flower; Prachandā – fond of that flower. The Vishva dictionary says, "Chanda means, a kind of perfume (Dhanahari), the Shankha flower, anger and Prachanda means Durvaha, a kind of white KaravIra and a brilliant man";

Chandā Dhanaharee Shankha Pushpee Chandoti Kopane I Prachando Durvahe Shvetakaraveere Pratāpinee II

She is in all these forms.

828. Āgnā - आज़ा

- (i) One who is in the form of order.
- (ii) She is in the form of ordained and prohibited orders in Veda statements. As already mentioned in 287th name Nijāgyāroopanigamā, these orders are Śree Devee's wishful commands. Now, here it is said that She herself is in the form of these orders. Shiva's speech in Linga Purāŋa "She is not the nature or soul or unnatural. She, with five faces, blesses this world, very great and originated from my face.";

Na Hyeshā Prakrutir Jeevo VikrutirvāVichārata : I Purā Mamāgnā Madvaktrāt Samupannā Sanātanee II Pancha Vaktrā Mahā Bhāgā Jagatāmabhayapradā I

In ShivaPurāṇa also it is said – only by the divine order of Rudra the salvation is obtained; Rudragnaishā SthitāDevee Hyanayā Muktirambaya.

(iii) This name can also be taken as $Jn\bar{a}$ — the knower. It can be construed as that - **She** has the form of purusha, who enjoys the qualities. This has been mentioned in Linga Purāŋa;

Kathayanti Gna Shabdena Purusham Gunabhoginam I

- (iv) Or, according to dictionary *Gnā* means *Brahma*, the planet Mercury and wise men; *Gno Virichow Budhe Soumye*.
- (v) Svetāchvatara Upanishad (VI-2) says Gna: Ĕshwar, Ajna: soul;Gna: Kālakāro Guŋee Sarivavidyā:.

829.Pratishţhā - प्रतिष्ठा

- (i) One who is foundation of the entire universe.
- (ii) **She** is the foundation of the whole universe or the entire universe depends on her for support. The *Soota Samhita* (III-28) says; *Vishvasya Jagata: Pratishţhā* and *Brahma Geeta* says; *Prathishtā Sarva Vastoonām PragnaishāParameshwaree*.
- (iii) A type of sixteensyllabled metre is also called

Pratistha. ŚreeBhāskararāyasays that this has been described in his book called Chando Bhāskaram.

(iv) The arts mapped to the basic five basic elements are; Earth – Nivarutti – To turn out of the desires of the external objects Water – Pratishṭhā – To establish with the supreme being on account of affection on it.

Fire - Vidyā - To rationally understand the paratatva.

Air - Shānti - To dissolute with the supreme being.

Ether - Shāntyateetā - Supreme Bliss.

Among this **She** is in the form of the art relating to water *tatva*. Saivāgamā says, what is called *Pratishtā* is - to grow the devotion on Shiva and dissolute him with *Eshwar*;

Shivarāgānu Raktātmā Sthāpyate Pourushe Yayā I Sā Pratishtā Kalā Gneyā II

- (v) The second of the sixteen Sadāshiva arts is called Pratishtha.
- (vi) The Vishva dictionary says, "Pratishthā means importance of the attainment of Yoga and the four-syllabled division (i.e. one-fourth part of a verse)." Pride, fame and to reach the yoga are the various meanings given to Pratishtha. She is in all these forms.

830.Prakaţākruti: - प्रकटाकृतिः

- (i) One who is visible to all in the manifestform.
- (ii) Prakața means clear or obvious. Her form is clearly visible to all.
- (iii) Everyone knows that 'I' is self. But on account of illusion, they do not understand that this I is the Brahmam. Soota Samhita shows this;

Tamaham Pratyaya Vyājāt SarveJānanti Jantava: I Tadāpi Shivaroopena Na Vijānanti Māyayāll

- (iv) **She** is in the form of *Devees*, in the first hall of the *Śree Chakra*, called as *PrakataYoainees*.
- (v) It can be taken that the letter 'A' is hidden in front of this name. In that case the name becomes Aprakaţākruti: and it means that She has a secret form.
- (vi) Again with the word Aprakaţākruti:can betaken as Apsu in the water. That is, Her form is visible in water. It implies that She in the form of holy rivers. In Sruti also we read as; ApāmekāMahimānamBibharti and again as Āpo Vā Idam Sarvam (MahāNārāyaŋa Upanishad XIV—1)

831.Prāŋeshvaree - प्राणेश्वरी

- (i) One who is the presiding deity of all senses.
- (ii) This has been well established in Vedānta Sūtra (II-4-14); Jyotirādyatishtānam Tu Tadāmananāt II
- (iii) **She** is the deity of the five vital breaths. *Sruti* says; *Prāṇasya Prāṇa*: "He is the breath of breath"
- (iv) Ana: sound, **She** is the presiding deity of very great sound. The Kaṭopanishad (II-15) says, All Vedas point out the same abode; Sarve Vedā Yapadamāmananti.

832.Prāŋadātree - प्राणदात्री

- (i) One who bestows the energy of breath and makes the entire universe live.
- (ii) Sruti says, the word Prāŋa indicates the senses; Prāŋamanutkrāmantam Sarve Prānā Anootkrāmanti. Again the same meaning is given for the Brahma Sūtra verse; Shabdagater Visheshitativāchcha. Hence Prāŋadātree means — one who bestows the eleven senses.

833.Panchāshatpeeṭharoopiŋee- पञ्चाशत्पीठरूपिणी

- (i) One who is the form of five peetas.
- (ii) There is a story about the peetas of Śree Devee. These are called as ShaktiPeetas also. Satee Deveewas born as daughter of Daksha and she married Parameshwara. Dakhsha had an aversion over Lord Siva, on account of his pre-birth actions. To insult him he did a sacrificial fire (yāgā). He did not invite Parameshwara for this yāga. Neither did he give any respect to him in the yāga. Though not invited Satee Devee, even when objected to by Parameshwara, visited the mahāyāga. She was not treated well by the hosts. Daksha, not only insulted Parameshwara, but also scolded him. Not able to tolerate this insult, She left her body through yoga there itself. Parameshwara got wild, sent his troupe and destroyed the yāga. (This incident was already reminded through the names 598 Dākshāyanee and 600 Dakshayajavināshinee.

Parameshwara, carrying the body of Sati on his shoulder moved around like a crazy man. To cure the madness, Vişhnu with his Chakra cut the body of Sati. Wherever the parts of the body fell, they all became Shakti Peetas.

(iii) Panchāshat means fifty. In general ten, twenty, hundred, thousand,

- etc., indicate the approximate numbers around it. The main indication of these words is many. In addition, according to the Sūtra; Sahasreshatam, in the place Navāvatāram the word Dasavatāram, in the place Jagatpati the word Ayodyāpati, the meaning, according to the circumstances, is considered based on the evidences available. Śree Bhāskara Rāya reminds that in Soota Samhita, the number thirty-two is used to indicate thirty-five (consonants).
- (iv) In Antar Mātrukā Nyasa, we do nyāsa only with fitty letters. In general we say that there are only 50 letters - since there is no difference between Ra and La (only one is counted): Ksha is a compound letter - not to be counted - also in the garland for chanting this letter is considered as a Meru. Some schools may think that considering all these Panchashat in this place has to be considered as fifty. That is not correct. Sree Bhāskara Rāva says that it has to be taken as fifty-one. As evidence to this he guotes the meditation verse of Mātrukā Nyāsa. (Mātrukā Nyāsa is not to be used only by those who follow Śree Vidyā practice. Those who are interested in other Veda practices also have to do this Mātrukā Nyāsā - says the Smruti Muktā Palam - this is clearly visible from the book by Śree Vaidyanātha Deekshiteeyam, Āhnika Kānda ,Poorva Pagā, page 538. This is part of morning Sandhyavandanam also. Though the word Panchāshat is used in this meditation verse, only fifty-one nyāsās have been mentioned. The same case in Gnānārnavam also. Other tantras also unanimously make a mention about fifty-one nyāsās. Those are to be done in places where Mātrukā Nyāsa is done.
- (v) Harshadeekshita, who wrote the commentary for Shāradā Tilaka also means Panchāshat as fifty-one only. Hence in this name, we need to consider fifty-one only for the word Panchāshat.
- (vi) Lagu Shodanyāsa was explained earlier in 474th name while describing the yoginee forms of Śree Devee. Peeṭa Nyāsa is a part in it. The mental appropriation has to be done imagining 51 Shakti Peeṭas in one's body. This has been explained in detail in BrahmānḍaPurāŋa. Also in Yoginee Hrudayā, which is a part of NityāShoḍashikārnava.

(vii) The author confirms the number 51 with all these evidences - he

- also criticizes the book *Sundaree Mahodaya* wherein the number 50 is stressed. It has been vehemently opposed that the original verses have been modified to suit his argument. He also quotes the ancient *pooja* practices wherein 51 *peetas* have been mentioned.
- (viii) He also mentions another reply to those who still insist that Panchāshat indicates only 50. According to Pingala Sūtra; Roope Shoonyam – Roopam indicates the number one. In this name the word Roopinee is used. Hence it has to be treated as 50 + 1 = 51.
 - (ix) There are some differences between schools in doing the *nyāsā* of these 51 *peeṭas*. The taught practice has to be followed.
- (x) The *Peeţa Nyāsa* has been described in detail by *Śree Bhāskara Rāya*himself in his book called *Setubandam*, which is the commentary for *Yoginee Hrudayam*.

834. Vishrunkhalā - विशृङ्खला

- (i) One who is ever unfettered.
- (ii) Shrunkhalā means binding chain or fetters. The bonds like actions bind the soul. Hence they are also called as Shrunkhala. Action (karma) means doing or not doing the ordained ones and doing or not doing the prohibited actions. These are all due to ignorance. There is no bondage of these actions to Śree Devee. Hence She is Vishrunkhala.
- (iii) The bondages are the actions that result in sin or virtue. The fetter is a fetter whether it is made up of gold or iron. The wise pray to remove them from these fetters;

Pātaka Prachayavan Mama Dāvat Puŋya Punjama Pinatha Luneemahe l Kānchanee Bhavatu Lohamayee Vā Shrunkhalā Yadipador Na Vishesha: ll

- (iv) a. One who is without a dress. Since Śree Devee's idol is in such form in Alampura and other places, She can be called as Digambaree. Shrunkhalā means a type of rope (katee Sūtra) wound on the dress at the hip. Since it is not there, it is construed that there is no dress on the hip.
 - b. There is a *Devee* called *Tiraskariŋee*, is in the form of curtain (called $yavanik\bar{a}$) around the bed of *Śree Devee*. The meditation verse about her says that *Śree Devee* fascinates the idiots and those who involve in erotic actions. The curtain does not need one more curtain. Hence this is apt.
 - c. The below verses evidencing the above may be referred;

Parito Maŋi Manchasya Pralambamānā Niyantritā Pāshai: I Māyāmayee Javanikā Mama Duritam Haratu Mechakachchāyā II (Lalitā Stavaratnam -149th verse)

Mukta Kesheem Vivasanām, Sarvābharaŋa Bhooshitām I
Svayoni Darshanāt Muhyat Pashuvargām Namāmyaham II
(The meditation verse of Tiraskariŋee Devee)

In 270thname — *Tirodhānakaree*, mention was about *Tiraskariŋee Devee*. 835. *Viviktasthā* - विविक्तस्था

835. VIVIKtustila Teliano eledadada

- (i) One who dwells in secluded places where there is no human being.
- (ii) The word Vivikta indicates the divine places where there is no human being. That is, a holy place, even if people are there around, is called as Vivikta. The secluded place (where there is nobody), even if it is not holy is called as Vivikta.
- (iii) The holy and secluded (both the qualifications) have been mentioned in this name. Śree Devee's blessings are available to those who meditate in those places and not in other places.
- (iv) The other meaning can be Śree Devee is with those who have the knowledge of soul and non-soul.

836. Veeramātā - वीरमाता

- (i) One who is mother of heroes (veerās).
- (ii) The warriors who died in the war, i.e. one who died after battling, are praised as *veerās* (heroes). **She** does good to them. (This meaning is considered with the assumption that those who die in a war go to the heaven).
- (iii) Great worshippers are called as *veerās*. This was mentioned in 777th name *Veerārādhya*. Again in 899th name *Veerā* may also be referred. Those are called as *Veeras*, who have done *pooja* for 30 years, consumed the special *argyā* for many times and have an uncorrupted mind. *Parāpanchāshikā* says;

Ahami Pralayam Kurvan Idam Pratiyogina: I

Parākramapuro Bhunkte Svātmānam Ashivāpaham II Idam (this) is the base for the differentiated thinking. The opponent to this is Aham (self). A veerā will fight with valour to destroy this enemy in the battle field, remove the un-auspiciousness and will have great passion over the soul. Such a great worshipper is called Veera.

(iv) According to Vishva dictionary, the glass of alcohol is called Veera. (In the worship of Śree Devee five 'Ma's are offered.

Madhu[Alcohol] is the primary one. Some of the tantras explain the method of actually offering them [not as imaginary offerings]. Karma Kānda itself explains the meaning of such offerings and says that those who offer them are freed from birth and death, etc. It is again reiterated that those who are interested in the knowledge of self have to use some representative in the place of alcohol, meat, etc., in reality.)

It has been mentioned in various other names that She gets satisfied with alcohol in a vessel; 510 - Madhupreetā, 575 - Mādhveepānālasā and 717 - Madhumatee.

- (v) There is a story in *Padma Purāŋa* that *Śree Devee* has adopted, of course with the permission of *Parameshvara*, a person by name *Veera* (head of a group), as **Her** son. Mother of that *Veera*.
 - a. She accepted the *Veerabāhu*, *Veerakesari* and others (nine *veerās*) as **Her** own sons, as younger brothers of Lord *Muruga*.

The origin of these nine *veerās* has been described in *ŚreesKānḍa MahāPurāŋa - Sambava Kānḍa - 27th* chapter. By seeing the lustre originating from the eyes of *ŚreeParameshwara*, the *Devas*got frightened and ran here and there. *Śree Devee* also got scared and got up from the lap of *ŚreeParameshwara* and walked towards her palace. While doing so, **She** slipped and the nine gems from the anklelets scattered on the way. Once **Her** fear got removed, **She** came back to *ŚreeParameshwara* and **Her** form reflected in the nine gem stones and they all became ten *Devees* (including *Śree Devee*). *ŚreeParameshwara* asked the other nine *Devees* to come fast. At once, they got the respective gem stone names and reached him fully decorated. They looked at *ŚreeParameshwara* and got pregnant immediately. The nine *veeras* are the children of these *Devees*.

Reflected Devee	Name of the nine Veera	
Raktavalli	Veerabāhoo	
Taralavalli	Veerakesari	
Pousheevalli	Veeramahendra	
Kometatilakā	Veeramaheshvara	
Vaidooryavalli	Veerapurandra	
Vajravalli	Veerarākshasa	
	Raktavalli Taralavalli Pousheevalli Kometatilakā Vaidooryavalli	

Gem stone	Reflected Devee	Name of the nine Veera	
Emerald	Maragatavalli	VeeraMārtānḍa	
Coral	Pavazhavalli	Veerāntakā	
Blue Sapphire	Neelavalli	Veeradeera	

b. The hidden message of this story has been explained by ŚreeChidānandanāthar. (in his book called Śree Subramanya Tatva – pages 63 & 64). The gist of it is;

The Chit Shakti, which is not different from Parameshwara is the knowledge-lustre. Once the Chit Shakti came out, Śree Devee became static Shakti. Can a single object be static as well Chit? May be – the Upanishadstatement is an evidence for this – Vidyām Chāvidyām Cha Svayameva Bhavati. In this Sahasranāma itself, the below names insist on this; 416 - Chichchakti:, 417 - Chetanāroopā, 418 – Jadashakti:and 419 - Jadātmika.

Since Śree Devee was in the illusionary form, having feared from the form of Brahmam and moving towards her palace is acceptable by the sāstras only — an evidence would be; Atishtānāvashesho Hi Nāsha: Kalpitavastuna:.

The learned says that the ankle rings of the *Chit Shakti*, who is the *Brahmavidyā*, is only the four *Vedas* and *Upanishads* and the gem stones in it are the *Mahā* sayings. The truth of advising, for nine times, is to be read from *Chāndokya Upanishad*; *Tatvamasi Shvetaketo*. The nine gems scattered from the ankle rings reflected in the illusionary half as nine *Devees*. The *sāstras*call them as nine *Durgās* or nine *Shaktis*. Earlier it was mentioned that they are the reflected forms of *Gowri* (*Śree Devee*). *Gowri* means speech. *Upanishads* and *Mahāvākyās* are in the form of sound. Sound is the character of ether. *Sāstras* confirm that the integrated (un-differentiated) knowledge is due to sound, in the form of *Mahāvākvās*. only.

The Mahāvākyās are sounds with the character of Chit ether. Hence with this sound the universal expansion happens and the broad form of the non-differentiated knowledge happens. With this knowledge the differentiated forms like demons get destructed. This type of knowledge form is that nine veerās.

c. Śree Chidānanda Nātha has described these nine veerās in his other books as below. That is, these nine veerās are compared to the expanded forms of knowledge, the tatvas of the nine

halls of Śree Chakra or yoginees. The list goes as;

Nine Veerās	The development	Śree Chakra		
	of knowledge	Hall	Tatva, Yoginee	
Veeradeera	Knowledge in arguments	Poopuram – Trailokya Mohana Chakra	Awakended state – Prakata Yoginee	
Veerāntakā	Knowledge in actions	Sixteen petalled – Sarvāshāparipooraka Chakra	Dream state – Gupta Yoginee	
VeeraMārtānḍa	Knowledge in Yogas	Eight petalled – Sarva Samkhopana chakra	Deep Sleep state – Guptatara Yoginee	
Veerarākshasa	Knowledge of knowledge – Bāhya Drushyānuvitta Samādhi	Chaturtashāram — Sarva Soubhāgya Tayaka chakra	The state of thinking about Eshwara, who is the reason for this world— Sampratāya Yoginee	
Veerapurandra	Knowledge of knowledge — Bāhya Shabdānuvitta Samādhi	Bahirdashāram — Sarvārta Sadaka Chakra	The state of reaching a good teacher – Kulottheerna Yoginee	
Veeramaheshvara	Knowledge of knowledge – Bāhya Nirvikalpa Samādhi	Antardashāram — Sarva Rakshākaran Chakra	The state of hearing – Nikarpa Yoginee	
Veeramahendra	Knowledge of knowledge – Āndhra Drushyānuvitta Samādhi	Eight cornered – Sarvārta Rohahara Chakra	The state of remembering – Rahasya Yoginee	
Veerakesari	Knowledge of knowledge – Āndhra Shabdānuvitta Samādhi	Triangle – Sarvasiddhiprata Chakra	Nitiyāsanam – Atirahasya Yoginee	
Veerabāhoo	Knowledge of knowledge – Āndhra Nirvikalpa Samādhi	Bindu — Sarvāndamaya Chakra	Savikalpa Samādhi — Parāparāti- Rahasya Yoginee	

⁽vi) Out of the nine places above the AgnāChakra till Brahmarandram, (Bindu, crescent moon, Rodinee, Nātham, Nādāntam, Shakti, Vyāpikā, Samanāand Unmanee), Unmanee is beyond our mind and

speech. Hence merging that with Samanā, it is counted as eight only and indicated with eight beejas. The combination of all these eight beejas is called as ĀnandaBhairava Beeja. This is included in the Panchadashee Guru Pātukāmantras. This beeja is called as Navanātha Beeja. Since it is nine veerās, this nine nādābeeja is being indicated. She is the mother of these nine beejas (they originated from Her only).

837. Viyatprasoo: - वियत्प्रसू:

- (i) One who delivered the ether.
- (ii) Srutistatements which explain the evolution say that air from ether, fire from air, water from fire and earth from water originated. That ether originated from Brahmam. Taitireeya Upanishad (II-1) says; Ātmana Ākāsha: Sambhoota: She is called as that Brahmam, which created the ether. 550th name Viyadādijagatprasoo: may be referred.

838.Mukundā - मुकुन्दा

- (i) One who bestows salvation.
- (ii) Muku: means salvation. **She** bestows it. Śree Ādi Śaņkara also conveys the same message, in his commentary of VişhŋuSahasranāmam for the 515th name Mukunda:.
- (iii) a. Mukunda: is one of the names of Vişhŋu. It has been well mentioned in Śreemad Bhāgavatam and other tantra books that there is no difference between Śree Devee and Vişhŋu. For instance these verses are read from Tantra Rāja Tantra while explaining the differences of Gopala Mantra;

Kadāchidādyara Lalitā Pumroopā Krushna Vigrahā I Sva Vamsha Vādanārambāda Karodvivasham Jagat II Tata: Sagopee Samgnābhirāvrutobhhotsvashaktibhi: I Tadā Tena Vinodāya Svam Shoḍākalpayadvapu: II

Once *Śree Devee* wanted to take a male form. The form taken by **Her** was *ŚreeKrişhŋa*. **She** attracted the world through the sweet music from **Her** flute. **She** created the *Gopika* ladies from her energies and shined beautifully with them around.

- c. These names may be referred; 892^{nd} Vaişhŋavee 893 -Vişhŋuroopiŋee and 949 Panchabhooteshee.
- (iv) According to Vishva dictionary, Mukundā means a special gem stone or mercury; Mukunda: Pundareekākshe Ranabhedepi Pārade.

839.Muktinilayā - मुक्तिनिलया

- (i) One who is abode of salvation.
- (ii) Depending on the eligibility of the devotees, based on their worship with quality, **She** bestows salvation of four types; *Sālokyam*, *Sāmeepyam*, *Sāroopyam* and *Sāyujyam* (Seeing the *Brahmam*, nearing the *Brahmam*, having the vision of the form of the *Brahmam* and merging in the *Brahmam*). Hence She is the abode of liberation. **She** also bestows *Paramukti* or *Nirvānā*, (absolute closure form formless) integrating with *Brahmam*, without limitations, without qualities, without any specialties, etc., to **Her** eligible devotees. Just to bestow these five types of salvations to **Her** devotees, **She** has them with her.

840.Moolavigraharoopinee - मूलविग्रहरूपिणी

- (i) One who is the root from where all other energies (Shaktis) originate.
- (ii) **She** is of the form indicated by *Rājarājeshwaree*, *Lalitā*, *Mahātripurasundaree* and many other names.
- (iii) Bala, Bagalāand all other Shaktis originate from the three forms Shāmbavee, Vidyāand Shyāma. Those three forms originate from Śree Devee. This has been described in detail in the book called Śreevidyā Ratna Sūtra by Śreegowdapadar and in Bahvrochopanishad. That form of Rājarājeshwaree is mentioned in this name.
- (iv) The Sūtras of Śreegowḍapadar; SaiveyamanāmākyāŚreevidyā l Tatvatrayena Trividhā l Sā Shāmbhavee Vidyā Shyāmā Tatvatrāyakrti: l Trividhā Jātā Vidyāyā: Poorvottarābhyām Aneka Vidyā Jātā: ll
- (v) From Bahvrcopanishad;

Saishāshodashee Śreevidyā Panchadashāksharee Śreemahātripursundaree Bālāmbiketi Bagaleti Vā Mātankeeti Svayamvarakalyāneeti Bhuvaneshvareeti Chāmuŋdeti Chaŋdeti Vārāheeti Tiraskariŋeeti Rājamāntankeeti Vā Shukashyāmalaeti Vā Laghushyāmaleti Vā Ashvāroodheti Vā Pratyangirā Dhoomāvatee Sāvitree Gāyātree Sarasvatee Brahmanandakaleti II

841.Bhāvajnā · भावजा

(i) One who knows all thoughts and sentiments.

- (ii) The word Bhāva has lots of meanings. According to Amara dictionary (III-3-207); Sattā Sajāteeyavijāteeya Svagatabheda Rahitā Anubhooti: Sattā - to stay, nature (of qualities), idea (or goal), soul and birth: action, SattāsvabhāvābhiprāyaCheshtātmajanmasu:. In dictionaries the following additional meanings are also provided pregnancy (vagina), wise men, wealth, mercy, sports and grandeur. According one other Sūtra, Bhava means righteousness. In Smrutis this has been used to mean meditation. If it is considered as a verb, it can be taken to mean, pure, without any other and Supreme Being. According to Yāskarā'sNrukta (I-1-2), six types of stages (changes or states) is called as Bhava - they are - to stay, to be born, to grow, to wane, etc.
- (iii) Logicians call these six as Bhāvas;
 - Pious or devotion
 - Family people (bhava indicates family and hence bhāvā should indicate family people)
 - Those who follow Shiva (bhava indicates Shiva and hence bhāvā means who follow Shiva),
 - Sun and other bodies which provide light (bha means light or lustre and hence bhāvā is illuminating body)
 - Yoginee Hrudaya gives six different meanings to Panchadasee mantra. One among them is Bhāvārta.
- (iv) Thus, the summary is that She shines with various meanings.

842.Bhavarogaghnee - भवरोगघ्नी

- (i) One who cures the disease of transmigratory existence (samsārā).
- (ii) Being born again and again is a disease. ShivaPurāŋa and Śreemad Rāmāyana say that Shiva has the capability of curing it.

In ShivaPurāŋa;

Vyādheenām Bheshajam Yadvat Pratipaksha Svabhāvata: I Tadvat Samsārarogānām Pratipaksha: Shivādhava: II

In Śreemad Rāmāyana;

Nānyam Pashyāmi Bhaishajyamantrena Vrushdhvajam I

(iii) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 578th name — Bheshajam says — The medicine for the disease called samsārā is he only.

843.Bhavachakrapravartinee - भवचक्रप्रवर्तिनी

- (i) One who controls the wheel of transmigratory existence (samsārā).
- (ii) Manu Smruti (XII-124) says he rotates, like a wheel, all the living beings, in the form of the five primary elements earth, water, fire, air and ether, through birth, growth and waning;

Esha Sarvāni Bhootāni Panchabhirvyāpya Moortibhi: II Janma Vruddhi Kshayair Nityam Samsārāyati Chakravat II

(iii) In Vişhnu Bhāgavatam also we read as — you are the head of all the bondages in the world and also the remover of those bondages. The wise and those who surrender to you, worship you to get rid of the pains;

Tvameva Sarvajagatām Eshvaro Bandhamokshayo: II Tam Tvām Archaŋti Kushalā: Prapannārtiharam Haram II

(iv) It can be reminded that earlier in 568th name – Niyantree – one who controls the entire world under rule and 569th name – Nikhilesvaree – one who has such controlling capability. The summary meaning of it is that since **She** is the form of Brahmam, **She** controls everything in the world by giving birth, protecting and destroying. This has been mentioned in Saptashatee (12th chapter) also;

Evam Bhagavatee Devee Sā Nityāpi Puna: Puna: I Sambhooya Kurute Bhoopa Jagata: Paripālanam II Śreemad Bhagavad Geeta (XVIII-61) says;

Eshwara Sarvabhootām Hruddesherjuna Tishtati I Bhrāmayansarvabhootāni Yantrārodāni Māyayā II 97th verse of Soundaryalaharee says;

Tureeyā Kāpi Tvam Duradhigamaŋisseemamahimāl Mahāmāyā Vishvam Bhramayasi Parabrahmamahishi II

(v) Since Anāhata chakra is the place of Shiva, Bhavachakra indicates Anāhatam. A doubt may arise here. As per Tantras those which have corners and petals are called chakras. Since Anāhatam does not have corners, it does not qualify to be called as a chakra. That is the reason in 485th name it was mentioned as Anāhatābjanilaya. That which has only petals, is called as Lotus. That which has only corners is called as yantra. Hence ŚreeBhāskararāya clarifies that Anāhata cannot be called as chakra, by quoting the commentary of Vidyā Ratna Bhāsyakāra. Since the pericarp of lotus (in the Moolādhāra and other chakras) has corners, it is apt to call them as

chakras.

- (vi) In Śreechakra, bindu, eight petalled, sixteen petalled, triangle and poopuras are called as bhavachakras. It can be recalled that they are called as Shiva Konas (corners) in the results part of Trishatee. (Three circles are not being mentioned separately). By integrating with the Shakti Chakras they get pride. The first verse of Soundaryalaharee also conveys the same message.
- (vii) According to VişhŋuPurāŋa, chakra indicates the mind. It says that Vişhŋu, in his hand, has the form of a chakra, which revolves faster than mind;

Chalatsvaroopamadyantam Javenāntareetānilam I Chakrasvaroopam Cha Mano Dhatte Vişhŋu: Karesthitam II Hence the meaning of this name can be taken as that **She** drives the mind of Shiva.

844.Chanda:sārā - छन्द:सारा

- (i) One who is the essence of all Vedas.
- (ii) The word Chanda: would mean word, Veda, Gāyatree, metre, Paingala tantra which explains the prosody. She is the essence (strength, permanency and greatness).
- (iii) Gāyatree mantra is the essence of all Chanda: That is of two types. One is explicitly mentioned in Vedas and the other is the Panchadasee mantra, indicated through code words. This name is fitting since there is no difference between Śree DeveeandŚreevidya. In this regard Śree Bhāskararāya's book called Varivasya Rahasya (verses 6 to 8) and Tripuropansishad may be referred. For Tripuropanishad also ŚreeBhāskararāya has written his commentary. Kādi Vidyā has been explained in this.
- (iv) The description of Śree Chakra has been made in two Sūtras of Paingala tantra; Dvikou Glou and Mishroucha. ŚreeBhāskararāya also mentions that he has explained this in his book called Chandobhāskaram. Already it was mentioned that the word Chanda: indicates Paingala Tantra. Śreechakra is considered as the essence of it. Hence this meaning is very much apt for this name.
- (v) Sāra means strength, greatness i.e. Śree Devee's greatness is explained through Chanda: (speech in the form of Vaikharee). Hence Chanda:sāra.
- (vi) Chanda: also means to act according to one's own wish

(Vishwadictionary is the evidence for this also). Vignāna Bhairava Battāraka says wherever the mind becomes happy, it has to be focused in those places – then the supreme bliss shines. Accordingly whatever the initiated worshipper wants to do it is right and whatever he does not want to do, it is not right. In this regard the famous verse in the Shākuntala may be reminded. Wherever doubt arises the inner self of the learned is the proof; Satām Hi Sandehapadeshu Vastushu Pramāŋamanta: Karaŋapravrttaya:.

According to *Parasurāma Kalpa Sūtra* also till one reaches the stage of emancipation he has to follow the righteous rules defined in the *Smrutis*; *Proudāntam Samayāchārā*:.

Koula Upanishad says – righteousness is wickedness and the wickedness is the righteousness. The same message is conveyed in Yoginee Hrudaya also.

In Manu Smruti (II-6) also the righteousness is that what is mentioned in Vedas and Smrutis, the practice of good people and things or thoughts that make the mind happy. There is one important aspect to be noted here. Whatever was mentioned here is applicable only to great worshippers and those who have felt the meaning of Mahāvākyās by experience. Others (who have not yet come to that stage) have to follow what is mentioned in Vedas and Smrutis. They should not act as per their own wish.

Thus behaving according to one's own wish is *Chanda*:.**She** has that as her *Sārā* (justice). Hence *Chanda:sāra*.

(vii) Chanda: indicates willingness. It means that **She** is in the form if *IcchāShakti*.

845.Shāstrasārā - शास्त्रसारा

(i) One who is the essence of all Sāstras (scriptures).

846.Mantrasārā - मन्त्रसारा

- (i) One who is the essence of all mantras.
- (ii) These two names have to be explained as the previous name.
- (iii) Sāstra indicates Vedas. Thus explains the Brahma Sūtra (I-1-3); Shāstra Yonitvāt. Those who follow tantras also accept sāstra as it defines the rules.
- (iv) Sāstra also indicates (old) Meemāmsāsāstra. In the book called Bāmti written by Śree Vāchaspati Mishra, as mentioned in Vedas, sāstras advise ordained and prohibited actions;

Pravruttir Vā Nivruttirvā Nityena Krutakena Vā I Pumsām Yenopadshyeta Tachchāstramabhidheeyate II

(v) The word mantra indicates Veda also. Again the mantras included in the tantras also indicate the same tantras. She is the essence of all these.

847.Talodaree - तलोदरी

- (i) One who has a slender waist.
- (ii) It can be reminded that earlier in 35th name *Lakshyaroma Latādhāratā- samunneyamadhyamā*, it was mentioned that**She** has a very subtle waist.
- (iii) If the syllable 'A' to be added the name becomes A-talodaree; the atala world is her abdomen when **She** assumes the virāt form. In **Her** anthropomorphic form, **She** is beautiful, having a slender waist. Following the DeveeGeeta; StalātiMahālokā: Katyadho Bhāgatām Katā: the meaning of Lalithā Stavarājam (13th chapter) in the Lalithopākyānam is the world Rasātala only;

Atalamtu Bhavet Pādou Vitalam jānur Tava I Rasātalam Katithesha: Kukshiste Dharaŋee Bhavet II

848.Udārakeerti: - उदारकीर्ति:

- (i) One who has great fame extending everywhere.
- (ii) Ut very great, \bar{A} spreading in all places, Ara reachable early, Keerti: fame or pride That is, **She** bestows fame to the devotees soon. **She** herself is with very great pride.
- (iii) Ru mother of Devas. Hence the name is Arā: of Devas. Her pride is much greater than that of Devas.
- (iv) Āra the bad planets like Mars, etc. Her fame is much higher than theirs. That is, **She** removes the blemishes due to the planets like Mars, etc.
- (v) Ud The manifested form with attributes in the Sun galaxy. ChāndogyaUpanishad (I-6-6,7) says the golden purush lives in Sun and his name is Ud; Ya Eshontarāditye Hiranmaya: Purusha:.. Tasyoditi Nāma...

Ārā is a kind of weapon. The fame gained through worshipping Śree Devee's is greater than the fame of the golden purush in Sun. Hence Her name is Udārakeerti:

(vi) ChāndogyaUpanishad (VIII-5-4) says that there are two lakes of nectar called Ara and Nyam (big like oceans) in the Brahma world.

Śree Ādi Śaņkara in his commentary for Brahma Sūtra (IV-4-22), Anāvrddhi Shabdāt — explains this. **She** is so pride like these lakes.

849.Uddhāma Vaibhavā - उद्धामवैभवा

- (i) One who has boundless glory.
- (ii) *Dhāma* means binding rope. *Ud* beyond it. That is, **She** has, beyond any bindings, boundless glory.

850. Varnaroopinee - वर्णरूपिणी

- (i) One who is of the form of letters.
- (ii) Varŋa means letters. **She** is of that form. 529th name Sarvavarŋopashobhitā and 577th name Mātrukāvarŋaroopiŋee may be referred. The Pāŋinisikshāsays, "According to the Sāmbhavaschool there are sixty-four letters, these are promulgated by Svayambhu (self originated) in the Prākrut or Samskrit language"; **She** is of that form.
- (iii) Varŋam means caste **She** is in the form of Varŋam in Varŋāshramam. Crossing of castes will result in great danger. It can be read in Śreemad Bhagavad Geeta (I-41) as Arjuna explains. The real meaning of this name is Śree Devee is in the form of controls like varŋas.

851 Janmamrutyujarātaptajanavishrāntidāyinee— जन्ममृत्युजरातप्तजनविश्रान्तिदायिनी

- (i) One who is bringing rest, clear self happiness and peace to human beings, consumed by birth, death and decrepitude.
- (ii) The period after the death till next birth is a type of temporary rest

 the permanent rest is being without any more births. She bestows both.

852.Sarvopanishadudghushţā - सर्वोपनिषदुदुष्टा

- (i) One who is proclaimed in all the Upanishads.
- (ii) Since it takes along near the manifested Brahmam, it is called as Upanishad. Śree Ādi Śaņkara, says, since the soul is merged with the non-dual Brahmam and the ignorance and its results are destroyed, it is called as Upanishad; Upaneeya Immātmānam Brahmapāsta Dvayam Sata: I Nihantyavidyām Tajjām Cha Tasmadupanishanmatā II Hence, Itreyam and others are secret and as the head parts of Vedas. They are called as Upanishads.
- (iii) Ghusta loudly proclaimed, ud exalted, in this context it has to be

considered as a single form. There is no difference between the Upanishads when they talk about worshipping with attributes. They are all one and the same. This has been clearly mentioned in the commentary of Brahma Sūtra (III-3-1); Sarvavedānta Pratyayam Chodanādyavisheshāt.

853.Shāntyateetakalātmikā - ञान्त्यतीतकलात्मिका

- (i) In some schools this is used as Shāntyateetākalātmikā ज्ञान्त्यतीताकलात्मिका.
- (ii) Out of the kalās of the five primary elements, the kalā of ether tatva is called Shantyateeta. (829th name Pratishtha may also be referred). The SaivaAgamas describe its nature annihilates "Sāntyatitakalā duality and bestows ShāntvateetakalāDvatanivānānandabodhada.She is of that form. It can be noted that this kalā has been indicated in the special mantras for the worshippers of Shodasee in the Navāvarņa Pooja, as a continuity of the ninth Avarna; Sarvanandamaye Chakre Mahodyānapeedecharyānanda Nāthātmaka Tureeyāteetadashādhishdāyaka Shantyateetakalātmaka Prakāsha Vimarsha Sāmarasyātmaka Parabrahmasvaroopinee.
- (iii) 905th name Baindavāsanā may be referred. Above the eye-brows in the circular place called Bindu, Shāntyateetā lives in the left side of Shiya. Svachchandra says; Vāmabhāge Samāseenā Shāntyateetā 'Manonmanee II That form is also part of Śree Devee only, i.e. a kala.

854.Gambheerā - गम्भीरा

- (i) One who is fathomless or one whose depth cannot be measured.
- (ii) Her limits cannot be identified; Adimudi kāŋa mudiyāthattu neither the feet nor the head can be seen.
- (iii) **She** is in the form of *Mahāhrada* (a large tank). The *Shiva*Sūtra (I-23) says, "By meditating on *Mahāhrada*, one derives the experience of the power of the *mantra*"; *Mahāhradānu Sandhānān Mantra Veeryānubhava*: II

That is - "Mahāhrada means the supreme divine energy. Meditation (anusamdhāna) means the feeling of being merged in that. Mantraveerya- the power of mantraisthe cognition of the poornāhamsā (complete egoism). Experience, the clear manifestation, of the Self;

Mahāhrada Iti ProktāShaktibhagavatee Parāl

Anusandhānamityuktam Tattādātmya Vimarshanam II
Mantraveeryamiti Proktam Poonāhantā Vimarshanam I
Tadeeyonubhavastasya Sphuranam Svātmana: Spuhutam II
In another place also, "The Supreme Queen is knowledge. Shefirst emanates the energy of desire and then gross objects as well as souls with their qualities of activity, purity and infinity etc. Hence Mahāhrada means Śree Devee who pervades the universe and is beyond space and time":

Parā Bhattārikā SamvidchchāShakti Purassaram I Sthoola Prameya Paryantam Vamantee Vishvamāntaram II Pramātrantar Baheeroopā Hrusheekavishayātmanām I Pravartakatva Svachchatva Ghambheeratvādi Dharmata: II Mahāhrado Jagadvyāpee Desha Kālādyagochara: II

(iv) Gam is the Ganapatibeeja, bhee - fear, ra - drives out.

- a. One book says, since **She** removes fear of *Ganapati*, **She** is *Gambheera*.
- b. It seems, it can be said that **She** removes the fear by worshipping *Ganapati*. The first step in worshipping *ŚreeVidyā* is *Ganapati* worship. Through this any obstruction or fear during the worship is removed. 451st name *Vighnanāshinee* may be referred. It can be noted that in *GanapatiSahasranāma* also we read some names relating to *Śreevidyā* (*ŚreeBhāskararāya*himself has written commentary for in his book *Khadyotam*). In another *GanapatiSahasranāma*, which is most secret, there is a lot about *Śreevidya*.
- (v) Śree Ādi Śankara in his commentary of VişhnuSahasranāmam for the 543rd name Gabheera: mentions; he is so gigantic with his knowledge, wealth, strength, vigor, etc.; Gnānaishvaryabalaveeryādibhirgambheero Gambheera:

855.Gaganāntasthā - गगनान्तस्था

- (i) One who pervades in the midst of the ether.
- (ii) The ether indicates three types Daharākāsh the ether in the heart, Bhootākāsh – one of the five primary elements and Parākāsh – the great ether.

The word Anta: may mean midst, till the end, and inside-outside. Hence **She** is prevalent in all these three ethers in the midst, inside, outside and till the end.

Svetāsvatara Upanishad (III-9) says - like a tree in ether; Vruksha Iva Stabdho Divi Tishtatyeka: IIMahānārāyaŋopanishad also conveys the same message.

- (iii) Gagana: ether, anta its end, sthā one who is. That is, one who continues to be even after the end of the ether, i.e., after the great dissolution.
- (iv) Gagana: Ha, the beeja which indicates ether. Since the other basic elements (like air, etc.) originated from ether, those beejams are all included in this. The other perspective is according to grammar the letters ya, ra, la andva are called as antasta. They are the beejas of other four elements. Hence the summarised meaning would be that **She** is in the form of all the five primary elements.

856.Garvitā - गर्विता

- (i) One who is with pride.
- (ii) **She** has the great ability of creating this world, protecting it and finally merging it with herself. Hence **She** is pride. The combined form of self ego found in each of the souls is called *Parāhanta*. **She** is in the form of *Parāhanta*.
- (iii) It can be recollected that in the 508th nameAtigarvitā, we read that **She** is proud on account of her beauty.

857.Gānalolupā - गानलोलुपा

- (i) One who is fond of music.
- (ii) She is interested in vocal music, instrumental and Sāma Gānam.
- (iii) Kālidāsa says in his Shyāmalādandaka as; Jayasangeeţa Rasike.
- (iv) 66th verse of *Soundaryalaharee* says that **She** sings the stories of *Parameshwara*. "Saraswatee sings the stories of *Parameshwara* in his Veena. You enjoy it and happily praise her. By hearing the sweetness of your voice, feeling shy, she puts her veena in its cover; *Vipanchyā Gāyantee*...

858.Kalpanārahitā - कल्पनारहिता

- (i) One who is without imagination or dexterity.
- (ii) Kalpana (imagination) is those thoughts about the world relating to senses. Those are experience based – i.e., imagining the new ones based on the previous experience or known facts. The souls imagine these themselves. It does not apply to Śree Devee – She knows everything. Everything originated from Her – nothing to imagine.

- (iii) This name can be read with stress on different syllable Kalpa + nārā + hita. Kalpa indicates the great dissolution. She does well to the souls at that time. She keeps the souls with her during the dissolution and gives re-birth later. Thus She does what is good to the souls even during the dissolution period. It has been hinted here that when She does good things to the souls even during dissolution period, definitely She will do much better during other creation and protection times.
- (iv) Ashtāvakra Samhita (Geeta) (II-25) says "It's surprising. The souls originate from me, in the form of boundary-less ocean, as natural waves. They hit each other, play for some time and abscond after some time;

Mayyanante Chidambhodhāvāshcharyam JeevavĔshwaya: I Udyanti Gnanti Khelanti pravishanti Svabhāvata: II

859.Kāshṭhā - काष्टा

- (i) One who is in the form limited by the statements in Vedānta.
- (ii) Kaṭopanishad (III-11) says **She** is in the form conclusively mentioned in *Vedānta* statements; *Sākāshta SāParagati*:.
- Sootha Samhita says whether true or not, whether visible or not, it is Shiva. The conclusion of Vedāntas is called Kāshthā;

Prateetamaprateetam Vā Sadasachcha Para: Shiva: I Iti Vedānta Vākỳānām Nishtā Kāshteti Kathyate II

(iii) Kalā and Kāshṭhā are measurements of time. Śree Bhāskararāya says that Kāshṭhā is 18 minutes. He quotes the below statements while giving the meanings for verses 16 and 17 of Varivasya Rahasya — The time taken by a sharp needle to pierce a subtle pericarp of Lotus is called lavam. There is no time duration less than this;

Nalinee Patra Samhatyā: Sookshma Soochyabhivedhane I Daladale Tu Ya: Kāla: Sa Kālo Lavasamgjni:II

Ata: Sookshmatama: Kāla: Nopalabhyo Bhrugodvaha II Tantra Rājam (XXXVI-44) also indicates lavam in the same way. However, mathematical books mention the below table;

100 drushti = 1 Veda 3 Vedas = 1 Lavam 3 Lavas = 1 Nimesham 3 Nimeshams = 1 Kshanam

श्रीललिता सहस्रनामम् Śree Lalitā Sahasranāmam

5 Kshanams = 1 Kāshṭhā

15 Kāshṭhās = 1 Lagu (minute)

15 Lagus (minutes)= 1 Nāḍi

2 Nādis = 1 Muhoorta

6 Muhoortas = 1 Yāma

 $8 \ Yamas = 1 \ day$

This indicates that **She** is in the form of a minute time period. This has been mentioned in *Devupanishad*;

Saishā Grahanakshatra Jyoteemshi Kalā Kāstāti Kālaroopaŋeel The same meaning is conveyed in Saptashatee (XI chapter) also;

Kalā Kāstādi Roopena Parinām Pradāyinee I

Vishvasyoparatou Shakte Nārāyaŋi Namostu Te II

While commenting on the meaning of this verse, the authors say -

18 Nimeshams = 1 Kāshthā

(some others say 15 Nimeshams make one Kāshṭha.VişhŋuPurāŋa (II-8-60) also says 15 Nimeshams make one Kāshṭhā;

Kāshṭhā Nimeshā Dasha Pancha Chaiva Trimshachcha KāshṭhāGaŋayet Kalāmcha I Trim Shatkalashchaiva Bhavenmuhoortas Taisrimshatā Rātryahanee Samete II

(iv) The ether form of *Parameshwara* is called *Bheemam*. In that form his consort is *Kāshṭhā*, mother of heaven. **She** has the form of ten directions. *Linga Purāṇa* says;

Charācharānām Bhootānām Sarveshāmavakāshata: I Vyomātmā Bhagavān Devo Bheema Ityuchyate Budhai: II Mahāmahimno Dhevasya Bheemasya Paramātmana: I Dasha Svarqopā Dig Patnee Suta: Svargashcha Sooribhi: II

Vāyu Purāŋa also says;

Nāmnā Shashţasya Yābheemā Tanurāgāsha Uchyate I Disha: Patnya: Smrutās Tasya Svargas Tasya Soota: Smruta: Il She is omnipresent, will seem to be very close by, but will be unreachable.

(v) Beyond one thing is called as Kāshţhā; Krāntavā Tishtateeti Kāshţha.Veda also says he was ten inches long. Svetashvatara Upanishad (III-14) says; Atyatishtād Dashāngulam. We read the same message in Śreemad Bhagavad Geeta (X-42) also;

Athavā Bahunaitena Kim Gnātena Tavārjuna I

Vishtabhyāhamidam Krutsnamekāmshena Stito Jagat II

- (vi) Kāshṭhā indicates a kind of tree called Tāruharitra.Mairāla Tantra says that is integrated with ShivaShaktis. The colour of the inside of the skin of this tree is yellow in colour. Its dimension is like an umbilical cord. Hence it is mentioned as part of Shiva-Shakti.
- (vii) Kāshṭhā indicates a dried tree. That is, **She** does not change on account of growth, etc. That may be reason when ascetics follow ardent silent vow, it is said that they are in Kāshṭhā silent vow.

860.Akāntā - अकान्ता

- (i) One who removes sins.
- (ii) Aka sin or sorrow. She destroys them. Hence Akanta.
- (iii) 167th name *Pāpanāshinee* and 743rd name *Pāpāraŋyadavānalā* may be referred.
- (iv) In *Trishatee* also for the 31st name *Ena*: *Kooţavināshinee* and 112th name *Hatyādi Pāpashamanee* the meaning is destroyer of sins.
- (v) This verse is split as 859^{th} name $K\bar{a}shth\bar{a}$ and 860^{th} name $Ak\bar{a}nta$. Earlier we read the 329^{th} name as $K\bar{a}nta$.

861.Kāntārdhavigrahā - कान्तार्धविग्रहा

- (i) One who has the half body of her consort.
- (ii) Ardhanāri form is being considered here. It can be taken in two ways - She has taken half body of Parameshwara or He has taken half body of Hers. Both are correct according to grammar.
- (iii) 23rd verse of *Soundaryalaharee* may be referred *Tvayā Hatvā Vāmai Vapuraparitrutena Manasā*l
- (iv) 392nd name Shreekanthārdhashareeriŋee may also be referred.
- (v) The end of letter ka is kha. Kha means heaven. Heaven is also a part of Her body. Chāndogya Upanishad (III-12-6) describes all the living beings are one fourth of Her only and other three immortal portions are in the heaven; Pādosya Sarvā Bhootāni Tripadasyāmrutam Diveeti II
- (vi) For those who are interested in Samskrit grammar, Śree Bhāskararāya has given some grammatical notes.

862.Kāryakāraŋanirmuktā - कार्यकारणनिर्मुक्ता

- (i) One who free from cause and effect.
- (ii) Kāraŋa (cause) Moolaprakruti. Kārya (effect) the categories, mahat, etc., since they originate from Moolaprakruti in an orderly

way. This was already explained in 397th name Moolaprakruti:.Veda says that the Chaitanya (Brahmam) has neither cause nor effect; Na Tasya Kāryam Kāraŋam Cha Vidyāte II In Śreemad Bhagavad Geeta (III-22) ŚreeKrişhŋa says — "there is naught in three worlds that has not been done be me"; Na Me Pārthāsti Kartavyam Trishu Lokeshu Kinchana.

863. Kāmakelitarangitā - कामकेलितरङ्गिता

- (i) One who has succession of waves constituting the play of erotic.
- (ii) The word Lalitā itself indicates erotic. The saying goes; Lalanāth Lalitha. The meaning is to prattle. It can be reminded that earlier in 376th name Shrungārarasasampoornā, it was mentioned that **She** is full of the essence of love.
- (iii) Śree Devee's erotic games flow like waves:
- (iv) It can also be construed that *Parameshwara's* love game reaches*Śree Devee* as waves.

864.Kanatkanakatāṭankā - कनत्कनकताटङ्का

- (i) One who wears shining gold ear-rings
- (ii) In the 22nd name *Tāṭangkayugaleebhootatapanodupamanḍalā*, it was mentioned that Sun and Moon are the two ear studs of *Śree Devee*.
- (iii) An ornament in the ears is very important. In Tamil, *Shiva* is described as *Thodudaiya Seviyan* one who has studs in his ear.
- (iv) It is said that Śree Ādi Śaņkara has installed ear studs to Śree Devee in most of the important temples.
- (v) From the statement (flowing smoothly like water) Kātilola Kātilola, it is very clear that the ear studs enhance the beauty of a lady – Two ladies talk to each other;

First lady: Kā Atilola – who is very beautiful? Second lady: Kātil lola – one who wears rings in ears.

(vi) 28th verse of Soundaryalaharee says that – even after consuming the great venom Shiva continued to live, on the other hand, even after consuming nectar, Devas get destroyed (during dissolution); Sudhāmaptāsvādhya...

865.Leelā Vigrahadhāriŋee—लीलाविग्रहधारिणी

(i) One who, playfully and without much of effort, takes various incarnations.

- (ii) **She** assumes different forms just like that by her thought alone. 401st name *Vividhākārā* and 824th name *Bahuroopā* may be referred.
- (iii) **She** is mentioned in the *Yogavāsistha* as "There was in this royal family one name *Padmarāja*, he had a beautiful chaste wife named *Leelā*". Again this *LeelāDevee* is mentioned in 966th name *Leelāvinodinee*.

866.Ajā - अजा

- (i) One who is unborn.
- (ii) The same message is conveyed in 136th name *Nityā* **She** is eternal and in 174th name *Nirbhavā* without origin.
- (iii) The Svetashvatara Upanishad (IV-5) "The one, unborn; was not born, will not be born"; Ajāmekām Lohita Shukla Krushnām Bahvee: Prajā: Srujamānām Saroopā: I Ajo Hyoko Jushamānonushete Jahātyenām Bhuktabho Gamajonya: II

In another Sruti we read as – unborn and will not be born again; Najāto Najanishyate.

In Devee Upanishad also (26th rig) we read as;

Yasyā Anto Na Vidyāte Tasmāduchyatenantāl Yasyā Jananam Nopalabyate Tasmātuchyatojāll

The Mahābhārata also the same meaning is conveyed: "I was not, am not, and will not be born at any time, I am the Kshetrajna of all beings, and hence I am called as Aja";

Na Hi Jāto na Jāyeham Najanishye Kadāchana I

Kshetragna: Sarvabhootānām Tasmadahamaja: Smruta: II Śreemad Bhagavad Geeta (II-27) says, "Death is certain of that which is born; birth is certain of that which is dead. You should not therefore lament over the inevitable;

Jātasya Hi Druvo Mrutyu: Druvam Janma Mrutasya Cha l Tasmādaparihāryerthe Na Tvam Shochitumarhasi II When there is no birth, there is no death also. This is being mentioned in the next name.

867.Kshayavinirmuktā - क्षयविनिर्मुक्ता

- (i) One who frees from decay (death).
- (ii) One who does not have birth itself; hence there is no growth, decay or death.
- (iii) Kshaya also means house. The devotees of Śree Devee, need not go

leaving their house to forest in search of salvation or doing penance. While living as householder (enjoying the household activities), by the blessings of *Śree Devee* can reach the salvation. It is said that, the devotees of *Śree Devee* have both the *Bhoga* (enjoyment) and *Moksha* (salvation) together in their hands;

Yatrāsti Bhogo Na Cha Tatra Moksha: Yatrāsti Moksho Na Cha Tatra Bhoga: I Śreesundaree Sādhaka Pugavānām Bhogashcha Mokshashcha Karastha Eva II The results part of this Sahasranāma itself we read as;

Nānena Sadrusham Stotram bhogamokshapradam Mune I Keertaneeyamidam Tasmād bhoga Mokshārthipir Narai: II

868.Mugdhā - मुग्धा

- (i) One who is beautiful.
- (ii) According to Vishva dictionary this word indicates beauty and ignorance. In this context only the meaning beautiful is apt. As discussed in the 48th name *Mahālāvaŋyashevadhi*: **She** is the treasure of beauty. **She** is *Mahātripurasundaree* (234th name) and **She** is *Shobhanā* (462nd name).
- (iii) Some schools prefix 'A' making the name Amugdha. In that case it has to be construed as, not ignorant, i.e., her devotees are not ignorant and they are full of knowledge.

869.Kshipraprasādinee - क्षिप्रप्रसादिनी

- (i) One who blesses early.
- (ii) The Saura Purāŋa says, "Oh Dvijās (brahmins), by worshipping other deities salvation is gradually, but by worshipping the Umapathi one is freed in the same birth". This evidence is considered since Shiva and Śree Devee are one and the same this will apply to Śree Devee also;

Kramena Labhyatenyeshām Muktirārādhanāddvijā: I Ārādhanādumeshasya Tasmin Janmani Muchyate II This refers to those who practise excessive devotion. Regarding others, the ShivaPurāna says, "Though he has only little faith that mortal will not surely undergo the pain of the womb after the third birth";

Alpabhāvepi Yo Martya: Sopi Janmatrayātparam l Na Yoniyantrapeedāyai Bhavishyati Na Samshaya: Il Confirming this, the Tantrarāja says, "The prayers, oblations, worship, etc., performed without regularity make one fit (for salvation) in the next birth"; Anyathāsamprdāyena Japahomārchanāḍikam I Krutam Janmāntare Samyak Sampratāyāya Kalpate II

383rd name Sadya: Prasādinee may be referred.

870.Antarmukhasamārādhyā - अन्तर्मुखसमाराध्या

- (i) One who is well adored by those who are inward looking.
- (ii) She is worshipped in a grand way, by those who have diverted their mind from other activities and have inward looking power.
- (iii) **She** is *Hrudayasthā* (595thname)and *Daharākāsharoopiŋee* (609th name).
- (iv) In Śreemad Bhagavad Geeta (IV chapter) ŚreeKrişhŋa clearly advises the inward looking powers.
- (v) We see in the practices of Navāvarŋa Pooja also inward looking worship is very great (parā);

Paramāmrutavarshenna Plāvayantam
Sanchintya Paramadvaidabhāvanār
Modamāno Vismrutānyavikalpavibi
Chidambudhimahābhangachchinna Sar.
Samullasan Mahānāthalokanontarm.
Mantramayyā ManovruttyāParamadvait.
Saparyā Sarvabhāveshu Sā Parā Parikeerti.

(vi) Pavanopanishad also advises that the body itself has to be imagined as Śreechakra. Śree Bhāskararāya himself has written the usage method for this. 113rd name Bhāvanāgamyā may be referred.

871.Bahirmukhasudurlabhā - बहिर्मुखसुदुर्लभा

- (i) One who is rare for those whose mental gaze goes on outward things.
- (ii) In the previous names it was mentioned that **She** is worshipped by inward looking people. The real meaning is that **She** gets satisfied with that **She** blesses them. On the other hand, those who have wavering mind, it is very difficult to reach **Her**(Su Durlabhā) says this name. Only following this, Śree Ādi Śaņkara says in 95th verse of Soundaryalaharee as; Tarana Karanānāmasulabhā **She** is not reachable by those who have uncontrolled mind.
- (iii) Earlier in 188th name said *Durlabhā* (difficult to reach) and this name says *Sudurlabhā* (very difficult to reach).

872.Trayee - त्रयी

- (i) One who is in the embodiment of three Vedas Rig, Yajus and Sāma.
- (ii) Including the Atharvana, Vedasare four in number. However, Atharvana Veda is not very popular; it has become a practice to address these three Vedas as triple revelation. She is mother of Vedas. 338th name Vedajananee may be referred. Hence it is apt to call Her as Trayee.
- (iii) In some schools, based on the commentary for Shāradhā Tilak, it is felt that this name indicates the three kāndās (sections) of the four Vedas karma (action), upāsanā (devotional practice) and gnāna (knowledge).
- (iv) The verses of Rig, Yajus and Sāma Vedas (Agnimeele, Ishetvā, Agna Āyāhi) begins with the syllables A, E and A. According to Samskrit grammar, if these letters are merged we get the letter I. This is the Vāgbhava beeja without bindu. According to tantras it is called as Trayee. (It can be noted that if the first syllable of Atharvana Veda is also added we get the bindu also.) Devee Bhāgavatam (III chapter) describes in detail the story of Sudarsan, who got the blessings of Śree Devee, by worshipping the Vāgbhava beeja without the bindu. She is in the form of that Vāgbhava beeja.
- (v) This has been clearly explained in the Shakti Mahimna Stotra by Śree Durvāsa (according to the commentary of Śree Nityānanda Nātha). This explanation of Śree Chidānanda Nātha is based on this book only.

873.Trivarganilayā - त्रिवर्गनिलया

- (i) One who is abode of the three objects of desire.
- (ii) According to dictionary *Trivarga*: means three types of desire (righteousness, desired objects and bliss). She is there in all these desires. SinceShe is the fourth desire viz., salvation also, this name mentions that She is in these three. 760th name *Trivargadhātree* may be referred.

874. Tristhā - त्रिस्था

- (i) One who resides in all the trinities.
- (ii) This can be split in various methods;
 - a. She is in all the times past, present and future.
 - b. She is in three syllables of Pranava -AUM (Om).
 - c. She is in all the three worlds. The Markandeya Purāŋa says, "There are three worlds, three Vedas, three vidyās, three fires,

three lights, three objects of desire, namely virtue, etc., three qualities, three sounds, three sins, three conditions of life, three times, three states of consciousness, three pitrus, day, night and twilight, three Mātrās the three Guŋas, the three phases of time, and the three letters in Trivarga;

Trayee Lokās Trayodevās TraiVidyām Pāvakatrāyam I Treeŋei Jyoteemshi Vargāshcha Trayo Dharmādayas Tathā II Trayo Guŋas Trāya: Shabdās Trayo Doshās Tadāshrayma I Trāya: Kālās Tathāvasthā: Pitarohar Nishādaya: I Mātrātrāyam Cha Te Roopam Tristhe DeveeSaraswatee II

875. Tripuramālinee - त्रिपुरमालिनी

- (i) One who is in the form of Tripuramālinee.
- (ii) The sixth hall of Śree Chakra is called Sarva Rakshākara Chakra (Antardasāra Chakra). In that chakra**She** is Tripuramālinee Devee, head of Nikarpa Yoginee Devees.

876.Nirāmayā - निरामया

- (i) One who is without any disease.
- (ii) Sickness affects both body and mind. **She** is without any disease. Since **She** is the medicine for all the diseases, how can any disease affect**Her**? 551st name *Sarvavyādhiprashamanee* may be referred.

877.Nirālambā – निरालम्बा

- (i) One who is without any support.
- (ii) Everything in the universe depends on **Her**. **She** is unsupported, as **She** supports everything.
- (iii) In Saptashatee also in the 10th chapter describing the battle with Sumba we read as; **She** fought with Sumba staying in the air without any support;

Utpatya Cha Pragruhyochchair Deveem Gagaŋamāsthita: I Tatrāpi Sā Nirādhārā Yuyudhe Tena Chaŋḍikā II

878.Svātmārāmā - स्वात्मारामा

- (i) One who is rejoicing in herself.
- (ii) **She** rejoices in **Her** own Self. She splits herself into two and those two play with each other. The *Brahadāraŋya Upanishad* (I-4-3) says, "*Brahmam* was not happy; therefore the lonely one is never happy. He desired a second, and he became thus; Sa Vai Na Reme Tasmādekākee Na Ramate Sadviteeyamachchat Sa Hyetāvānāsa

Yadā Streepumāmsou Sāmparishvaktou Sa Imame Vātmānam Dvedhā Patayattata: Patishcha Patneechābhavatām...

(iii) It is said that during the time of creation, the universe originates in the minds of Śree Devee and again during the time destruction it submerges in her mind itself. This universe is like a grove or orchard. Since the universe is in Her mind, it has to be construed that Her mind is like an orchard. The Vāyu Purāŋa says, "She, one Lord through the energy of dominion, becomes many. Having become many She again becomes one";

> Ekastu Prabhushaktyā Vai Bahudhā Bhavateeshvara: I Bhootvā Yasmāchcha Bahudhā Bhavatyeka: Punastu Sa: II

(iv) She plays in her Svātman, herself alone, Arāma (artificial garden), i.e. the various worlds are nothing by herself. That is, Sheherself is the universe and Brahmam as well. The Mārkandeya Purāna says, "Thou art the supreme and eternal Devee in whom all are established. Brahmam is supreme and imperishable and the universe is perishable. Just as the fire is in the fire stick and atoms in the earth, so remain Brahmam and the whole universe in thee";

Tvamaksharam Param Devee Yachcha Sarvam Pratishtitam I Tathā Tvati Sthitam Brahma Jagachchedamasheshata: II

879.Sudhāsruti: - सुधाश्रुति:

- (i) One who is like a stream of nectar.
- (ii) She is the ambrosial stream, or flow of bliss, that results from meditation on Śree Devee in sahasrāra. She is the continuous flow of the experience of divine bliss in devoted spiritual practice. The nectar which is in the moon of the pericarp of the Sahasrāra lotus flower through the Kunḍalini. The circles of the Dākini and other deities are watered by this stream whence the Kunḍalīni becomes the energy of action.
- (iii) In this regard 106th name Sudhāsārābhivarshinee may be referred. Śree Ādi Śaņkara, in his Soundaryalaharee verses 9 and 10 conveys the same message; Maheem Moolādhāre, Sudhādhārāsārai:.
- (iv) The VāyuPurāŋa says, "The Devas become fat by drinking the fifteen streams of nectar which flow from the moon in the dark fortnight of the lunar month. Shākta Tantras also communicate the same meanings. All these are due to the ShāmbhaveeMāyā";

Dashbhi: Panchabhishchaiva Sudhāmruta Parisravai: 1

Krushnapakshe Satā Peetvā Jāyante Peevarā: Surā: II

(v) Sudhāsruti according to the JnānārnavaTantra (19th chapter, verses 29.5 to 31 – this will rescue from poisonous fever) means a kind of meditation on Śree Devee causing flow of nectar and removing the position, when one is aspiring to attain the ShaktiBeeja;

Sravatpeeyooshadhārābhir Varshanteem Vishahāriŋeem II
Hemaprabhā Bhāsamānām Vidyunikarasuprabhām II
Spurat ChaŋḍrakalāPoorŋakalasham Varadābharou II
Gnānamudrām Chadadhāteem Sākshādamruta Roopineem
Dhyāyanvisham Haren mantree nānākāravyavasthitām II
Thus removing the venom has been mentioned in 20th verse of Soundarvalaharee also;

Kirantee Mangebhya: Kirana Nikurumbāmrutarasam Hadi Tvāmādhatte Himakarashilā Moortimiva Ya: I Sa Sarpānām Darppam Shamayati Shakuntādhipa Iva Jvaraplushtān Drushyā Sukayati Sudhādhārasirayā II

880. Samsāra Panka Nirmagna Samuddharaŋa Paŋḍitā— संसारपङ्कनिर्मग्नसमुद्धरणपण्डिता

- (i) One who is skilled in bringing out those sunk in the mire of the transmigratory life.
- (ii) If She herself is sunk in the quagmire, then how can She save others who are sunk in it? She has no connection with the cycle of births and deaths. Hence She can rescue others drowning in the quagmire of the cycle of births and deaths called Samsāra. She is well skilled in this.
- (iii) In the same way the Koorma Purāŋa also says, "Those who once remember Śree Devee invoking Herprotection do not fall into the endless ocean of Samsāra, which is difficult to be crossed";

Ye Manāgapi Sharvāneem Smaranti Sharanārdina: I Dustarāpāra Samsārasagare Na Patanti Te II

यज्ञीप्रया कशास्त्र वाजिए व

- (i) One who is fond of sacrifices.
- (ii) That is **She** is fond of sacrifice, such as of penance, etc. Sacrifice here may be taken as the sacrificial offering of the devotees. Upon concentrating on the meanings of the *mantras*, the *Navāvarŋa Pooja* itself is a sacrifice. This has been explained by *ŚreeSidānanda*

Nātha in his book called Saparyā Pattati Vāsana. It can be considered that **She** is interested in the Navāvarŋa Pooja.

(iii) Veda says that ŚreeVişhŋu himself is yagnā (sacrifice); Yagnoo Vai Vişhŋu. Hence it can also be taken as that **She** is interested in Vişhŋu or Vişhŋu is interested in **Her**. This is apt since **She** is part of Vişhŋu as per the below names;

267 - Govindaroopinee, 280 - Padmanābhasahodaree,

298 - Nārāyaŋee, 892 - Vaişhŋaveeand 893 - Vişhŋuroopiŋee.

Saptashatee (11th chapter) also says; Tvam Vaişhŋavee Shaktirananda Veerva.

882.Yajnakartree - यज्ञकर्जी

- (i) One who is the consort of doer of sacrifices.
- (ii) One who has desired and initiated to do a sacrifice is called a yajamānar (master). He is said to be of the form of Paramashiva. His consort is called Deekshā and their son is called Santānan. She is in that Deekshā form.

Linga Purāŋa says;

Yajamānātmako Devo Mahādevo Budhai: Prabhu: 1 Ugra Ityuchyate Sadbhireeshānashcheti Chāparai: II Ugrāhvayasya Devasya Yajamānātmana: Prabho: I Deekshā Patnee Budhairuktā Santānākhyastadātmaja: II

In Vāyu Purāŋa;

Ugrā Tanu: Samptamee Yā Deekshitair Brahmaŋai: Saha I Deekshā Patnee Smrutā Tasya Santāna: Putra Uchyate II

(iii) In one of the books, it has been mentioned that **She** is of the form of the teacher who conducts the sacrifice.

883. Yajamānas varoopinee – यजमानस्वरूपिणी

- (i) One who is in sacrifice.
- (ii) The last form of the eight forms of *Parameshwara* is called *Yajamāna Moorti*. This form itself, in some schools, is called as soul. *Linga Purāŋa* says;

Panchabhootāni Chandrārkāvātmeti Munipungavā: I Moortirashţou Shivasyāhoor Devadevasya Dheemata: II Atma Tasyāshtamee Moortir Yajamānāhvayā Parā II

This name says both the names master (yajamāna) and the self-soul (Sva ātmā) and says that Śree Devee is in both the forms. This name reiterates that Śree Devee and Parameshwara are one and the same.

- (iii) Earlier said name 662nd Ashţamoortti: may be referred.
- (iv) During any worship, the worshipper has to imagine a lot of forms on his own self, his teacher, mantra, the presiding deity and yantra. It can be taken that those who do Navāvarņa Pooja is also Śree Devee, since it is also treated as a sacrifice.
- (v) It can be noted that *Śree Devee* has been mentioned as Yajnyaroopā, Yajnayapriyā and Yajnakartree (769, 881 and 882).
- (vi) The names in *VişhŋuSahasranāma* are also worth comparing; 445 *Yagna*: in the form of all sacrifices and 973 *Yajvā* in the form of one who does the sacrifice.

884.Dharmādhārā - धर्माधारा

- (i) One who is as a support for Dharma (righteousness).
- (ii) Righteousness can be defined as the mode of life laid down in each country, by the tradition of the wise, and not contrary to the Vedas.
- (iii) The Taitireeya Upanishad (I-11-3,4) says;

Atha Yadi Te karmavichikitsā Vā Vrutta Vichikitsā Vāsyāt I Ye Tatra Brāhmanā: Sammarshina: I YuktāĀyuktā: I Alookshā Dharmakāmā: Syu: I Yathā Te Tatra Varteran I Tathā Tatra Vartethā: I Athā Bhyākhyāteshu Ye Tatra I Brāhmaŋā: Sammarshina:IYuktā Āyuktā: I Alookshā Dharmakāmā: Syu: I Yathā Te Tatra Varteran I Tatā Tatra Vartethā: II

(iv) The Samvarta Smruti also says, "In each country that rule of conduct, which is handed over by tradition and is not contrary to the Vedas is distinguished as righteousness":

Yasmin Deshe Ya Āchāra: Pāramparyakramāgata: I Āmnāyaira Viruddhashcha Sa Dharma: Parikeertita: II

- (v) Those righteousness, A in all directions or in all countries, Dhārā flowing stream. Hence **She** can be called as in the form of omnipresent righteousness.
- (vi) Righteousness is her support. Because the Mahānārāyaŋa Upanishad(XXII- 1) says - "Everything is established in dharma" or by whom dharma is supported, i.e., dharma becomes the support of all things by Her; Dharme Sarvam Pratishtitam.
- (vii) She makes the righteousness to be the support for everything.

885.Dhanādhyakshā - धनाध्यक्षा

(i) One who is the head of wealth.

(ii) Kuberā is said to be the presiding deity of wealth. He is one of the famous worshippers of Śree Devee. The scripturessay that there is no distinction between the worshipper and the worshipped deity. In that fashion Śree Devee is in the Kubera. Hence She is the head of wealth.

886.Dhanadhānya Vivardhinee - धनधान्य विवर्धिनी

(i) One who is increasing the wealth and grain.

887. Viprapriyā - विप्रप्रिया

(i) One who is fond of those who know Vedas and Sāstras.

(ii) The Brahma Vaivarta Purāŋa says - "A Brahmin should be known by his birth. He is called Dvijā, (twice born) on account of his purification ceremonies. He becomes a vipra by knowledge. One who possesses all these is called srotriya";

JanmanāBrahmaŋo Gneya: Samskārair Dvija Uchyate I Vidyāyā Yāti Vipratvam Taribhi: Shrotriya Uchyate II Lord Śree Krişhŋa says, "whether he has attained the Vidyā or not, all the Brahmins are my body only". In that case is there any doubt to have more affection of god, for those who have become a Vipra.

- (iii) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 670th name Brahmaŋa Priya: mentions;
 - a. He is fond of Brahmins those who have the knowledge of Brahmam.
 - b. He is liked by Brahmins.
- (iv) The author quotes the Lord Śree Krişhŋa's sayings as above;
 Gnandam Shapantam Parusham Vadantam
 Yo Brahmaŋam Na Pranamedyathārham I
 Sa Papakrud Brahma Davāgni Dagdho
 Vadhyashcha Dandyashcha Na Chāsmateeya:
- (v) Again the statement from Mahābhārata is quoted;
 Yam Devam devakee Devee Vasudevādajeejanat |
 Bhoulamasya Brahmano Guptyai Deeptamagnimivārani: ||

888. Vipraroopā - विप्ररूपा

- (i) One who is of the form of the vipras (the learned).
- (ii) This is evidenced by the saying the Lord Śree Krişhŋaquoted in the previous name.
- (iii) That is the reason Veda says that all Devas are with the Brahmins

- who know Veda; Yāvateervai Devatāstā: Sarvā Vedavidi Brahmaŋe Vasanti.
- (iv) Parāsara Smruti also says that Brahmins are mobile holy waters; The dirty people get purified by the water in the form of their speech; Yeshām Vaktodakenaiva Sheeddhyanti Malinā Janā: II
- (v) She makes the *viprās* more nourished. I.e. by the repetition of *mantras* (of *Śree Devee*) and *homa* (oblation), etc., Brahmins are nourished. The *Āpastamba Smruti* says "By disgrace their penance is increased, by adulation their penance is destroyed. If the Brahmin is adored and worshipped he becomes exhausted like a cow after milking. Just as the cow is nourished during the day by tender grass, so the Brahmin is nourished by repetition of the *mantras* and by *homa*";

Apamānāttapo Vruddhi: Sanmānāttapasa: Kshaya: I Archita: Poojito Vipro Dugdhā Gouriva Seedati II Āpyāyate Yathāhassoo Trunairamruta Sambhavai: I Evam Japaishcha Homashcha Punarāpyāyate Dvija: II

889. Vishvabhramanakārinee - विश्वभ्रमणकारिणी

- (i) One who is causing the revolution of the earth.
- (ii) Vishva all the Brāhmic eggs, Bhramana their creation, preservation, and destruction. The Svesvatara Upanishad (VI-1) says, "Some wise call it nature, some confused call it time, that by which the wheel of Brahmam is revolving, is the glory of the Lord";

Svabhāvameke Kavayo Vadanti Kālam Tathānye Parimuhyamāna: I Devasyaisha Mahimā Tu Loke Yenedam Bhrāmyate Brahmachakramll Śreemad Bhagavad Geeta (XVIII-61) also says, "All beings which are fixed on the wheel of the universe which he causes to revolve by his illusion"; Bhrāmayam Sarva Bhootāni Yantrārooḍhāni Māyāyā II

(iii) Vishvam means Vişhŋu, for the word Vishva is explained thus when it occurs in the VişhŋuSahasranāmam (1st name) "causing confusion to him". This story occurs in the Kālika Purāŋa - "Vişhŋu once travelling through the sky, mounted on his vehicle Garuḍa (the bird Eagle), passed by the Devee named Kāmakyā, residing in the Nilāchala mountain in the Kāmaroopa country, without saluting her; then by the force of her anger he fell into the ocean and there he remained confused; after a long time Lakshmee (his consort) began to look for him, and hearing of this event from Nārada, she

appeased Śree Devee, by penance and freed Vişhŋu from his confusion. Afterwards he worshipped Śree Devee and reached Vaikuŋta.

890. Vishvagrāsā - विश्वग्रासा

- (i) One who is the consumer of the universe.
- (ii) She swallows all the fixed and moving objects animate or inanimate.
- (iii) The Kaţopanishad (II-25) says, "The Brahmins and Kshatriyas are both His food, death is His condiment, who is able to know where he is".

Yasya Brahma Cha Kshatram Cho Bhe Bhavata Odana: I Mrutyur Yasyopasechanam Ka Itthā Veda Yatra Sa: II

- (iv) The BrahmaSūtra(I-2-9) also refelects this the eater (is the highest Self) since what is moveable and what is immovable is mentioned as his food; Attācharācharagrahanāt II.
- (v) 752nd name Mahāgrāsā may be referred.

891. Vidrumābhā - विद्रमाभा

- (i) One who has the luster of coral.
- (ii) She is red in colour like coral.
- (iii) Vid knowledge, druma tree. I.e. She is like a tree of knowledge.
- (iv) A tree originates from another tree. A teacher provides knowledge through his teachings to various disciples. Hence the knowledge is compared to a tree.

892. Vaishnavee - वैष्णवी

(i) One who is the power of Vishnu.

893. Vişhŋuroopiŋee - विष्णुरूपिणी

- (i) One who is in the form of Vishnu.
- (ii) She depends on Vişhŋu. The DeveePurāŋa says, "She is sung as Vaişhŋavee because She bears the conch, disc and club, the mother of Vişhŋu, and the destroyer of foes";

Shankha Chakra Kadā Dhatte Vişhŋumātā Tathārihā I VişhŋuroopāthāDeveeVaişhŋavee Tena Geeyate II

- (iii) Four meanings are provided here. By the word Arihā, it is said like Vişhnu, She destroys the demons. The other two are self-clear. For the last one Vişhnuroopā let us consider the following;
 - a. In the BrahmandaPurāŋa, in the Lalitopākhyāna, Śree Devee

says - my male form bewildering the milk-maids;

Mamaiva pourusham Roopam Gopikā Janamohanam II In the same place Vişhŋusays to Veerabhadra, "The ancient Shakti of the Lord is divided into four forms, that Shakti becomes Bhavāni in its ordinary form, in battle she takes the form of Durga; in anger that of Kālee; and she is also my female form";

ĀdyāShaktir Maheshasya Chaturdhā Bhinna Vigrahā I Bhoge Bhavāneeroopā Sā Durgāroopā Cha Samgare II Kope Cha Kālikāroopā Pumroopācha Madātmikā II

In the same meaning;

Kadāchil Laliteshānee Pumroopā Krişhna Vigrahā EkaivāShakti: Parameshvarasya BhinnāChaturdhā Viniyoga Kāle Bhoge Bhavanee Purushetu Vişhŋu: Kope Kālee Samare Cha Durgā

949th name Pajnchabhooteshee may also be referred.

b. In the KoormaPurāŋa when Himavān praises Śree Devee says, "I salute thy form called Nārāyaŋa, Oh Lalitā, which has a thousand heads, which is of infinite energy, having a thousand arms, the ancient person, reclining on the waters";

Sahasra MoordhānamanandaShaktim Sahasrabāhoom Purusham Rurāŋam I Shayānamabdhou Lalite Tavaiva Nārāyaŋākhyam Pranatosmiroopam II

c. In the Koorma Purāŋa itself, when Shiva showed his universal form to Mankanaka, the latter said - "What is the terrible form of thy, facing every side; who is she shining by your side?" Thus questioned, Shiva, after explaining the glory of his own nature, says, "She is my supreme Māyā (illusion) and Prakruti (nature) of triple qualities. She is said by sages to be the ancient womb of the universe. He bewilders the universe by the illusion, he is the knower of the universe, Nārāyaŋa, supreme, unmanifested, in the form of illusion - thus says the Vedas";

Mama Sāparamā Māyā prakrutis Triguŋātmikā l Prochyate Munibhi: Shaktir Jagadyoni: Sanātanee ll Sa Eva Māyāyā Vishvam Vyāmohayati Vishvavit l Nārāyaŋa: Parovyakto Māyāroopa Iti Sruti: ll

d. In the Sanatkumāra Samhitā, describing to king Prabhākara, the devotion to Vişhnu, and describing to his wife Padminee, the devotion to Pārvati, it is said - "Janārdana is thus in the form of Devee as well as in his own form, for the husband and wife being one production, the only one is worshipped as two";

Evam Devyātmanā Svena Roopena Cha Janārdana: I Dampatyoreka Gāyatvādeka Eva Dvidhārchita: II

e. The Bruhat Parāsara Smruti also says, "He who with delighted mind worships Durga, Kātyāyanee and Vāgdevatā obtains the world of Vişhŋu";

Durgām Kātyāyaneem Chaiva Yajan Vāgdevatāmapi I Chetasā Suprasannene Vişhŋulokamavāpnuyāt II

f. In the Padma Purāŋa also "One who bathes the image of Chaŋdikā with the juice of the sugarcane and places her on a golden vehicle, enjoys the presence of Vişhŋu after death";

> Chandikām Snapayedyastu Ikshavena Rasena Cha I Souparinena Cha Yānena Vişhnunā Saha Modate II

g. The Āditya and ShivaPurāŋas say - "she who dwells by his side is the young Pārvati and Hari also is a part of him";

Yā Tasya Pārshvagā Bālā Sā Pārvatyamshajo Hari: 11

h. The Vāmana Purāŋa also says, "One who on the full moon day of the month Māgha worshipsŚree Devee according to rule, he obtains the benefits of the Ashvamedha sacrifices and after death he shines in the world of Vişhŋu";

Pourŋamāsyām Tu Yo Māghe Poojayedvidhivachchivām I Sooshvamedhamavāpnoti Vişhŋuloke Maheeyate II

i. In Tamil, Thirumazhisai Alwar (65th verse) says; Mātāya Mālavanai... Mādhavanai.

894.Ayoni: - अयोनि:

- (i) One who has not originated from anything.
- (ii) **She** is the original cause of everything, original place, supreme being, etc.
- (iii) Yoni means abode, because Sruti says, "I prepared a place of abode for thee, Oh Indra"; Yonishta Indras Nishate Akāri.Ayoni means having no abode, i.e. omnipresent.

(iv) Asya - this Vişhnu's, Yoni - mother. That is She is mother of Vişhnu.

895. Yoninilayā - योनिनिलया

- (i) One who houses the origination and merging place of the universe.
- (ii) The universe originates from Sree Devee. Hence She is the yoni

- (mother) of it. During dissolution it merges with **Her** i.e. *Nilaya*. That is **She** is both *Yoni* and *Nilayā* and hence *Yoninilaya*.
- (iii) Yoni indicates nature also. As an evidence for this, Mundakopanishad (III-1-3) may be referred; KartāramĔshwam Purusham Brahmayonim. Again Brahma Sūtra (I-4-27) says; Yonishcha Hi Geeyate.
- (iv) Shvetashvatara Upanishad (IV-11) says Yoni as illusion; Yo Yonim Yonimadhitishtatyeka:
- (v) It can also be construed as the merging place for *Brahma* and others, who are the cause of this universe, is *Śree Devee* only.
- (vi) Śree Devee, in the form of Bindu, having the centre of Śree Chakra as Her abode, is indicated here. Śree Bhāskararāya quotes some AtharvaŋaVedastatements as evidence here;

Ashṭāchakra Navadvārā Devānām Poorayodhyā I Tasyām Hiranmaya: Kosha: Svargopi Jyotishā Vruta: II Tasmin Hiranmaye Koshe Tryakshare Tripratishtite I Tasmin Yadyakshamātmanvattadvai Brahmavido Vitu: II

7 Prashnai alsothe same meaning is conveyed; Imā Nukam Seeshwatema.

valaharee (verse 11); Chaturbhi: Śreekanţai: - the ary of Lakshmeedhara can be seen.

thā - कूटस्था

o is the location of ignorance.

means – cheating, hidden, lie, etc. The true bliss form of the is hidden by ignorance, and made to whirl in the cycle of births deaths. **She** only is the head of this ignorance and deludes the ouls. *Saptashatee* (5th chapter) says;

YāDevee Sarvabhooteshu Brantiroopena Samsthitā I Namstasyai Namstasyai Namstasyai Namonama: II

In Śreemad Bhagavad Geeta (XII-3) also says; Kooţasthamachalam Dhruvam.

- (iii) It means that **She** is the abode of the above said ignorance.
- (iv) In addition, Kooţa also means peak of a hill, a smith's large hammer, etc.
 - a. She is idle like a peak of a hill, without any work and immobile.
 - b. The lathe of an iron smith is called as koota. To change the shape of anything, it will be beaten with a huge hammer after

heating it with high temperature. But the shape of the lathe does not change. In the same fashion **She** is without any change.

- (v) She is in the halls (kooṭas) like Vāgbhava, etc.
- (vi) Kooṭa also indicates the entrance of a city. Taking it to indicate the triangle of a Śree Chakra, it can be considered that **She** resides there.
- (vii) Koota means society, meeting, etc. The entire society of this universe is with Śree Devee and hence this name.

897.Kularoopinee - कुलरूपिणी

- (i) One who is in the form of Kula.
- (ii) Kula means Moolādhāra, the path of the sect called Kualas, external worship, race or conduct. She who assumes all these forms. These names may also be referred; 90 to 96, 439 to 441 Kulāmrutaikarasikā, Kulasanketapālinee, Kulānganā, Kulāntasthā, Koulinee, Kulayoginee, Akulā, Kuleshvaree, Kulakuŋḍālaya, and Koulamārga Tatparasevita.

898. Veeragoshtheepriyā - वीरगोष्ठीप्रिया

(i) One who is fond of the society of worshippers (*veerās*). In 836th name *Veeramātā* the meaning of *Veera* was given in various ways. **She** is fond of the assembly (or conversations) of such *Veeras*.

899. Veerā - वीरा

- (i) One who is valourous.
- (ii) As mentioned earlier, **She** herself is a warrior in battles, has valour and has killed lots of demons.
- (iii) A veerā is a lady living with her husband and sons.
- (iv) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 658th name Veera: mentions; to go, to spread, to create, to enlighten, to throw, to eat, etc. The meaning of the verb Vee is a person who does all these actions.

Śree Ādi Śaņkara says that the 643rd name is to be read as *Soora* and the 401st name as *Vikramasāli*.

900.Naishkarmyā - नैष्कर्म्या

- (i) One who does not have any relationship with actions.
- (ii) The real meaning of this name is, though it seems that She does the

actions of creation, protection and destruction, in reality **She** is unrelated to all these actions. The results of doing or not doing any actions do not affect **Her**. **She** is in the pure knowledge form unrelated to any of the actions. There is no action in knowledge. The knowledgeable person, even if he does some actions it will not affect him.

- (iii) The KaivalyaUpanishad (I-22 or according to some books II-3) says, "I am neither sinful nor righteous"; Na Puŋya Pāpe Mama.
- (iv) In Śreemad Bhagavd Geeta (V-10) also it is said as, "He is free from the taint of action"; Lipyate Na Sa Papena.
- (v) The Patanjali Yoga Sūtra (I-24), "Eshvara is a person untainted by pain, action, the result of action and mental impression"; Klesha Karma VipākāshayairaParāmrushta: PurushaVishesha: Eshwara:.

Thus ends the tenth Kalā called Bhodinee.

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Section 11: Dhāriŋee Kalā

901.Nādaroopiŋee- नादरूपिणी

- (i) One who is the primal mystic sound.
- (ii) While pronouncing the words *Om*, *Hreem*, etc., the last syllable *m* sounds in an elongated way. After plucking the strings of Veena, or after ringing the bells in temples, if we allow the sound to subside on its own, it subdues mildly in a reverse telescopic way. The pronunciation of the sound *m* also should subdue in the same way. This sound is the head portion of the *pranava*. This is called *nātha*.
- (iii) The sound/ vibration created without hitting of heart with the Anāhata chakra is called Anāhata. This can be identified only by the inward looking yogis. Those who identify this gets high glee, with goosebumps and tears of delight. They are the lucky ones, says Ambāstava (19th verse);

Ānanda Lakshŋamahāhata Ņāmini Deshe Nādātmana Parinatam Tava Roopameeshe Pratyanmukhena Manasā Paricheeyamānam Shasanti Netrasalilai: Pulakaishcha Dhanyā: II

(iv) The *m* sound is enjoyed with little by little reduction in the nine places from *AgnāChakra* till *Brahmarantram*. The third in those nine places is called *Nātha*. From there *Śree Devee* moves upwards. This has been mentioned in *Svachchanta Tantra*.

Rodhinyākhyam Yaduktam Te Nāthas Tasyordhva Samsthita: Padma Kinjalka Sankāsha: Sooryakoṭi Samaprabha:

Thus describing, it advises to meditate upon Śree Devee in that place; Tasyosangatāmoordhvagāmineem Paramām Shivām Dhyāyet II

(v) 299th name Nātharoopa and 836 - Veeramātā may be referred.

902.Vijnānakalanā - विज्ञानकलना 🟲

- (i) One who is the realisation of supreme absolute.
- (ii) That is, **She** arranges the perception of *Brahmam*. 643rd name *Gnādā* and 727th name *Shivagnānapradāyinee* may be referred.
- (iii) According to the Koorma Purāŋa, "Vijnāna means retaining in the mind the fourteen vidyās with their meanings"; Chaturdashānām Vidyānām Dhāranam Hi Yathārthata: I Vignānamiti Tadvidyāt II
- (iv) She gives this.

903.Kalyā - कल्या

- (i) One who is skilful in arts.
- (ii) The Vishva dictionary says, "Kalyāmeans creation, dawn, one without disease, a skilful man, auspicious speech, liquor". Accordingly it can be considered that **She** has the concerned qualities and takes the relevant forms. That dictionary says;

Kalyam Sarge Prabhāte Cha Kalyo Neerogadakshayo: I Kalyā Kalyānvachee Syāt Kādambaryāmapi Smrutā II

904. Vidagdhā- विदग्धा

- (i) One who is adept and skillful.
- (ii) The skill is not only ability, but also understanding or anticipating others' mind and behaving according to it.

905.Baindavāsanā - बैन्दवासना

- (i) One who is seated on Bindu.
- (ii) The bindu, called as SarvānandamayaChakra, in the centre of the triangle in the middle of the Śree Chakra. This is called Baindava place. **She** resides there.
- (iii) The Baindava resembles the round spot above the eye-brows. Earlier in these names the places from Agnāchakra till Brahmarandandram was explained 299 Nātharoopā, 836 Veeramātāand 901 Nātharoopiŋee. The Svacchaŋḍa Tantra says, above the Hākini circle there is a disc called Bindu; Hākinee Maŋḍalādoordhvam Bindu Roopam Tu Vartulam.

There, after describing the lotus and *Shiva*, there is the energy *Manonmani*, which is above the *Shanti*, on the left side, etc.";

Vāmabāge Samāseenā shāntryateetā Manonmanee II

- (iv) 853rd name Shāntyateetakalātmikā may also be referred.
- (v) In addition *Bindu* indicates the below seats and She dwells in all these.
 - a. Sudhā Sindu
 - b. The moon's disc in the karnikā of Sahasrāra Kamala.
 - The lap of Kāmeshwara.
- (vi) She has the collection of bindus, as her seat or form. She is the support for all those indicate by these words. The *Jnānārnava* says, "Oh fair one, I will explain to you the collection of *bindus* which are in the form of *beeja*, know, Oh! *Pārvati*, ha with *bindu* as *Brahma*,

sawith bindu and sarga as Hari and myself, Oh Queen of Devas, the relation between Hari and Hara is that of inseparable association". After describing Vāmā etc., Icchā, etc., awakened state, etc., all those are in the form of bindus, thus it is concluded by explaining. "thussinceŚree Devee is conjoined to the three bindus, Her name is Tripurā".

The verses start with;

Bindu Vyooham Pravakshyāmi Beejaroopam Varānane I Hakāram Binduroopena Brahmanam Viddhi Pārvati II Sakāram Bindu Sargābhyām Harishchāham Sureshvari I Avinābhāva Sambandhou Loke Hariharou II

And ending with;

Evam Bindu trāyai Yokāt Tripurā Nāmaroopiŋeell

- (vii) It can also be considered as the Kāmakala form of Śree Devee. 88th name Moolamantratmikā, 89th name Moolakooţatrayakalebarā and 322nd name Kāmakalāroopā may be referred. Kāmakalavilasam, Varivasyārahasyam and 19th verse of Soundaryalaharee may also be referred.
- (viii) This name can be split by prefixing A to it, it becomes Abaindavāsanā (this may not fit according to paribāsha verses) Ap water, aindava the multitude of moons, i.e., of the souls, Āsana She remains. The meaning is She remains alone by non-difference, in the multitude of the souls which are Her different reflections like the various reflections of one moon in different water bodies; Ekadhā Bahudhā Chaiva Drushyate Jala Chandravat II The Bruhat Bindoo Upanishad (12) says, "Brahmam is seen as one and as many like the moon in the water".

906. Tatvādhikā - तत्वाधिका

(i) One who is beyond the Tatvas.

907. Tatvamayee - तत्वमयी

(i) One who is in the form of *Tatvas*. (the literal meaning of *tatva* in Samskrit is philosophy).

(ii) Those that last till great dissolution and be enablers of the souls to enjoy are called *Tatvas*. The objects like body, pot, etc., do not qualify to be called as tatva. Soota Samhita says; *Ā Pralayam Yat Thistati Sarveshām Bhogadāyi Bhootānām* I

Tat Tavamiti Proktam Na Shareera Ghatādi Tatvamata:

- According to various principles the number of tatvas vary -25, 36, 51 and 94.
- (iii) According to the Śreevidyā practice (even in Saiva practice) tatvas taken as 36 in number. This can be split into three groups. The list below details it. What is in reality indicates Atma (self) tatva. Hence this is also called as Sat Tatva. It includes;

Primary elements		5
Subtle elements		5
Actions organs	MANUAL PROPERTY.	5
Sense organs	HUNDAL	5
Nature, ego, intellect and mind		4
Total	BAR.	24

Vidyātatva indicates knowledge. Hence it is called as Chit Tatva also.

Illusion, art, illiteracy, desires, time, rules and purush - 7

Shivatatva indicates salvation. Hence it is called as Ānanda Tatva also.

Shiva, Shakti, Sadāshiva, Eshwara and shuddha Vidyā - 5

Total - 36

- (iv) Since **She** is in the form of the self, *Vidyā* and *Shivatatvas* mentioned above, **She** can be called as *Tatvamayee*. Since **She** is in the combined form of all these *tatvas*, **She** can also be called as *Tatvādhika*.**She** continues to be even when these *tatvas* get destroyed during great dissolution. Hence **She** is greater and beyond the *tatvas*. 424th name *Tatvāsanā* may also be referred.
- (v) The combination of the Sat (eternal), Chit (energy) and Ānanda (bliss) tatvas is the supreme bliss. It indicates Satchitānanda. Hence **She** is called as Satchitānanda Roopinee (in the form of Satchitānanda).
- (vi) In these types of tatvas, the chit and ananda types are hidden. The below list explains them:

Tatva	The hidden part	The explicit part	OtHer names on account of this reason
Ātma (self)	Chit andĀnarda	Sat	Ashuddha (impure)
Vidyā	A small portion of <i>Ānanda</i>	Sat and Chit	Shuddhāshuddha (pure and impure as well) or Mishra
Shiva	Nil	Sat, Chit andĀnanda	Shuddha (pure)

(vii) To worship Śree Devee in the form of Paramātmā there are six

different ways. They are Varŋa (race), Pada, Mantra, Kalā, Tatva and Bhuvana (world). Śree Devee is beyond all these. This will be explained further later in 991st name Shaḍadhvāteeta Roopiŋee. It can said as — considering these six routes as the body of Paramātmā and treating the tatva as an organ of that body, the name Tatvamayee has originated.

(viii) The author gives a different meaning for this name. Tatva will mean Shiva Tatva. Tatvamayee means something above Shiva tatva – i.e. Chinmayee. The Samādhi (concentrated meditation – not aware of the external happenings) state obtained by the worshipper by crossing the Shiva Tatva is called Samprāgna Samādhi. Without crossing the Shiva Tatva, but being along with it is called Asam Pragnāta Samādhi. The characters of these are explained in GnānārnavaTantra. These states of Samādhi are differentiations of light. Śree Bhāskararāya ends the explanation here with the remark that further details are to be obtained from a competent teacher. The 6th chapter of Geeta Bhāshyam by Śree Madusoodana Saraswatee may be referred.

The 16th chapter of *Gnānārnava* has the verses explaining these. *Eeshwara Uvācha*;

Shrunu Devee Pravakshyāmi Yajanam Chā''ntaram Mahat I ShruMoolādibrahmarandhrāntam Bisatantutaneeyaseem II Udyatsooryaprabhājāla Vidyutkotiprabhāmayee I Chandrakotiprobhādrāvām Trailokyaikaprobhāmayeem II 3 Asheshajagadutpattisthitisamhārakārineem I Dhyāyenmano YathāDeveem Nishchalam Jāyate Tathā II4 Sahajānandasandohamandiram Bhavati Kshanāt I

2

Mano Nishchalatām Prāptam Shivashaktiprabhāvata: II5 Samādhirjāyate Tatra Samgyādvayavijrumbhita: I

Svayampragnāmaiko Hyasampragnānānāmdrut II6 Svayampragnātasangnastu Shaktyādhikyena Jāyate I

Asampragnātanāmaiko Shivādhikyena Vai Bhavet II7 Svayampragnātabhedastu Teevrasteevrataro Bhavet I

Asampragnātabhedastu mando Mandatarastathā II8 Sangnā Pragnā Na Yatraivam Svayampragno'bhidheeyate I

Asampragno Hi Bhooyastu Sthitapragna: Pratishthita: II 9
Pragnāpragnānamevedamasamsmayamiti Dvayam I

Sangnādvayammidam Devee Shivatatvena Vaibhavet II 10
Hāsya Rodan Romānchakampa Svedādvilakshaŋa: I
Teevrasteevrataro Devee Samādhiroopalakshita: II 11
Nimeshavarjite Netre Vapustallakshŋam Sthiram I
Mando Mandataro Devee Samādhi: Parikeertita: II 12
Shāmbhavena Cha Vedyena Sukhee Bhooyānnirantaram I

908. Tatvamarthas varoopinee - तत्वमर्थस्वरूपिणी

- (i) One who Herself is the meaning of the great statement Tatvamasi.
- (ii) Tat means Shiva (Paramātma the supreme being) and tvam means the soul. This great statementadvises the unison of these two. She is the meaning of it.

909.Sāmagānapriyā - सामगानप्रिया

- (i) One who is fond of Sāmavedasongs.
- (ii) Hearing Sāmaveda will be so sweet to the ears like music. It is also said that the music originates only from Sāmaveda. Parameshwara is also very much interested in Sāmaveda songs. It is told (Śreemad Rāmāyana, Uttara Kānḍa 16-33) that Rāvanā sang Sāmaveda and pleased Parameshwara. Since Śree Devee is an integral part of Parameshwara, She is also very much fond of Sāmaveda songs;

Evamuktastadāmātyaistushtāva Vrushbhadhvajam I Sāmabhirvividhai: Stotrai: Pranamya Sa Dashānana: II

(iii) It can also be said that those who follow *Sāmaveda* are so dear to **Her**, as **Her** own life. This meaning is taken by splitting the name as $S\bar{a}mag\bar{a} + Ana + Priy\bar{a}$ (Ana means life). Like **Her** life force, **She** is interested in those who sing *Sāmaveda*.

910.Somyā(Soumyā) -सोम्या (सौम्या)

- (i) One who is fit to be adored in the Somasacrifice.
- (ii) The word *Soma* means moon or camphor. Hence *Soumyā* means one that pleases the mind like Moon.
- (iii) Soma means Shiva accompanied with Uma another meaning is one who has Paramashiva as a part of her own body. This was earlier mentioned in 392nd name Shreekanthārdhashareerinee.
- (iv) Śree Bhāskararāyaquotes various rules of grammar to justify suffixing ya with the three meanings mentioned above.
- (v) If the variation *Soumyā* is considered it means, **She** is beautiful, peaceful and affectionate.

911. Sadāshivakuţumbinee - सदाशिवकुटुम्बिनी

- (i) One who is the consort of Sadāshiva.
- (ii) The same name and meaning is seen in *Trishatee* also 231st name *Sadāshivakuṭumbinee*.
- (iii) It also means the Devees Shyāmalā, Shuddha Vidyāand Ashvārooḍha.

912.Savyāpasavyamārgasthā - सव्यापसव्यमार्गस्था

- (i) One who is standing in the right (savyā) and left (apasavyā) paths.
- (ii) The author gives various types of meanings to this name.
- (iii) Savya creation, Apasavya destruction, Mārga in the middle viz., protection. She is engaged in all these three tasks. It can be reminded that the same meaning was conveyed in names 264 Srushţikartree, 266 Goptree, 268 Samhāriŋee and 317 Rakshākaree.
- (iv) Savya worship according to Vedasand Apasavya worship according to Tantras. She is there in both the ways.
- (v) There are three paths of the solar disc distinguished as north, south and middle. It has been said that - the 27 constellations (Nakshatras) make the lines (veethis) for the movement of Sun, and three of these lines make one path and these three paths are defined. Their names are;

Path .	Star constellations		
AND THE RESERVE AND ADDRESS OF THE PARTY OF	1. North		
Nāga (snake)	Ashvini (Castor and Pullox), Bharaŋi (Arietis or a Muscae) and Kruttikā (Tauri or Alcyone)		
Gaja (elephant)	Rohinee (Aldebaran), Mrigaseersha (Orionis) and Ārudra (Betelgeuse)		
Irāvata (the white elephant with Indra)	Punarvasu (Geminorium), Pushyami (Cancri) and Aslesha		
WELLO STUAL DUS SELVEN	2. Middle		
Ārshata	Magha (Hydarae), Poorvaphalguni (Leonis) and Uttaraphalguni (Lionis)		
Go (cow)	Hasta (Corvi), Chitrā (Virginis or Spica) and Swati (Bootis or Arcturus)		
Jāradgavee	Vishakha (Librae), Anurādha (Scorpionis) and Jyestha (Antares)		
en and the second	3. South		

Path	Star constellations		
Aja (goat)	Moola (Scorpionis), Poorvashadha (Sagittari) and Uttarashadha (Sagigtarii).		
Mruga (deer)	Shravaŋa (Aquarii), Dhanishta (Capricorni or Delphini) and Satabhistha (Aquarii)		
Vashvānara	Poorvabhadra (Pegasi), Uttarabhadra (Andromedae) and Revati (Piscium)		

She controls the movement of Sun by staying in these three routes/paths. That is, the summary meaning is that **She** administers the worldly affairs by staying in these three paths.

This meaning has been derived by taking evidences from VāyuPurāŋa (the verses are not quoted).

P.S.: In general Savya means right and Apasavya means left. But at times the meanings are interchanged. This is also mentioned by Śree Bhāskara Rāya. Again, in the original verses the word Mārgee can be taken as related to Mrigaseer. In that case directions of these three paths will be changed.

(vi) Sāstras say that after one's death, depending on the virtues and sins done, the soul reaches the other worlds.

Savya indicates the "path of light" called Archirāti or Devayāna. This is the path used by those who worship with renunciation, to go to Deva's world, after death. The path used to cross the worlds related to the five primary elements, leaving the body, after the body is over, with the self tools and trials as advised in the gnāna (knowledge) kāndā of Vedas. This is called as salvation or extinction.

Apasavya is called as Pitruyānam — the "path of smoke". Those who worship with iniquity go to the world of pitrus after leaving this body, use this path. After fulfilling the actions defined by the Karma (action) Kānḍa of Vedas, having been attained the results of taking this body, reach the upper world through this path. After enjoying the fruits of the actions, they take re-birth in this world.

Mārgasthā indicates the world of Vişhnu, the residing place Druva star. Druva is the pole star on which depend the established paths of the sun and the planets; hence Mārgastha means Dhruva.

One meaning could be, thus **She** is in the form of Savya, Apasavya and Mārgastha. (The evidenced verses are not written here).

(vii) Another meaning is that She is in the form of the three words viz.,

Pitru, Deva and Vişhŋu. These have been described in VişhŋuPurāŋa (II part) and Matsya Purāŋa. Those who follow the Karma (action) Kānḍa of Vedas which advises the iniquity path go to the world of pitrus. The great among them again take birth in their races, in every era (yuga) or whenever need arises, show the respect and the paths of Veda to all and return to the world of Pitrus.

In the world of *Devas*, those who have controlled their senses, who do not have stinginess, who do not have disgust, etc., who have won the erotic desires and who do not go in the path of iniquity, will be there till great dissolution with further birth or death.

In the world of *Vişhŋu*, those who do not have any blemish, who have control over their senses, who do not have any sin or virtue and the sages who do not have any cause for sorrow, will reside. They are integrated with *Vişhŋu* and will be there with their minds always in the thoughts of *Vişhŋu*. (The evidenced verses are not written here).

- (viii) a. In worshipping Gods there are two methods viz., Vāma (left) and Daskshina (right). These are the sub-divisions of the Samaya religion. There is one other called Koula religion. The names 97 Samayāntasthā, 98 Samayācāratatparā and 441 Koulamārgatatparasevitā may be referred.
- b. The left path means one should always meditate upon his own deity in all ceremonies such as Agnihotra, etc., described in the Vedas or in the ceremonies such as Ashṭakā, etc., enjoined in the Smrutis or in the mantra, siddhis, etc., described in the Tantras, whatever chief deities or secondary deities are invoked he should add his own deity; that is in every ceremony one should add or repeat his particular or chosen deity after repeating the deities which belong to each mantra. He who goes by this path will have with him the sin as he does not discharge his (three) debts to Devas, rishees (sages) and pitrus.
- c. This is explained at length in Kālika Purāŋa "Everywhere whether in the Deveemantras or in the Vedicmantras, and in all the mantras to gods he should duly meditate on Bhairavee, Tripura. One should add the suffix Bhairavee to all the names of the deities as a subject. The Devee name should not be recited without the names of other deities as qualified.
- d. Many persons of higher-level follow the vāma path, for they

- should wait a little time to finish all their *karmās* (actions) whether high or low by the enjoyment in the same body. They have the desire to enjoy a lot in this world itself. They live smart and with all the facilities in the world.
- e. But in the right hand path, in the place of the deities of the ceremonies as enjoined in *Sruti* and other works, his chosen deity (i.e. the deity whom he worships) should be necessarily substituted and worshipped. As he observes all the rites described in different scriptures, (i.e. he worships his chosen deity) in the place of other deities of different ceremonies, he has no sin with him of that (left hand path) as he has discharged the debts of *Devas*, etc, by the meditation on one supreme gods. Hence he attains the salvation soon.
- f. Out of these two paths, the *Vāma* path does not fulfill the wishes of other gods and *Dakshinā* path satiates all the gods. Hence people say that the later path is great.
- g. The deities *Mahāmāyā*, *Shāradā*and *Shailaputree* have to be worshipped only through *Dakshinā* method. The other deities may be worshipped through any method.
- h. The summary of all the above is that *Śree Devee* can be worshipped in either of the methods. **She** is there in both.
- (ix) According to ShivaSūtra (44); Savyāpasavya Soushumneshu Savya indicate Ida nāḍi (pulse) and Apasavya indicates Pingala nāḍi. Mārga indicates Shusumna nāḍi. She dwells in all these. That is, She can be reached with practice of Yoga relating to all these three. (In this context the yoga practice indicates what is mentioned in Kāshmeera Shaiva and not the Haṭayoga).

It can be reminded that in 110th name *Kundalinee*, it was mentioned that *Haṭayoga* practice is not suitable for ordinary people. *Śree Devee* has to be tried and reached through devotion only — says *ŚreeKānchiKāmakoṭiParamāchārya*.

913.Sarvāpadvinivāriņee - सर्वापद्विनिवारिणी

- (i) One who removes every type of danger.
- (ii) By not following either of the Savya or Apasavya worshipping methods, as discussed in the previous name, one may end up with great dangers. Chāndogya Upanishad says that those who do not follow either of these 2 methods will become a worm or a bird;

Atha ya Ethou Panthānou Na Viduste Keetā: Patangā: Yadidam Daŋḍashukam.

Śree Devee removes the theirdangers by **Her** compassion through other tools like Nāma Keertanam, etc.

(iii) In Koorma Purāŋa,Śree Devee says — I protect all those, who come to my refuge leaving all the desires, who worship with devotion, who have compassion with all beings, who are with pacification, who have control over senses, who have no jealous on others, who are modest, who are intelligent, who do penance, who complete the desired vows, who think on me alone and who have interest in propitiating my knowledge, irrespective they being young boys (brahmachāri) or married or vānaprastās or sanyāsins. Even those who do have any of these characteristics, but if they chant my name, I save them soon from mountain like dangers like a light.

Ye Tu Sangān Parityagya Māmekam Sharanm Gatā: I Upāsate Sadā Bhaktyā yogamaishvaramāshritā: II Sarvabhoota Dayāvanta: Shāntā Dāntā Vimatsarā: I Amānino Buddhi Mantas Tāpasā Samyatavratā: II Machchittā Madgata Prānā Majgnānakathane Ratā: I Sanyāsino Gruhasthāshcha Vanasthā Brahmachārina: II Ye Choktair Lakshaŋair HeenāApi Manāmajāpakā: I Teshām Nityābhiyuktānāmpatām Parvatānapi I Nāshayāmitarām Gnānadeepena Na Chirādiha II

(iv) Hari Vamasa says that Śree Devee protects from the dangers of loss of wealth, death of children, death and other dangers;

Āpatsu Nikhilāsu Tvam Rakshasyeva Na Samshaya: II

(v) In Varāha Purāŋa also, we read that those who have surrendered to Śree Devee do not meet with any danger or troubles;

Sharanam Tvām Prapadyante Ye DeveeParameshvari I Na Tashāmāpada: Kāshchij Jāyante Kvāpi Sankata: II

(vi) The learned advise;

What to do while in danger? Think of the two feet of *Śree Devee*. What will do such thinking? It will make *Brahma* and others also as servants.

Āpadi Kim Karaneeyam Smaraneeyam Charaŋayukalambāyā: l Tatsmaranam Kim Kurute Brahma Deenapi Cha Kareekurute ll (vii) In Saptashatee also Śree Devee is prayed as; Sharanāgata Deenārta Paritrāna Parāyane. There itself in (12-22) Śree Devee's divine speech goes;

Shrutam Harati pāpāni Tathārogyam Prāyachchatil Rakshām Karoti Bhootepyo Janmanām Keertanam Mama II Yuddheshu Charitam Yanme Dushṭadaitya Nibarhanam I Tasmin Shrute Varikrutam Bhayam Pumsām Na Jāyate II

Again

Aranye Prāntare Vāpi Dāvākni Parivārita: I
Dasyubhirvā Vruta: Shoonye Gruheeto Vāpishatrupi: II
Simha Vyaghrānuyāto Vā Vane Vā Vanahastibhi: I
Ragnā Kruddhena Chāgnapto Vadhyo Bandhagatopi Vā II
Āghoornito Vā Vātena Sthita: Pote Mahārnave I
Patatsu Chāpi Shastreshu Sangrāme Bhrushadārune II
Sarva Bādhāsu Ghorāsu Vedanābhyāditopi Vā I
Smaran Mamatach Charitam Naro Muchyeta Sankatāt II

914.Svasthā agitation or trembling on account of (i) One ' sor (ii) How can She have sorrows? (iii) - to settle or to stay). Only from t ate. When it is related to self, it is healthy and no-disease state. C - where no other thing is seen, n thing is identified that is limitless. H seen or heard or identified that is small; eternal. That which is insignificantly small is ... which of these it stays, with the self pride?;Yatra Nānyati, Nānyat Shrunoti, Nānyat Vijānāti, Sabhoomātha Yatrānyat Pashyatyanyach Chrunotya Nyadvijānāti Tadalpam Yo Vai Bhoomā Tadamruthamatha Yadalpam Tan Martyam Sa Bhagava:

- (iv) It can also be recollected what is given in *Kaţopanishad* (3-11); SāKāshthā Sā Parā Gati.
- (v) Sva: heaven. She is the head of it.

Kasmin Pratishtita Iti Sve Mahimni.

(vi) Soo – auspicious, $Asth\tilde{a}$ – without staying. That is, it means that **She** bestows auspicious.

915.Svabhāvamadhurā – स्वभावमधुरा

- (i) One who is sweet by nature and hence liked by all.
- (ii) **She** is sweet by nature. It is not that **She** becomes sweet by mingling with or adding anything else. This is construed by considering the sweetness as meaning for the word *Madhuram*. The *Madhurāshtakam Adharam Madhuram*... can be reminded.
- (iii) The word *Madhuram* also means room for affection. Hence it can be taken as that **She** is loved and liked by all.
- (iv) It can also be taken as; Sva self, Bhāva dwelling place, Madhura the city Madurai. That is, She is Meenākshee Devee, who has the city Madurai, which is called as Hālāsya city, as her dwelling place. This Meenākshee Devee was mentioned in 18th name Vaktralakshmee Pareevāhachalanmeenābhalochana. Or She is in the form of that city itself. It can also be reminded that 323rd name Kadambakusumapriyā also mentioned above Meenākshee Devee.
- (v) Sva self, Bhā in the lustre, Avamā among the top most, Dhurā one who supports the weights. That means, She takes along all the responsibilities of the people great in self knowledge. For instance, the yoke is an important part of a cart. Being a great part, it supports the entire weight of the cart. In the same fashion, Śree Devee supports the weight of the self knowledgeablepeople.

The author quotes some of the verses from results part as evidence to interpret this meaning. He also quotes a grammar rule convincing that it is correct that this name ends with A.

- (vi) The name is split in other way also Svabhā self lustre or self knowledge, Vama to make available, Dhoo great. That is, **She** is the greatest among those who can provide self knowledge; Svabhāvātpragnānam Ye Vamanti Srujanti Sādhayanti Teshu Dhooruttameti the author gives some grammatical explanations.
- (vii) Desire and responsibility are called as *Bhāvas*. Without those *Abhāva Soo* cute or auspicious. Hence **She** is so auspiciously sweet without any desire or responsibility.
- (viii) Sva own people (devotees of self), Bhāva stays, Madhurā She is sweet. That is She is sweet because, She dwells in her own devotees.
- (ix) Sva own people (devotees of self), $Bh\bar{a}va$ the state of devotion, Madhu great strength (fruit like knowledge), $r\bar{a}$ gives. That is

- **She**gives the knowledge as a fruit, as a strength to her devotees who have pious on her.
- (x) The word *Bhāva* also means opinion or incarnation. Hence, by adding these meanings also, this name can be interpreted.

916.Dheerā - धीरा

- (i) One who is learned and knowledgeable.
- (ii) Or one who has courage.
- (iii) Or, one who bestows the non-dual intellect. Avadhootha Geeta (1st verse) says "the non-dual knowledge happens only with the blessings of Eshwar; Eshwarānugrahādeva Pumsāmadvata Vāsana.
- (iv) **She** is the presiding deity of the tenth day, in Moon's fortnight, called *Irā*, which will provide intellect.

917.Dheerasamarchitā - धीरसमर्चिता

- (i) One who is well worshipped by the clever and learned.
- (ii) Sruti says; Tam Dheerā: Kavaya Unnayanti the clever learned and poets praise her. Further we read as; Tasya Dheerā: Parijānanti Yonim.
- (iii) Śree Bhāskararāya quotes what was said by Śree Kalyāna Charaŋās

 "whether I am pushed into the pātālā world (under world beneath
 the earth) or I am made as a head of all the worlds, I will not leave
 your feet";

Pātaya Vā Pātāle Sthāpaya Vā Nikhilaloka Sāmrājye Matas Tava Padayugalam Nāgam Munchāmi Naiva Munchāmi II

(iv) The meaning of this name is said as – **She** is worshipped aiming the essence of happiness called *Dhee*. (*Dhee* – nothing different from knowledge, rasam –happiness [aiming at], architā – being worshipped). That is, those who aim at knowledge worship **Her**.

918.Chaitanyārghyasamārāadhyā—चैतन्यार्घ्यसमाराध्या

- (i) One who is best worshipped with the offerings of the consciousness (chaitanya) as Arghya.
- (ii) Consciousness is the form of mind. Self consciousness is the form mind of the soul. The mind form of soul. ShivaSūtra (I-1) says that this is the soul; Ātma Chaitanyamātma.

Arghya is water, etc., used in any pooja. Imagining self as the Brahmam is called Nirādhāra Pooja. Pāvanopanishadadvises as; Gnānam Arghyam – the knowledge is arghyam. That knowledge is Chaitanyārghyam,

which is – thinking the three, the knower, the knowledge and the object of knowledge, which seem to be different from consciousness, as one and the same.

Tantra Rāja says;

Gnātā Svātmā Bhavet Gnānam Arghyamgneyam Havi Sthitam I Śree Chakrapoojanam Teshām Ekeekaranmeeritam II The summary meaning of this name is that **She** is well worshipped with such offerings.

In ShivaPurāŋa, Maŋickavāchaka also says — the acute intellect, is to identify the sharp and true knowledge.

- (iii) Soota Samhita (I-5-19) says worshipping Maheshwaree with support, will get beneficence. **She** is worth worshipping in that way; Svānubhootyā Svayam Sākshāt Svātmabhootām Maheshwareem Poojayedādarenaiva Pooja Sā Purshārthadā
- (iv) According to Vishva dictionary, Arghya means the holy water used in pooja, knowledge, Vidyā and root of a tree. The mantra which has goddess as presiding deity is called Vidya. The meaning of this name is obtained as **She** is being worshipped with the Vidyā called chaitanya (consciousness).

Soota Samhita says that if one chants the mantra called chaitanya for 10000 times, he is removed from all groups of sins and other sins;

Japitvā Dashsāhasram Mantram Chaitanyavāchakam I Mahāpātakasanghaishcha Muchyate Pātakāntarai: II

The commentary for this verse says that the *mantra* called *Chaitanya* is said to be *Bhuvaneshwaree mantra*. Hence we get the meaning for this name as She is to be worshipped by *Bhuvaneshwaree mantra*.

- (v) Chaitanya (consciousness) means the essence of the form of the potency of knowledge. This is the one in the arghya used in the pooja of Śree Devee in two ways viz., ordinary and special. The vessel of special arghya is to be filled with chaitanya mentioned here with many of the offerings it has to be made eligible for pooja. The meaning of this name is that She is being worshipped with offering of this special arghya (water). Rudrayāmala says that instead of filling this vessel with alcohol etc., it is great to fill it with this special arghya.
- (vi) The fifth essence mentioned as Kundagolodbhava by Tāntrikās is called as Chaitanya (since it originates from the body). She is being

worshipped with this. This is a matter of Koula path.

919.Chaitanyakusumapriyā-चैतन्यकु सुमप्रिया

- (i) One who loves the flower of consciousness (chaitanya).
- (ii) The *chaitanya* (consciousness) itself is mentioned as a flower here. If it is offered to *Śree Devee*, **She** bestows great results. *Śree Ādi Śaņkara*, in his *Soundaryalaharee* 3rd Verse considers *chaitanya* as a flower;

Jadānām Chaitanya Stabakamakaranda Srutijaree I

(iii) Consciousness (chaitanya) is an intuition. It spreads and comes out through the intellect and mind. When it comes out, through control of senses, it has to be converted into good feelings and offered to *Śree Devee*. The learned say that there are eight such flowers in Chaitanya. They are; non-violence, control of senses, compassion, knowledge, penance, truth and meditation;

Ahimsā, Prathamam Pushpam, Indriyānām Cha Nigraha: I Kshānti: Pushpam Dayā, Pushpam Gnānapushpam Param Matam II Tapa: Pushpam Satya Pushpam Bhāva Pushpam Athāshtamam II The chaitanya containing these eight flowers if very much liked by Śree Devee.

(iv) The gist of the above is that, *Śree Devee* expects only the mind of the devotees and not the costly offerings in the *pooja*. In *Śreemad Bhagavad Geeta* (IX-26) also we read the same message. Lord *ŚreeKriṣhŋa*accepts whatever is offered to him with devotion. *Sabari, Kuchela, Kaŋŋappa Nāyanar* and others are evidences for this;

Patram Pushpam Phalam Toyam To Me Bhaktyā Prāyachchati I Tadaham Bhaktyupahrutamashnāmi PrāyaTātmana: II

920.Sadoditā - सदोदिता

- (i) One who is ever raising by self illumination.
- (ii) These names can be reminded.6th name *Udyadbhānusahasrābhā* **She** is as bright as thousands of rising Suns. 275th name *Bhānumaŋdalamadhyasthā* **She**is in the midst of solar orbit. 596th name *Raviprakhyā*-**She**is as bright as Sun.
- (iii) She shines in the minds of good people.

921.Sadātushţā - सदातुष्टा

(i) One who is ever pleased.

- (ii) She has the great bliss as her form. This message was already mentioned in these names and has been repeated here; 252 Paramānandā, 365 Svātmānandalavee Bhootabrahmadyānanda Santati:, 676 Brahmananda.
- (iii) It can be meant that as mentioned in the previous name, **She** dwells in the minds of good people with complete bliss and She makes them Ātmārāmas.

922. Taruŋādityapāṭalā - तरुणादित्यपाटला

- (i) One who is crimson coloured like the morning rising Sun.
- (ii) **She** assumes different colours according to the form under which **She** is contemplated, meditating methods and intending desires.
- (iii) Those who seek salvation, have to meditate a peaceful form white in colour. Those who want to attract ladies, kings and other people have to mediate with white and red mixed colour. Those who seek wealth have to meditate yellow in colour. Those who want to win over the enemies have to meditate black in colour;

Shāntā Dhavalavarŋābhā Mokshadharma Prakalpane I Streevashye Rajavashye Cha Janavashye Cha Pātalā II Peeṭa Dhanasya Sampatthou Krushnām Māranakarmaŋi I Babhrur vidveshne Proktā Shrungāre Pātalākruti: II Sarvavarŋā Sarvalābhe Dyeyā Jyotirmayee Parā II

923.Dakshinādakshinārādhyā - दक्षिणादक्षिणाराध्या

- (i) One who is fit to be worshiped by the educated (who has capability) and the uneducated (who do not have capability) alike.
- (ii) Dakshina: means able people. (it can be reminded that Śree Ādi Śaņkara's Dakshināmoorti Ashṭaka says so). For adoring Śree Devee only the interest and devotion are important and not education.
- (iii) She is fit to be worshipped by Dakshina the things that are used while worshipping or the charge that is paid to the teacher or the learned people.
- (iv) Sruti says through knowledge the sages reach the place where there are no desires. The idiots and Dakshinās do not reach this place.

Vidyāyā Tadārohanti Yatra Kāmā: Parāgatā: I Ņa Tatra Dakshiŋā Yanti Nāvdvāmsas Tapaṣvina: II

This implies that those who follow the karma (action) path of Vedas are Dakshinās and those who follow the gnāna (knowledge) path of Vedas

are Adakshinās. She is fit to be adored by these two types of worshippers. She is fit to be worshipped, since She bestows the results based on the actions of individuals – says 20th name of *Trishatee*; *Karmaphalaprada*.

(v) **She** is adored by right and left hand followers – i.e. **She** is worshiped by both *Dakshināchārās* and *Vāmāchārās*. 912th name *Savyāpasavyamārgasthā* may be referred.

924.Darasmeramukhāmbujā - दरस्मेरमुखाम्बुजा

- (i) One whose lotus face is radiant with a sweet smile.
- (ii) 460th name *Nalinee* compared the beauty of *Śree Devee* herself with that of Lotus. It is the practice of poets to compare the face, feet, hands and eyes to Lotus flower. The following famous verse can be reminded;

Karāravidena Padāravidam Mukhāravinde Viniveshayantam I Vatasya patrasya Pute Shayānam Bālam Mukundam Manasā Smarāmi II The smile of Śree Devee has enhanced the beauty of the already beautiful face. **She** has attracted Kāmeshwara with this smile. 28th name may be referred; Mandasmitaprabhāpoora-majjatkāmeshamānasā.

- (iii) **She** is already in the form of happiness 878th name *Svātmārāma*. A drop of the happiness enjoyed by **Her** is seen as smile. In *Trishatee* the 60th name *Eshatsmitānanā* and 280th name *Laptaharshā Bhipooritā* also convey the same message. The *Mantasmita Chatakam* of *Mookapanchashatee* completely describes the smile of *Śree Devee* only.
- (iv) Dara conch. Like the stem for Lotus flower, Herconch like neck forms the stem of lotus like face. That neck shines well like conch. It is the practice of poets to compare the neck to a conch. 157th name of Trishatee – Kambukantee says there are three lines in Her neck. The commentary for this describes that these three lines can be compared to the three letters of Pranavaand Pashyantee, Madhyamā, Vaikharee speeches.

The summary of this meaning—the head (the knowledge of *Brahmam*) is supported by the neck (*Pranava*) is being advised by this name.

69th verse of *Soundaryalaharee – Gale Rekhāstisro* - also describes these three lines.

(v) Dara - in time of fear, smeramukha - Her face is always shinning, even in time of fear. The meaning is even at the time of final

dissolution when all beings including the tri-gods are being destroyed, **She** without any fear on **Her** face, continue to smile. **She** does not have fear. Even at that time, **She** witnesses the *tāndava* of *Maheshwara*. It can be reminded that this has already been described in 232nd name *MaheshvaramahākalpaMahātāndavasākshinee*.

(vi) Dare – when it comes to protecting the devotees, Her face is always gracious.

925.Koulinee Kevalā - कौलिनी केवला

- (i) One who has pure knowledge called *Kevala* and follows the religion called *Koula*.
- (ii) According to those who follow Salākshara Sūtra, this name is considered as Koulinee and the next name is taken as Kevalānarghyakaivalya-padadāyinee. The Paribhāshāverses created by Śree Nrusimhānandanātha, the teacher of Śree Bhāskararāya, differs from Salākshara Sūtra and considers Koulinee Kevalā as one name and Anarghyakaivalyapadadāyinee as another name. In the same way, he has differed from Salākshara Sūtra in two other places. That is, according to Salākshara Sūtra, Koulinee Kulayoginee is a single name, but in this Paribhāshā verses this has been considered as two names Koulinee and Kulayoginee (94th and 95th).

Again in Salākshara Sūtra, Prakaţa and Ākruti: are two different names, but considered as a single name as Prakaţākruti: (830th) in Paribhāshā verses.

Śree Bhāskararāya considers the names based on the Paribhāshā verses only explaining reasons for the same. We also follow the same. Those who are interested in understanding the reasons may refer the original book.

- (iii) The description given for the 623rd name *Kevalā* may also be referred.
- (iv) Kevala the knowledge of Eshvara, because it has been thus used in the Jaina tantras.
- (v) Kevala devoid of all attributes, or freed from pleasure and pain.
- (vi) In the ShivaSūtras (III-35) Shiva is named as "Kevalin who is free from happiness and sorrows"; Sukhāsukhayor Bahir Mananam and Tadvimuktistu Kevalee.
- (vii) The Vishva dictionary gives various meanings to the word Kevala a

certain kind of knowledge, one, complete, decision and deception. Hence it can be construed that **She** is decided, *kevala*, by the *Kualās*.

- (viii) a. The ladies who follow the *Koula* religion are called as *Koulinees*. Hence it can be taken as *Śree Devee* is by whom they become *Kevalas* consorts of knowledge. That is, **She** gives knowledge to those ladies who follow *Koula* religion.
 - b. It can also be taken as one who is decided by the *Koulinees* and hence *Koulineekevala* (the author quotes various grammar rules to split this name in this way and mean it).
- (ix) Two other books (in this the second one seems to be based on the first one) say that this name is Kālineekevala.Śree Bhāskararāya has not mentioned this. If such a version is available, then there is no need for arguments about Nāmavibhāga.

According to this the meaning is – **She** is beyond all things that can be fixed by time or **She** is without any religion.

926.Anarghyakaivalyapadadāyinee-अनर्घ्यकैवल्यपददायिनी

- (i) One who confers the abode of priceless salvation.
- (ii) That is, Anargha priceless, kaivalya one who bestows the fifth state of salvation. 625th name Kaivalyapadadāyinee may also be referred. The four kinds of salvation, namely sālokya, sāroopya, sāmeepya and sāyujya are results of actions, dependent on each other and temporary. It has been explained that, hence they have name as status. Further there itself it has been described that the salvation called Kailvalya is the result of knowledge, has bliss as its character and is eternal. It has been reiterated here that She bestows that fifth type of salvation called Kaivalya (priceless has been added as an adjective). 948th name Panchamee may also be referred.
- (iii) One variation of this name is *Anarghyā Kaivalya Pada Dāyinee*. In this case this name can be split in two ways
 - a. Anarghya Ākaivalya Pada Dāyinee— Ā means omnipresent. Hence the priceless and omnipresent Kaivalya salvation is being offered to the devotees.
 - b. Anarghya Akaivalya Pada Dāyinee— Akaivalya status Without anything else, that is, reaching Her only is Kaivalya. There is nothing else called as Kaivalya status. The real meaning is that -

thus reaching Her is a priceless great status.

927.Stotrapriyā - स्तोत्रप्रिया

- (i) One who is fond of praises (stotras).
- (ii) The praises are of two types Vaidheeka (based on Vedas) and loukeeka (not based on Vedas).
- (iii) The characters of *loukeeka stotras* have been divided into six types by learned. They are, "Salutation (*namaskāra*), blessing (*Āshirvāta*), praising the attainments (telling about the *siddhāntās*), praising exploits (*parākrama*), rehearsing glory (*vibhooti*) and prayer for prosperity (*prārthanā*);

Namskāras Tathāsheeshcha Siddhāntokti: Parākrama: I Vibhooti: Prarthanā Cheti Shdvidham Stotra Lakshaŋam II In this Sahasranam, all these six types are covered. The below names are shown as instances — one for each of the types;

627- trijagadvandyā, 448 - Svastimatee,

735 - Mithyājagadadhishţhānā,

79 – Bhandāsurendranirmukta ShastrapratyastraVarshinee,

658 - Ichchāshaktijnānashakti-kriyāshaktisvaroopiŋee,

692 - Sāmrājyadāyinee.

The 1000 names entirely fit in any one of these 6 types.

- (iv) It refers to the *Vedic* praise, namely chanting the Vedic verses relating to *Śree Devee* like *Rātri Sookta*, etc. **She** is very fond of it.
- (v) The word Ap indicates all the four types viz., Devas, human beings, Pitrus and demons. There are lot of evidences in this regard in Vedas. For instance;

Tāni Vā Etāni Chatvāryambhamsi...

Panchamyāmāhootāvāpa: Purushavachaso Bhavanti-

Chāndokya Upanishad (V-3-3)

Āpo Vā Idam Sarvam – MahāNārāyaŋa Upanishad (XIV-1) –

All these indeed are water.

In this sense, this name indicates that **She** is fond of *Deva*, human, Pitru(ancestors) and demon who praise **Her**. To suit this interpretation the name is split as $Stotree + \bar{A}pa$: + Priya.

(vi) Śree Ādi Śankara in his commentary of VişhnuSahasranāmam for the 679th - Stavya: and 680th - Stavapriya: says — **He** is praised by all. but **he** does not praise anybody and hence Stavya:. Because of this he is interested in praising — Stotrapriyā:

928.Stutimatee - स्तुतिमती

- (i) One in about whom lots of praises have been sung.
- (ii) There are lots of praises about her both Vaidheeka and Loukeeka and hence Stutimatee. Among the Loukeeka praises, the top ones are Lalitā Stavaratnam by Śree Durvāsa, Mooka Panchashatee by Śree Mooka and Soundaryalaharee by Śree Ādi Śaņkara.
- (iii) By splitting the name as Stuti + Mati + E, it can be construed as by worshipping Her, one can get knowledge (mati) and dominion (E).

929.Srutisamstutavaibhavā - श्रृतिसंस्तुतवैभवा

- (i) One whose glory is praised in Vedas.
- (ii) Earlier it was mentioned that there are *Vaidheeka* praises. **She** is praised through them.
- (iii) According to the *Amara* dictionary (III-2-23), *samstuta* means experience; *Samstava*: *Syāt Parichaya*: i.e. **Her** greatness is enjoyed by the *Vedas* themselves.
- (iv) Veda indicates the number four evidence; Chanda: Sudhākaram. She experiences Her glory as the four Shaktis. As mentioned in Bahvruchopanishad, She is in the form of the four groups viz.Shareerapurush(body), Chanta:purush(metre), Vedapurush and Mahāpurush(great).i.e. Herglory is experienced in four ways, the person in the body, the person in the metres, the person in the Vedas/ scriptures, and the great person.
- (v) The KoormaPurāŋa also says "Devee has four shaktis; they declared to be her own nature, and She is the support of these four; Listen to me, Oh best of sages, these are shānti (peace), vidyā (knowledge), pratisţā (fixity), and nivrutti (restraint). Hence the supreme Lord is said to be four-formed. By these four shaktis the supreme Lord enjoys his own bliss";

Chatasra: Shaktyo Devyā: Svaroopatve Vyavasthitā: I Adhishţānavashāttasyā: Shrunudhvam Munipungavā: II Shāntirvidyā Pratishţā Cha Nivruttishcheti Tā: Smrutā: I Chaturvyoohastato Deva: Prochyate Parameshwara: II AnayāParamo Deva: Svātmānandam Samashnute I Chatursvapi Cha Deveshu Chaturmoortir Maheshwara: II

930.Manasvinee - मनस्विनी

(i) One who has self possessed mind.

- (ii) She does not have a mind dependent on others. She has it on her own.
- P.S. The author quotes a grammar note to convince that this name ends with *Vinee*.

931.Mānavatee - मानवती

- (i) One who has high/broadminded.
- (ii) Māna may mean the elevation of mind, regard, the expression indicating the forgiveness of sin, proof, or measurement. **She** has all these and hence Mānavatee.

932.Maheshee - महेशी

- (i) One who is the consort of Maheshvara.
- (ii) 208th name Māheshvaree and 750thname -Maheshvaree may be referred.
- (iii) The *DeveePurāŋa* says, "As **She** was born from *Mahādeva* and worshipped by great men and as **She** is the consort of *Mahesha*, **She** is called *Maheshee*";

Mahadevāt Samupannā Mahadbhir Yata Ādrutā I Maheshasya Vadhooryasmānmaheshee Tena Sā Smrutā II

 (iv) A part of Śree Ādi Śaņkara's commentary for the 257th name in Trishatee – Kāmeshwara Maheshwaree – very great, with blemishless wealth – Maheshwaree;

Mahatee Cha Sā Eshwaree Nirupādhikaishvaryavatee, "Mahānprabhurvai Purusha:" Iti Srute: Il

933.Mangalākruti: - मङ्गलाकृति:

- (i) One who has a beneficent form.
- (ii) 116th name *Bhadramoortti:*and 200th name *Sarvamangalā* may be referred.

934. Vishvamātā - विश्वमाता

- (i) One who is the mother of the universe.
- (ii) This has been accepted by all right from *Moolaprakruti* till the creation of this universe.
- (iii) Vishva means Vişhŋu.VişhŋuSahasranāma itself begins with the name Vishva. Śree Bhāskararāya quotes the statement from Veda starting from Soma: PavatetillJanitotaVişhŋu.

935 Jagaddhātree - जगद्धात्री

(i) One who is the sustainer and protector of the world.

- (ii) *Dhātree* means mother or nurse. As mother nourishes her child, **She**, in the form of earth, protects the living beings.
- (iii) 337th name Vidhātree may be referred.

936. Vishālākshee - विशालाक्षी

- (i) One who has long and large eyes.
- (ii) The eyes leading upto the ears will be beautiful.
- (iii) In Soundaryalaharee there are many verses describing the beauty and greatness of eyes of Śree Devee. Specifically these verses may be referred; 52 to 57 Gate Karnābhyarnam, Vibhakta Traivarŋyam, Pavitreekartum Na:, Nimeshon Meshābhyām, Tavāparne Karne and Drushā Dragheeyasyā.
- (iv) In this Sahasranāma itself these names describe the beauty of the eyes of Śree Devee; 18 Vaktralakshmee Pareevāhachalanmeenābhalochanā, 332 Vāmanayanā, 561 Mrugākshee and 601 Darāndolitadeerghākshee.
- (v) In *Trishatee* also **She** is addressed as *Kamalākshee* (7th name). That is, her eyes are like blossomed Lotus.
- (vi) According to Padma Purāŋa, Vishālāksheeis the name of the deity worshipped at Benaras. **She** is of that form.
- (vii) 49th verse of *Soundaryalaharee* beginning with *Vishālā Kalyanee* may also be referred. *Vishālā* means blossomed sight. In commentaries this has been mentioned as energy that creates confusion.
- (viii) The word Vishālā indicates Badrikāshrama. Since it is in the Himalayas, it also indicates Nepala Peeţa. In Laghu Shoḍa Nyāsa (Peeţa Nyāsā), Brahmānḍa and other Purāŋas say, that the NepalaPeeţa should be meditated upon as situated in the eyes. The word Akshee indicates both the eyes. Hence it can be considered that She has Vishāla Peeţa as her eyes.

937. Virāgiņee - विरागिणी

- (i) One who is dispassionate.
- (ii) That is, one who is with zeal.
- (iii) Already it was mentioned in 156th name as Neerāga.

938.Pragalbhā - प्रगल्भा

- (i) One who is daring and powerful.
- (ii) A lady who has courage and strength is called Pragalbha. She is

strong in the action of creation, etc., and hence Pragalbha.

939.Paramodārā - परमोदारा

- (i) One who is extremely generous.
- (ii) **She** is supremely generous, readily responding to the prayers of **Her** devotees.
- (iii) *Udārā* also means very big. **She** is very big both in space and time. Since **She** is very big, **She** is called as *Paramodāra*.
- (iv) This name can be split as − Para supreme, moda → bliss, Ārā − complete. That is, She bestows complete and supreme happiness to Her devotees.
- (v) If the name is split as Parama + Uda + Ārā. In that case, very great water i.e. ocean; ocean here meaning the ocean of worldly existence; Ārā- weapons. She is the destroyer of the worldly existence of her devotees.
- (vi) By prefixing A to the name we get Aparamodārā; if this is split as Aparama + Udāra.Apa gone, Rama wealth or joy. i.e. for the poor and miserable people, **She** is, Udāra.

940.Parāmodā- परामोदा

- (i) One who is supremely reputed.
- (ii) Para great, Āmoda sweet smell, i.e. fame.
- (iii) Para great, \bar{A} spread on all sides, moda happiness. She embodies the ultimate bliss of realisation.

941.Manomayee - मनोमयी

- (i) One who has the mind itself as her form.
- (ii) The Mahā Vāshiṭa Rāmāyana, says, "That Bhairava, Shiva, is said to be Chidākāsha, his own active energy (spandashakti) known as Manomayee";

Sa Bhairava: Chidākāsha: Shiva Ityabhidheeyate l Ananyām Tasya Tām Viddhi Spandashaktir Manomayee ll

(iii) The Brhadāraŋya Upanishad (IV-4-19) says "By mind alone it is to be seen"; Manasaivānudrashṭavyam. According to this, mind is the chief instrument in creating self knowledge.

942. Vyomakeshee - व्योमकेशी

- (i) One whose hair is the form of ether that is the form of Virat.
- (ii) Or Vyomakesha, i.e. Shiva, his consort. Since it is being said that the directions are his wives, it can be considered that **She** is in the form

of directions.

(iii) If the letter ka is suffixed to a word it makes it small. For example Balaka:, Udaka:, etc. Vyoma means ether. If ka is suffixed, it becomes small sky or ether. She is the head of that also (the ether in the pot etc.). She is present in those also i.e. omnipresent.

943. Vimānasthā - विमानस्था

- (i) One who is no different from *Devas* in the celestial chariot i.e. flights.
- (ii) She is omniscient. Since She herself is in the form of *Devas*, this meaning is derived.
- (iii) Vi specially or in a great way, Māna –in supporting her devotees, Sthā – one who is stubborn. That is, She is stubborn and has great interest in supporting her devotees.
- (iv) It can be split as Vi great, $M\bar{a}$ with lustre, Ana cart or chariot, $Sth\bar{a}$ She is there. That is, She is in various chariots like Geyachakra, Girichakra and $Chakrar\bar{a}ja$. That She herself is in the form of Mantringe and DandineeDevees.
- (v) If it is split as *Vimāna* immeasurable + *sthā* is there. **She** resides in the immeasurable *Brahmam*.
 - i) Māna dimension or measurement. The author says that Stā has to be taken as stiti and meant to be originated from status. Vi indicates the antonym. Hence She is not in a position to be measured i.e. immeasurable.
 - i) Since it provides especially the true knowledge, the *Veda* can be considered as a flight. **She** is there, described by *Vedas*.
- (viii) **She** remains in the evidences, which are not opposed to the *Vedas*, in the form of righteousness.
- (ix) It can specially be taken as that, **She** lives in the fourteen *Vidyās*, (the scriptures, *nyāyās,meemāmsās*and others), which describe the form of limitations.

944. Vajrinee - विज्ञणी

- (i) One who is the consort of Indra, the possessor of the weapon Vajra.
- (ii) Or one who has the thunderbolt in hand.
- (iii) Or adorned with jewels like diamond and other gems.
- (iv) Or Kaţopanishad (VI-2) says, "The great terrible Vajra". Vajra means Brahmam. Śree Devee is called Vajrinee as **She** is related with Brahmam as its limitator; Mahadbhayam Vajramudyatam.

(v) In Mahāshodanyāsa (Moorti Nyāsa), She is called as Parameshţin.

945. Vāmakeshvaree - वामकेश्वरी

- (i) One who is in the form of Vamakeshvaratantra.
- (ii) This tantra is about Śree Devee. In this in the part called Nityāshoḍashikārnava (Śree Bhāskararāya himself has written commentary for this in his book called Sethu Bandam), lot of important matters about Śree Devee (its importance and meanings), the method of worshipping her, etc., have been described. The 31st verse of Soundaryalaharee (beginning with Chatu: ShashtyāTantrai:) says Parameshwara, has cheated people, by creating 64 tantras, attracting them towards it and has entangled them in the cycle of births and deaths. However, because of your compulsion, he has made one tantra which bestows all the desires. Śree Bhāskara Rāya in his Sethu Bandam, has categorically mentioned that it is the 65thtantra viz., Vāmakeshwara Tantra.
- (iii) Those who follow the left path are called *Vāmakās*. They do not perform the five sacrifices viz., *Panchayajnās*. They do not repay the credits to *Devas*, sages (*rishis*) and *pitrus* (ancestors). The description given for the 912th name *Savyāpasavyamārgasthā* may be referred. **She** is head of them i.e. **She** is worshipped by them.
- (iv) Vāmana indicates creation. Daksha and other prajāpatis who create the world are called Vāmakās. She is head of them.

946.Panjchayajnapriyā - पञ्चयज्ञप्रिया

- (i) One who loves the five types of sacrifices.
- . (ii) Different books differently list down the five sacrifices. She is fond of all those.
 - (iii) Veda lists Agnihotram, Darshapoorŋamāsam, Chāturmāsyam, Pashuyāgam and Somayāgam.
 - (iv) Smruti lists Deva, Pitru, Brahma, Bootha and Manushya sacrifices.
 - (v) Pāncharātra Āgama lists Abhigamanam (nearing the God), Upādhānam (compiling the things needed for worship), Ijyam (worship), Svātyāyam (repeating Veda, etc.) and Yogam (meditation).
 - (vi) Kulāgama lists Kevala, Yāmala, Mishra, Charayug and Veerashankara.
 - (vii) Nityā Tantra explains the five types of worshipping methods with alcohol and others.

- (viii) Five types of ladies are explained in *Bruhattantra Mahotati* (and *Mantra Mahodadi* which was based on it) as *Āturee, Soutakee, Tourpotee, Trāseesātanā* Bhavānee.
- (ix) Five types of offerings in Agnihotramis also called as five sacrifices. Its meaning has been given in Chāndogya Upanishad (V-3-3). In the last sacrifice it becomes the human body itself. The places where these sacrifices are done are; Soma world, Tyu world, earth, male and female.
- (x) One of the meanings of Pancha is to expand. Hence, it can be considered as the place of dwelling for those who create the universe.

947.Panchapretamanchādhishāyinee—पञ्चप्रेतमञ्चाधिशायिनी

- (i) One who is reclining on a couch made of five corpses.
- (ii) To indicate that **She** is greater than the five tasks (creation, protection, destruction, tirodhāna and anugrahā), the persons who do those tasks have been compared to the legs of the cot and its plank. Brahma, Vişhnu, Rudra and Eshvara are the four legs of the couch and the Sadāshiva is the pure white sheet". **She** shines in that cot. These five are mentioned as corpses. They do their tasks through their respective Shaktis (energies) viz., Vāmā, Jyeshtā, etc. If the energies are not there, they cannot do anything. Hence they are indicated as corpses.
- (iii) The Bhairavayāmala says in the Bahuroopāsatakaprastāra "On that great and pleasant couch whole pillow is Mahesāna, of whose four legs are Brahma, etc., and whose mattress is Sadāshiva, reclines the great Tripurasundaree, the Great Queen";

Shivātmake Mahāmanche maheshānopa Barhane I Mrutakāshcha chatushpadā: Kashipushcha Sadāshiva: II : Tatrashete Maheshānee Mahātripurasundaree II

(iv) Lalitā Stavaratnam (verses 151 and 152) also describes this bed; Paryankasya Bhajāma Pādān Bimbāmbudendu Hemarucha:

Ajaharirudrechmayān Anlāsuramārutesha Konasthān I Phalakam Śadāshivamayam Pranoumi Sindoora renu KiranābhamII

(v) In Soundaryalaharee also (92nd verse) we read as – the four gods Brahma and others, though being the heads of their worlds, with the intention of being near Śree Devee and to serve her, take the form of the legs of the cots:

Gatāste Manchatvam Druhina hari rudreshvara Bruta: Shiva: Svachchachchāyā Gatitakapata Prachchadapata: I

(vi) The commentators quote the below verse from Rudrayāmala. The details of this can be obtained from the explanations of Śree Lakshmeedhara and from the book called Tatparyateepinee;
BrahmaVişhŋushcha Rudrashcha Ĕshwarashcha Sadāshiva: I
Ete Pancha Mahāpretā: Bhootādhipatayo Matā: I
Chatvāro Manchacharaŋā: Panchama: Prachchadha: Pata:
Sākshi Prakāsharoopena Shivenābhinna Vigrahā I

Sākshi Prakāsharoopena Shivenābhinna Vigrahā I Tatrāsane Samāseenā Nirbharānandha Roopinee II

This bed has been described in detail in *Lalitopākyāna*. Further 952nd name *Shāshvataishvaryā* may be referred.

- (vii) It is being explained in the book called Saparyāpattati Vāsanā by ŚreeChidānanda Nātha (page 67) as below;
 - Brahma Maya Manchapāda = Energy of creation = Moolādhārā = the seat of Brahma.
 - Vişhŋu Māyā Manchapāda= Energy of protection = Swādishtānāna = the seat of Vişhŋu.
 - 3. Rudra Maya Manchapāda= Energy of destruction = Manipoorakam = the seat of Rudra.
 - 4. *Eshwara Maya Manchapāda*= Energy of complete annihilation = Anāhata = the seat of *Eshwara*.
 - 5. Sadāshiva Manchapalakam= Energy of anugraha = Vishuddhi = the seat of Sadāshiva.
- (viii) The corpse form of *Brahma*, *Vişhŋu* and others has been explained in *Gnānārnavam* (verses 12 to 27);

Śree Devee said;

Pancha Pretān Maheshāna Bhroohi Teshām Tu Kāraŋam I Nirjeevā Avināshāste Nityaroopā: Kadam Vibho II Nirjeeve Nāsha Evāsti Te Katham Nityatām Gatā: I

Eshwara said;

Sādhu Prushtam Tvayā BhadrePanchapretamayamKatham II BrahmaVişhŋushcha Rudrashcha Ĕshwarashcha Sadāshiva: I Panchapretā Varārohe Nishchalā Eva Sarvadā II

948. Panichamee - पञ्चमी

- (i) One who is the consort of Sadāshiva.
- (ii) We read in Soota Geetathat Brahma, Vişhŋu, Rudra, Eshwara and

Sadāshiva are one greater than the previous in that order;

Trishu Rudro Varishta: Syātteshu Māyee Para: Shiva: I

Māyāvishishtāt Sarvagnāt Sāmba: SatyādiLakshaŋa: II

Sadāshivo Varishta: Syānnātra Kāryā Vichāranā II

Among them She is the consort of Sadāshivā, the fifth god.

- (iii) Vārāhi Devee is also called as Panchamee. It can be said that **She** is in that form. Vārāhee is the fifth of the eight Matru Devees(Brāhmee and others). Vārāhee is the last in Pancharatna Devees. Vārāhee is the last in Pancha Kosha Devees. In this way also, **She** can be called as Panchamee, the fifth. Further, Dakshināmoorti Samhita indicates in more than one place that Panchāmee is the natural name of Vārāhee.
- (iv) The last in the five *Ms* is the bliss form. It can be said that **She** is in that form. Or, it can also be said that **She** is the group of five *Ms*. *Tripuropanishad* describes all these. Śree Appayya Deekshitar, who has written commentary for this has specified that this has to be used only for reading and the things mentioned, Brahmins should not think of using it even in their dream. Even though this was mentioned earlier in 330th name *Kādambareepriyā*, it has just been reiterated here.
- (v) The five sacrifices are mentioned in 946th name *Panchayajnapriya*. The fifth one in that is a lady and it can be taken that **She** is in that form.
- (vi) It can also be taken that She is in the form of the fifth type of salvation called Kaivalya. 625th name - Kaivalyapadadāyinee and 926th name - Anarghyakaivalyapadadāyinee may also be referred.

949.Panjchabhooteshee - पञ्चभूतेशी

- (i) One who is head of five elements (earth, etc.).
- (ii) Since Śree Devee is in the form of essence of all the five basic elements, it can be said that **She** is the head of them. This can further be read in *Panchadashee* and *Panchaboota Viveka* by Śree Vidyāraŋya.
- (iii) It can also be considered that since **She** is in the form of five or **She** originated in five ways. She is the head of *Panchabhoota*, fivefold, because that is the garland called *Vaijayanti* formed of five elements and five gems. 267th name *Govindaroopinee*, 838th *Mukundā* and 893rd *Vişhŋuroopinee* may also be referred.

It has thus been mentioned, since this garland is made of Pearl, Ruby, Diamond, Emerald and Blue Sapphire and since these gems originated from earth. As evidence to this, the author quotes the verses from VişhŋuPurāŋa and Vişhŋu Rahasyā, "The club-bearer's (Vişhŋu's) garland called Vaijayanti consists of five elements, it is also called the element garland, Oh twice born one";

Prutivyām Neela Samgnānamadbhyo Muktāphalāni Cha I Tejasakoustubho Jāto Vāyor Vaidoorya Samgnakam II Pushkarāt Pushparāgastu Vajayantyā Harerime II

950.Panchasankhyopachārinee - पञ्चसंख्योपचारिणी

- (i) One who is worshipped with five offerings.
- (ii) Sandal, flowers, incense, lamp and food are the five offerings mentioned here. By offering them it is imagined that the five elements are offered to *Śree Devee*.It is the practice that these five objects are offered mentally by pronouncing their five *beejas*.

951.Shāshvatee- शाश्वती

- (i) One who is omnipresent.
- (ii) 136th name Nityā may also be referred.
- (iii) According to Amara (III-6) dictionary, Shāshvatā means definite or always.
- (iv) Shashvat means often/ frequently. She is often worshipped by devotees and hence Shāshvatee.

952.Shāshvataishvaryā - शाश्वतैश्वर्या

- (i) One who is possessing eternal dominion. She is ever the giver of Eternal Bliss, which is the greatest of eternal kingdoms and dominions.
- (ii) It can be said that the prefixed syllable E is hidden in this name (it has gone as the last syllable of the previous name). In that case, the Esas the rulers of the universe (Brahma, etc.), the five corpses, Ashvatā the condition of being a horse (vehicle), aishvarya dominion, i.e. the five corpses (Brahma and others) form her seat. This message was already mentioned in 947th name Panjchapretamanjchādhishāyinee and is being reiterated here.

953.Sharmadā - रार्मदा

- (i) One who is the bestower of happiness.
- (ii) Sharma means the eternal bliss. After this there is no question of

sorrow.

- (iii) 125th name *Sharmadāyinee*, 192nd *Sukhapradā*and 968 *Sukhakaree* may be referred.
- (iv) Śree Ādi Śaṇkara in his commentary of ViṣhŋuSahasranāmam for the 459th name Sukhadā: mentions Since he bestows happiness to those who have good habits and destroys the happiness of those who have bad habits, **He** is Sukhadā:.

The 889th name *Sukhadā*: - **He** gives the happiness of salvation to the devotees.

954.Shambhumohinee - राम्भुमोहिनी

- (i) One who bewitches even Paramashiva.
- (ii) Since he bestows well beings to the devotees, he has the names Shambhu or Shankaran.
- (iii) He is renowned for his self-control, but still he is bewitched by Śree Devee.
- (iv) It can be reminded that **She**has a succession of waves constituting an erotic play, which was mentioned in the 863rd name *Kāmakelitarangita*.**She** bewitches *Kāmeshwara* also.
- (v) The same message is being conveyed in the below names in Trishatee; 243 – Kāmeshwara Manoharā, 251 -Kāmeshvara Mana: Priyā and 253 – Kāmeshwara Vimohinee.

955.Dharā - धरा

- (i) One who is in the form of Earth.
- (ii) It can be taken that cryptically this has cryptically indicated all the other four primary elements also.
- (iii) She is in the form of La, which is the bheeja letter of earth.
 - a. This will indicate the Earth Devee including the mountains, forests and 51 peeţas.
 - b. She is in the form of letter La in every hall of the root vidya.
- (iv) Since She supports the entire universe, She got this name.

956.Dharasutā - धरसुता

- (i) One who is the daughter of Himalaya.
- (ii) 246th name Pārvatee also conveyed the same message.

957.Dhanyā - धन्या

- (i) One who is grateful.
- (ii) As means of expressing gratitude to thedevotees who worship Her,

She bestows the results.

- (iii) **She** bestows wealth. It can also be taken that **She** has wealth. The author quotes a grammar rule to confirm that this name ending with ya.
- (iv) Dhanya is a certain Yogini as mentioned in the Jyotisha sāstra, namely Mangalā, Pingalā and Dhanya.
- (v) The Bhavishyottara Purāŋa says, during the last period when the soul goes out of the body, four types of thought process may happen. Accordingly the results may vary. The gist of it is as below;
 - a. Thought Ārta;Ārta is the meditation, which arises through illusion, the desire to possess dominion, pleasure, beds, seats, women, scents, garlands, jewels, cloths and ornaments.
 - b. Thought Raudra; Raudra is said by the wise to be that meditation, in which arises the desire and not indifference, though he had wounds, fire, beating, cruelty, bodily injury, breaking limbs, etc.
 - c. Thought Dhanya; Dhanya is said by the wise to be that meditation in which arises a thought by the following of the meaning of the Upanishads and by the performance of great vows, etc. about the causes of bondage and liberation and going and coming (reincarnation), and of the tranquility of the five senses, and compassion in all beings.
 - d. **Thought** *Shuklā*; *Shuklā* is said by the wise to be that meditation in which by practice of Yoga which destroys the constructive imagination the senses are not tainted by material objects, the inner self is fixed on its unity with one reality i.e. *Brahmam*.
- (vi) Śreemad Bhagavad Geeta (VIII-8) says whatever being a man thinks of at the last moment when he leaves his body, that alone does he attain, Oh Kaunteya, being ever absorbed in the thought thereof;

Yam Yam Vāpi Smaranbhāvam Tyajatyante Kalevaram I Tam Tamevariti Kounteya Sadā Tadbhāvabhāvita: II

958.Dharminee - धर्मिणी

(i) One who is with righteousness.

(ii) Or **She** is with the experience of righteousness like bliss and eternity.

959.Dharmavardhinee - धर्मवर्धिनी

- (i) One who promotes righteousness.
- (ii) Vāmana Purāŋa says Śree Devee promotes righteousness in her devotees, like control of senses, cleanliness, wealth and devotion to god:

Jitendriyatvam Shoucham cha Māngalyam Bhaktireva Cha I Shankare Bhāskare Devyām Dharmoyam Mānusha: Smruta: II Dyāta: Samba Imān Dharmān Vruddhim Nayati Dehinām II

- (iii) The verb *Vrudh* means to cut or to destroy. Righteousness indicates everything visible, for which *Brahmam* is the basis. **She** makes the *Brahmam* visible by cutting things, that is, by cutting the visible things, **She** is called as *Dharmavardhinee*.
- (iv) The presiding deity at *Thiruvaiyāru*, which is a city of five rivers, is *Dharmasamvardhinee*.

960.Lokāteetā - लोकातीता

- (i) One who transcends the worlds She is beyond all the worlds.
- (ii) After crossing all the worlds from Indra to Vişhnu, Mahā Kailāsa, the world of Paramashiva can be seen. She resides in this world. The Shivadharmottara says that the world of Paramashiva transcends all other worlds. It has been mentioned that those who reach here do not have re-birth. The original verses have not been mentioned. About Kailāsā, it has already been mentioned in 578th name Mahākailāsanilaya.
- (iii) It can also be considered as that **She** is beyond all worlds or souls (the souls originate from her only).

961.Gunāteetā - गुणातीता

- (i) One who transcends the three qualities.
- (ii) **She** is in the form of *Brahmam*. **She** is earlier to root nature (moolaprakruti). Hence **She** is also earlier to the three attributes.

962.Sarvāteetā - सर्वातीता

- (i) One who transcends all.
- (ii) She transcends everything, including the Universe of name and form. Sarva - all. Since She transcends all that includes transcends speech. 415th name Manovāchāmagocharā can be reminded.

963.Shamātmikā - रामात्मिका

- (i) One who is in the form of tranquility.
- (ii) The Māndukya Upanishad (7) and Narasimha Tāpinee Upanishad (2)

say, "They hold that it is tranquility of the activity of the world, peace, non-dual and the fourth"; Prapanchopashamam Shivam Shāntam Advaitam Chaturtham Manyante II She is that Brahmam.

(iii) Sham - bliss. She has bliss as Her soul.

964.Bandhookakusumaprakhyā - बन्धूककुस्मप्रख्या

- (i) One who has the lustre similar to the Bandhookaflower.
- (ii) Bandhooka (Bandhujeeva) is a famous big tree in Bengal. This belongs to Vengai race of trees (pterocarpus bilobus). This blossomspretty yellow mixed with red coloured flowers. Herlustre is similar to that of this flower.

965 Bālā - बाला

- (i) One who is in the form of girl or Śree Balatripura Sundaree.
- (ii) Bālāmbikā is a girl of nine years, similar to the form of Śree Devee and Śree Devee is fond of her. (Lalithopākyānā may be referred). In 74th name Bhandaputra Vadhodhyuktabālāvikramananditā, we read as Śree Devee was pleased by killing of the sons of Bhanda by Bāla.
- (iii) Like a girl **She** is interested in games and *Śree Devee* is called as *Bālā*, says *Tripurā Sittāntam*; *Bālaleelā Vishishṭadbāleti Kathitāpriye*
- (iv) 172nd name of *Trishatee Halleesa Lāsya Santushţā She* is pleased by looking at the girls playing *Kolātṭam* (a group dance game played with sticks according to rhythm).
- (v) The Svetāshvatara Upanishad (IV-3) says "Thou art boy or girl"; Tvam Kumara Uta Vā Kumāree.
- (vi) Mahāshoḍa Nyāsa also says; Pumroopam Vā Smaret Deveem Streeroopam Vā Vichintayet I Athavā Nishkalam Dhyāyet Sachchitānanda Lakshaŋam II

966.Leelāvinodinee-लीलाविनोदिनी

- (i) One who gets pleasure in amusement.
- (ii) Leelā is related to the Universe; She playfully does the activities like creation, protection and destruction and is happy with that. Manu Smruti (I-80) also says so.

Manvantarānyasankhyāni Sarga: Samhāra Eva Cha I Kreedannivaitat Kurute Parameshtee Puna: Puna: II

A sport is played for happiness. But, Brahmam does not do this for

happiness, since it is Āptakāman. Śree Kullooka Battar in his commentary explains this that it is said as like (Iva) a sport.

- (iii) În Brahma Sūtra (II-1-33) also it is said as; Lokavattu Leelā Kaivalyam.
- (iv) In Yogavāsishtha the story of Leelā is given thus; LeelāDevee, the wife of kingPadmarājā, worshipped Sarasvatee and pleased her and received knowledge from Sarasvati and brought her husband back to life. If the word Leelā is taken as a separate name, it means Lakshmee. 865th name Leelā Vigrahadhāriŋee.
- (v) The DeveePurāŋa explains it thus: "Lakshmee is called Leelā because She fondles (Lālana)"; Lakshmee Lālanato Leela.
- (vi) This name can be split into two as *Leelā* and *Vinodinee* and in that case the names 822 and 823 have to be combined and read as *Brahmajananee*.

967.Sumangalee - सुमङ्गली

- (i) One who is very auspicious.
- (ii) **She** has great auspicious. One whose husband is alive is called *Sumangalee* or *Suvāsinee*. (The author gives the grammar rules for the word ending with *E*).
- (iii) Auspicious indicates *Brahmam*. Hence it means that She is in the form of auspicious *Brahmam*.
- (iv) We read in *VişhŋuPurāŋa* the auspicious, which removes the sorrows and gives happiness, is called *Brahmam*;

Ashubhāni Nirāchashţe Tanoti Shubhasantatim I Sruti Matrena Yatpumsām Brahma Tanmangalam Vidu: II

 (v) In Atri Smruti also says – the sages who talk about Brahmam say that by not doing the wrong deeds and doing the commendable deeds is called auspicious;

> Prashastācharaŋam Nityamaprshasta Vivarjanam l Etaddhi Mangalam Proktamrushibhir Brahmavādibhi: ll

(vi) 970th name Suvāsinee also conveys the same meaning.

968.Sukhakaree - सुखकरी

- (i) One who gives the happiness.
- (ii) It may be seen that the same message has been mentioned 125th name Sharmadāyinee, 192nd Sukhapradāand 953rd Sharmada.

969.Suveshāḍhyā - सुवेषाढ्या

- (i) One who is the decked with beautiful raiment and ornaments.
- (ii) Since **She** is *Sumangalee*, **She** is adorned with beautiful and auspicious raiment and ornaments.
- (iii) **She** is adorned with jewels 51st name *Sarvābharaŋabhooshita*.**She** wears gold jewels 163rd name of *Trishatee Hāṭakābharanojvala*.

970.Suvāsinee - सुवासिनी

- (i) One who lives with her husband.
- (ii) Living with their husbands is a great thing for ladies and it is also the breath for them. They only can wear gorgeous dress (vāvāmsi).
- (iii) In Śreemad Rāmāyana (Ayodhyā Kāndā 117th chapter) AnasooyāDevee says; Streenāmāryasvabhāvānām Paramam Daivatam Pati: II

39th chapter;

Sādhveenām Tu Sthutānām Hi Sheele Satye Shrute Sthite I Streenām pavitram paramam patireko Vishishyate II Nātantree Vādyate Veenā Nāchakro vartate Ratha: I Nāpati: Sukhmedheta Yā Syādapi Shatātmajā II Mitam Dadāti Hi Pitā Mitam Mātā Mitam Suta: I Amitasya Hi Dātāram Bhartāram Kā Na Poojayet II Ārye Kimavamanyeya Streenām Bhartā Hi Daivatam II

971.Suvāsinyarchanapreetā - सुवासिन्यर्चनप्रीता

- (i) One who is pleased with the archanā done by Suvāsinees.
- (ii) Or one who is pleased by doing archanā to Suvāsinees.
- (iii) One of the important parts of worshipping *Śree Devee* is worshipping *Suvāsinees*.
- (iv) In Saptashatee (11th book) also we read as all the ladies in all the worlds are to be treated as Śree Devee. Hence worshipping them is equal to worshipping Śree Devee; Vidyās Samastās Tava Devee Bhedā: Striya: Samastā: Sakalā Jagastu II

972. Āshobhanā - आशोभना

- (i) One who is always and everywhere beautiful.
- (ii) The beauty of *Śree Devee* has been mentioned in many a place in this *Sahasranāma* itself.
- (iii) The second part of Soundaryalaharee (verses 42 to 100) is entirely devoted to describe the beauty of Śree Devee.

973.Shuddhamānasā - शुद्धमानसा

- (i) One who is pure minded.
- (ii) *Śree Devee* neither has birth nor death. There are no actions and the corresponding results.

974.Bindutarpaŋasantushṭā - बिन्दुतर्पणसन्तुष्टा

- (i) One who is pleased when **Her** devotees do *Bindu Tarpanā* (offerings).
- (ii) The worshippers do tarpaŋa in the Sarvānandamaya Chakra (Bindu). **She** is pleased with the same.
- (iii) She is happy with the special arghyabindus.
- (iv) The detailsof Bindu offerings can be found in Parasurama Kalpa Sūtra, Paramānanda Tantra and Lagu Stuti.
- (v) *Śree Chidānanda* streamlined the method of *bindu* offerings by the worshippers other than the main devotee.
- (vi) According to the saying; Binduricchu: Bindu also means the wise men and **She** is pleased by their offerings.

975.Poorvajā - पूर्वजा

- (i) One who is the first born.
- (ii) **She** is the first movement of consciousness towards creation, as *IcchaShakti*, also known as *Avyakta*. *Ahamasmi Prathamajā Rutasya* I am the first born of the truth says *Taitreeya Upanisad* (III-10-6).
- (iii) It can be said that **Sheis** the first creation or *Moola Prakruti* (the root nature).

976. Tripurāmbikā - त्रिपुराम्बिका

- (i) One who is in the form of TripurāDevee.
- (ii) *Tripurāmbikā* is the name of the deity of the eighth *chakra* of *Śree Chakra*. **She** is not different from **Her**.
- (iii) **She** creates the three states awaken, dream and deep sleep. **She** also creates the soul which enjoys these three states.
- (iv) She originates the Vāmā and other shaktis. Tantra sāstras mention that Vāmā, Jyeshtā and Roudhree shaktis take the male form, Brahma, Vişhnuand Rudra and their corresponding Devees, Bhāratee, Lakshmee andRudrani. They only take the form Icchā (desire), Gnana (knowledge) and Kriyā(action) shaktis and the three qualities Satva, Rajas and Tamas.
- (v) Sree Devee, who delivered them, shines in their combined form and

- the Shakti called Shāntā with the name Ambika. Vāmakeshvara Tantra and Prātānika Rahasya of Saptashatee describe these.
- (vi) They only are being worshipped in *Bindu*, in the eighth hall as *Kāmeshwaree*, *Vajreshwaree* and *Bagamālinee*. Again in the ninth hall as *Śree Devee* and in combined form as *Mahātripurasundaree*.

977.Dashamudrāsamārādhyā - दशमुद्रासमाराध्या

- (i) One who is well worshipped by ten *mudras* (signs or symbols of hands).
- (ii) Some schools say in worshipping method, in the Navāvarŋa Pooja, at the end of each pooja, a symbol has to be shown. Some other schools say, at the end of every pooja all the symbols have to be shown. The tenth symbol mentioned here is called as Trikanta. This has to be shown by those who are initiated with Shoḍasee mantra. (However, even those who are not initiated with Shoḍasee mantra can show this symbol by filling it with flowers and stabilising Śree Devee in Śree Chakra from their hearts). This Trikantā symbol is the combined form of all the symbols.
- (iii) In general to be known this has to be done using both the hands. Since the right side of the body indicates *Shiva* and the left side indicates *Śree Devee*, both the hands put together indicate the unison of *Shiva-Shakti*. The symbols shown in dance have relevant meanings. In the same way, these symbols also have characters and meanings. These are explained in *tantra sāstras* particularly *Tantra Rāja Tantram*, and *NityāShoḍasi Kārnavam*. But, these are to be learnt only through a proper teacher.
- (iv) If these symbols are correctly shown the presiding deities of the concerned halls get satisfied and permit the worshipper to move on to the next hall. Mudham – happiness, rādhi – to give or to create, hence it is Mudra. A mudrā is like an identity to be shown to the concerned deities that the worshipper is our person.
- (v) Depending on the doing method, mantra and tatva, these mudrās differ in meaning like Stoola (physical), sookshma (subtle) and para. They also have individual beeja letters.
- (vi) In poojas there are various mudrās viz., āvahanādhi (installation), nyāsa, to be done during fixing of vessels, bāna, nivedana (offering food) and voni(praying).
- (vii) All the mudras are to be shown in a secret way not in a public

place or when others are looking at.

978.Tripurāshreevashankaree - त्रिपुराश्रीवशन्करी

- (i) One who has attracted Tripurāshree Devee towards Her.
- (ii) The presiding deity of the Sarvārtha Sādaka Chakra, the fifth one in Śree Chakra is called as Tripurāshree. She is in that form.
- (iii) The philosophy of the fifth hall is *guroopasādanam* (reaching a proper teacher) i.e. to understand the philosophy of *Brahmam* to be taught by him. The learned worshippers of *Śreevidyā* do the *pooja* for the fifth hall twice, with the feeling to get self knowledge by the blessings of the teacher and that knowledge to be permanent with them. It is believed similar to the belief of *Āvahanti* sacrifice to have continuous teacher-student race.
- (iv) The names of all the presiding deities of all the halls have been mentioned in this Sahasranāma either explicitly or implicitly. It seems, Vasinee Devees reiterate and confirm again that only Śree Devee is in the form of all the presiding deities.

Number	Name	<i>Chakra</i> Number	Deity of Chakra
626	Tripurā	1	Tripurā
271	Ishvaree	2	Tripureshee
997	Shreemattripurasundaree	3	Tripurasundaree
970 .	Suvāsinee	4	Tripuravāsinee
978	Tripurāshreevashankaree	5	Tripurashree
455	Mālinee	6	Tripuramālinee
471	Siddheshvaree	7	Tripurasiddhā
976	Tripurāmbikā	8	Tripurāmbikā
234	Mahātripurasundaree	9	Mahātripurasundaree

979. Jnānamudrā - ज्ञानमुद्रा

- (i) One who is in the form of Gnānamudra (symbol of knowledge).
- (ii) This is called as *Chin mudra*. It has been told that *ŚreeDakshināmoorti* shows the *chin* sign and teaches the knowledge to *Sanaka* and others. Joining the ends of thumb and fore fingers of the right hand is called as *chin* sign.
- (iii) It can also be considered as **She** bestows happiness through knowledge. *Sāstras* say that those who have got the self knowledge

enjoy the bliss.

(iv) It can also be told that **She** hides both knowledge (part of *chit*) and bliss.

980.Jnānagamyā - ज्ञानगम्या

- (i) One who can be reached through knowledge.
- (ii) Though it has been mentioned in 113th name Bhāvanāgamyā and 119th name Bhaktigamyā, devotion and meditation lead to knowledge and **She** can be reached only through knowledge. In Śreemad Bhāgavatam (I-7-10) it has been mentioned that even after getting the knowledge devotion can be there the sages who enjoy in the soul, even if all the desires are removed they have devotion over gods without any reason;

Ātmārāmām Cha Munayo Nirkrantā Apyurukrame I Kuvantyahetukeem Bhaktimittham Bhotaguŋo Hari: II

(iii) Śreemad Bhagavad Geeta (X-10, 11) says;

Teshām Satatayuktānām Bajatām Preetipoorvakam I Dadāmi Buddhiyogam Tam Yena Māmuyayānti Te II Teshāmevānukampārthamahamagnānajam Tama: I Nāshyāmyātmabhāvastho Gnānadeepena Bhāsvatā II

Śreemad Bhagavad Geeta (IV-33) says;

Sarvam Karmākhilam Pārtha Gnane Parisamāpyate II

Śreemad Bhagavad Geeta (IV-39) says;

Gnanam Labdhvā Parām Shāntimachirenādhigachchati II Śreemad Bhagavad Geeta (VII-19) says;

Bahoonām Janmanāmante Gnanavānmām Prapadhyate II

(iv) Koorma Purāŋa says — the blemish-less form of Śree Devee can be reached only through knowledge;

Yattu Me Nishkalam Roopam Chinmātram Kevalam Shivam I Sarvopādhivinirmuktamanandamamrutam Param II Gnanenaikena Tallabhyam Kleshena Paramam Padam I Gnanameva Prapashyanto Māmeva Pravishanti II

981. Jnānajneyasvaroopinee - ज्ञानज्ञेयस्वरूपिणी

- (i) One who is in the form of knowledge and the object of knowledge.
- (ii) This can be compared to what is mentioned in Śreemad Bhagavad Geeta (XIII-17); Gnānam Gneyam Gnānagamyam Grudi Sarvasya Vishtitam I He, in the form of the knowledge, the knowable and the goal of knowledge, seated in the hearts of all.

- (iii) This is called as the object and the sight. (There is a book by name Drik Drishyam Vivekam, the author of which is not clearly known. Someone has mentioned that this is written by Śree Ādi Śaņkara).
- (iv) It can also be mentioned that **She** is reachable only through knowledge.

982. Yonimudrā - योनिमुद्रा

- (i) One who is in the form of Yoni Mudra.
- (ii) Out of the ten symbols mentioned earlier this is to be done in the ninth hall. Even at the end of every hall one has to bow with Yoni mudra. This is also told as the first mudra. The character and the results of this mudra can be read from the book called Sethu Bandam by Śree Bhāskara Rāya.
- (iii) It can also be considered that She gives happiness in Yoni.
- (iv) It can also be stated that **She** is in the form of *Bindu*, which is veiled behind *Yoni*.
- (v) Yoni is that part between anus and the genital organs in the body. Śree Bhāskararāyamentions that the use of this mudra is to remove mistakes in the mantra and must be learned from a proper teacher. (This mudra is done to get the mantras initiated, by controlling the breath with pressure).

983. Trikhandeshee - त्रिखण्डेशी

- (i) One who is the head of Trikhanda mudra.
- (ii) This is the tenth one of the *mudras* mentioned above. This is being used to stabilise Śree Devee in the Śree Chakra.
- (iii) It can also be said as that **She** is the presiding deity of the three halls of Śree Vidya.

984.Trigunā - त्रिगुणा

- (i) One who is endowed with the three qualities.
- (ii) The Vāyu Purāŋa says, "This Yogeshvari creates as well as destroys forms, She has many forms, many functions and many names, by function and by Her sport She is threefold in the world, hence She is called Triguŋā";

Yogeshvaree Shareerāni Karoti Vikaroti Cha I Nānākrutikriyā Roopa Nāma Vrutti: Sva Leelayā II

(iii) The VişhnuPurāna also says, "I admire that eternal energy, which is thy energy which is in all beings and in all souls, the basis of the

qualities";

Sarbhooteshu SarvātmanyāShaktiraparā Tava I Guŋāshrayā Namstasyai Shāshvatāyai Sureshvaree II

- (iv) In 139th name *Nirguṇā*, **She** was mentioned as without qualities. Depending on the qualities of the worshippers, **She** can be worshipped with or without qualities.
- (v) DeveePurāŋa explains in another way "As She has three steps, the three paths ofGanga, the three qualities, etc"; for it says, "Bali was bound by three steps, theGanga came from three places, heaven, etc., by the three qualities satva, rajas and tamas. She performs the functions of creation, preservation and destruction, hence She is called Triguŋā";

Padastribhir Balir Baddha: Svargādi Tripathāngatā I Utpatti Sthiti Nāshashacha Sattvādyais Triguŋochyate II

985.Ambā-अंबा

- (i) One who is the mother.
- (ii) **She** is the mother of the three qualities mentioned above. That is, these qualities originate from **Her**. This form is called in the *Tantras* as the soul of the *mantras* (*mantrajeeva*). The *Tantrarāja* says, "The three qualities are the cause of *tejas*, of the forms of *Shakti* and of the universe. The cause of these qualities is *Śree Devee*; that *samyuktva* (rightly) means the attainment of perpetual contemplation of the nature of that;

Tejesām Shaktimooteenām Prapanchasyāpikāraŋam I Guŋatrāyamameeshām cha Yatkāraŋamudāhrutam II Tat Svaroopānu sandhāna Siddhi: Samyaktvameeritam I Tan Mantraveeryamuddishtam mantranām Jeeva Ĕrita: II

(iii) Already we read many names in this Sahasranāma giving the meaning of mother; 1 - Shreemātā, 295 - Ambikā, 337 - Vidhātree, 457 - Mātā, 823 - Jananee, 826 - Prasavitree and 934 - Vishvamāta. She is the mother of the entire universe.

986.Trikonagā - त्रिकोणगा

- (i) One who resides in the Yoni chakra, which is in the form of a triangle.
- (ii) The innermost triangle of Śree Chakra is the Yoni chakra in a triangle form. **She** is in that form. This has been mentioned in Trishatee;

 Trikonaroopinee Shakti: Bindu Roopa: Para: Shiva: Smruta: I

Avnābhāva Sambandha: Tasmāt Bindu Trikoŋayo: II

(iii) It can also be told as – The second letter of *Panchadaseemantra* is in the form of a triangle - **She** is in that letter form. 21st name of *Trishatee* – *Ekāra Roopā* – may be referred.

987.Anaghā - अनघा

(i) One who is without any Agham (sorrow or sin).

988.Adbhutachāritrā - अद्भुतचारित्रा

- (i) One who has surprising stories (history).
- (ii) Many sports (stories) like killing of *Bhanḍāsurā*, blessings to Cupid, etc.
- (iii) It can also be taken that **She** protects all from the ill effects of earthquake and other similar dangers.

989. Vānchitārthapradāyinee - वाञ्छितार्थप्रदायिनी

- (i) One who bestows what was sought for by the devotees, in plenty.
- (ii) The devotees need not ask for, just thinking is enough. **She** bestows those things. This is clear from the usage of the word *Vānchita*.
- (iii) In *Trishatee*, in the names 43 *Epsitārtha Pradāyinee*, 144 *Kāmitārthadā* and 260 *Kānkshitārthatā* it has been commented that **She** bestows whatever asked for by the devotees both in this and the other worlds including the salvation.
- (iv) Unlike other gods, Śree Devee does not have varada (bestowing boons) mudra. No neėd for it. Śree Ādi Śaņkara, in his Soundaryalaharee 4thVerse mentions as Her Lotus feet itself bestows more than what is sought for, by the devotees;

Tvadanya: Pānibhyāṃ Abhayavarado Daivatagaŋa: Tvamekā Naivāsi Prakatita Varābheetyabhinayā I Bhayāt Trātum Dātum Phalamapi Cha Vānchāsamathikam Sharanye Lokānām Tava Hi Charaŋāveva Nipunou II

990.Abhyāsātishayajnātā - अभ्यासातिशयज्ञाता

- (i) One who can be recognised through frequent practice.
- (ii) According to the saying; Asoopte: Amrute: Kālam Nayet Vedānta Chintayā – Till going to sleep, even till death, the thought of Vedānta should continue. Continuously – without any gap – it has to be meditated that Brahmam and the self are one and the same. Its summary meaning is that once this meditation increases/ progresses, the knowledge about Śree Devee is obtained. The same

message is conveyed in *Brahma Sūtra* (IV-1-1) and *Kapila Sūtra*; *Āvruttirasakrudupateshāt*.

- (iii) We read the same message in BrahmānḍaPurāŋa also; Dhyānaika Drushyā Gnānānkee Vidyātmā Hrudayāspadā I Ātmaikyādvyaktimāyāti Chirānushtāna Gouravāt II
- (iv) InŚreemad Bhagavad Geeta(IX-22)Lord Śree Krişhŋahimself confirms;

Ananyāshchintayanto Mām Ye Janā: Paryupāsate I Teshām Nityābhiyuktānām Yogakshemam Vahāmyaham II

991.Shadadhvāteetaroopinee - षडध्वातीतरूपिणी

- (i) One who transcends the six modes of devotion.
- (ii) It is told that there are six methods of worshipping *Śree Devee* viz., Varŋa (race), Pada, Mantra, Kalā (art), Tatva and Bhuvana (world). 203rd name Sarvamayee may be referred.
 - a. Varnātvāis formed with the letters beginning from A till Ksha.
 - b. Padātvā is of words are group of letters.
 - c. Mantratvā is of mantra a group of words.
 - d. Kalātvāis of kalās abolition, etc.
 - e. Tatvādhvā is of tatvās tatvās are being mentioned differently in Sivāgamam, etc.
 - f. Bhuvātvā is of Bhuvanas (worlds).
- (iii) Out of the above, the first three are in the form of sounds and hence they are part of *Vimarshās* i.e. part of *Shaktis*. The other three are in *artha* (meaning) forms and hence they are part of brightness, i.e. part of *Shiva*. This has been mentioned in *Vāyaveeya Samhita* and *Viroopāksha Panchāshika*.
- (iv) While describing the imagination of Śree Chakra these are mentioned in Dakshināmoorti Samhitā (published by Tanjore Saraswatee Mahal 26thchapter). These are mentioned while detailing the be images to be deifyied in ŚreeChakra;

Padādhvā Chakrapatreshu Bhuvanādhvā Trisandhishu I Varŋādhvā Matrukāpeeţhe Sarvamantravijrumbhite II Shaţtrimshattatvabharitam Chakram Moolārŋaroopata: I Panchasimhāsanonnaddha: Kalādhvā Chakrashāsanāt II Navadhāchakrabharitām Tathāntyaparayā Yutām II Shoḍashārŋasvaroopā Cha Chakram Vyāpya Vijrumbhite II Mantradhveti Tadākhyāta: Neerajāyatalochane I

Evam Shaqadhvabharitam Śreechakram Parichintayet II

- (v) This has been explained still in detail in *Gnānārnava* (X chapter verses 89 to 98).
- (vi) Śree Padmapādāchariyar tells about the tatva examining to be'done by the teacher to his disciple before initiation, in Prapancha Sārā (VI chapter 119th verse). Still further in detail this has been described in Paramānanda Tantra 12thUllāsā, verses 170 to 177 and again in 15thUllāsā verses 98 to 100.
- (vii) Śree Raghunāta Mishrā wrote commentary for Chitkakana Chandrikā of Kālidāsā (published by Sampoorŋānanda Sanskrit University, Varanasi). He describes about these 6 atvās in the start of the 36th verse.
- (viii) She transcends all these 6 atvās.
- (ix) Worshipping of Shiva, Vişhŋu, Shakti, Sun, Gaŋapati and Kumāra (or Indu, which means Jainism) can be taken as six atvās. It has been mentioned that those who got his mind cleaned by these worships in the previous births, gets to worship Śree Devee in this birth. Hence it can be said as **She** transcends all these 6 atvās.

992.Avyājakaruŋāmoorti: - अव्याजकरुणामूर्ति:

- (i) One who has compassion without partiality.
- (ii) Avyāja means without gambling or deceit or partiality. **She** has so much compassion.
- (iii) In some other book, Avyāja has been used to mean interest on the loans. Hence this name is interpreted as **She** has compassion towards her devotees without any expectations.
- (iv) The compassion of Śree Devee has been mentioned in various names. Even in the meditation verse we read as AruŋāmKaruŋātarangitāksheem. In the meditation verse of Trishatee we read as AthishayaKaruŋām. These names may be referred —197 Sāndrakaruŋā, 326 Karuŋārasa Sāgarā and 581 Dayāmoorti:. These names in Trishatee are also worth noting 9 KaruŋāmrutaSāgarā, 151 Kaṭākshasyandikaruŋā and 153 Kārunya Vigraha.
- (v) All devotees have sung praises about the compassion of *Śree Devee*. For instance; *Jayati Karuŋā Kāsitaruŋā* Glory to *Śree Devee*, the compassionate one.

993.Ajnānadhvāntadeepikā - अज्ञानध्वान्तदीपिका

- (i) One who dispels the darkness of ignorance.
- (ii) As mentioned above, **She** is so compassionate to her devotes that **She** removes the darkness called ignorance around the beings and bestows them with well being. Once a light is lit, the darkness goes away. The light does its duty of encompassing brightness, immediately the darkness escapes. That is, once knowledge is lit, the ignorance runs away.
- (iii) In Śreemad Bhagavad Geeta (X 11) also we read as; Teshāmevānukampārthamahamagnānajam Tama: I Nāshayāmyātmabhāvastho Gnānadeepena Bhāsvatā II

994.Ābālagopaviditā - आबालगोपविदिता

- (i) One who is known even to children and cowherds.
- (ii) Even immature children and lay menwho do not have the thought of *Brahmam*, since they have their complete focus in managing the cattle, can recognise **Her**. In this context, managing the cattle should be taken as sub-character of any task. That is, it has to be taken as that those who have their complete focus only on their tasks, who do not think of *Brahmam*. In *Śree Rudram*, we read;

Uthainam Gopā Adrushannadrushannudahārya: II

(iii) The words in this name are interestingly split by the author; Who supports children and Brahma (and others) is called Bālagopa. One who is like children and as cowherd is called Bālagopa. In the above two definitions of Bālagopa, one indicates Shiva and the other the Krişhŋa incarnation (above Brahma, Vişhŋuand Rudra — these three are like his children or young boys). The second indicates lay men.

(iv) The same meaning is conveyed in *Soota Samhita* (I-8-36) – All beings recognize Him in the shape of the idea of, "I" (self). That is, *Śree Devee* in the inner self is recognised as 'I' (myself) instead of **Herself**;

Tām Aham Pratyaya Vyājāt Sarve Jānanti Jantava: II

(v) Is that Her respect is reduced among the people, since She is known to all? No, Her orders cannot be disobeyed by anybody, says the next name.

995.Sarvānullanghyashāsanā - सर्वानुल्लङ्घ्यशासना

(i) One whose commands cannot be disobeyed by anybody.

(ii) She is understood by learned and lay men as well. However, nobody can exploit the nearness and disobey Her orders. Even the three Gods Brahma, Vişhŋuand Rudra understandthe commands of Śree Devee just by her blinking of eye brows and execute the same. 24th verse of Soundaryalaharee conveys the same meaning -Brahma creates the universe, Vişhŋu protects it and Rudra destroys it. Shiva annihilates all these three as well as himself and finally, under thy order indicated by the movement of thy creepers-like brows, Sadāshiva approves the same;

Jagatsoote Dhātā Hariravati Rudra: Kshapayate Tirskurvannetat Svamapi VapurĔshwastirāyati I Sadā Poorŋa: Sarvam Tadidamanugruhnāti Cha Shiva Stavāgnā Mālambya Kshanachalitayor Bhroolatikayo: II

996.Shreechakrarājanilayā - श्रीचक्रराजनिलया

- (i) One who is abiding in the royal Śreechakra.
- (ii) She abides in Śree Chakra, in the form of Bindu, triangle, etc.
- (iii) Trishatee says that, "Śreechakra is the body of Shiva and Śree Devee". The meaning is that just as the soul resides in the body so they reside in the Śreechakra; Śreechakram Shivayor Vapu:.
- (iv) Since it is the greatest of all the chakras, it is called as Śree Chakram, Chakra Rājam and Śree Chakrarājam.

997.Shreematripurasundaree - श्रीमत्रिपुरसुन्दरी

- (i) One who is the consort of the great Tripura.
- (ii) The bodies of Brahma, Vişhŋuand Shiva are called as purās. The Paramashiva who has three purās as part of his body is called as Tripura. This has been mentioned in KālikāPurāŋaas, by the will of the pradhāna the body of Shiva become triple. Then the upper part became Brahma with five faces, four arms, and whose body had the colour of the pericarp of the lotus. His middle part became Viṣhŋu with the blue colour, having one face, four arms, bearing the conch, disc, club and lotus. The lower part became Rudra having five faces, four arms and the colour of a white cloud and the Moon as a crest jewel. As these three Puras are in him, he is called Tripura;

Pradhānecchā Vashācchambho: Shareeramabhavattridhā l Tatrordhva Bhāga: Sanjāta: Panchavaktrash Chaturbhuja: ll Padma Kesara Gorānga: Kāyo Brāhmo Maheshware l Tanmadhya Bhāgo Neelānga Ěkavaktrash Chaturbhuja:ll Shankha Chakra Kadā Padma Pāŋi: Kāya: Sa Vaishŋava: I Abhavattadhobhāge Panchavaktrash Chaturbhuja:II Sphaṭikābhramaya: Purair Shukla:Sa Kāyashchāndrashekhara: I Evam Tribhi: Purair Yogāt Tripura:Parama: Shiva: II

- (iii) **She** is *Śreemathi* (one with wealth), further **She** is *Tripurasundaree* or one with *Śree* (*Lakshmee*) and the consort of the above said *Tripura*.
- (iv) **She** is *Chakreshvaree*, the presiding deity of the 3rd hall. 978th name *Tripurāshreeva-shankaree* may also be referred.

998.Shree Shivā - श्री शिवा

- (i) One who is the blessed ŚreeShiva.
- (ii) **She** is *Shivai* with *Śree* (wealth). Since **She** is the sacred consort of *Shiva* and since **She** is an integral part of *Shiva*, **She** got the name as *Shiva*. Hence whatever meaning applicable to *Shiva* is applicable to **Her** also. The verses like; *Yā Te Rudra Shivā Tanooraghorāpā-pakāshinee* in *Śree Rudram* may be refereed.
- (iii) 53rd name Shivāmay also be referred.
- (iv) She is called as Nimesha Roopā in MahāShoḍa Nyāsā (Prapancha Nyāsa).
- (v) Śree Ādi Śaņkara in his commentary of VişhŋuSahasranāmam for the 27th name – Shivā mentions;

Since he is pure and not influenced by the three qualities, he is called as *Shiva.Nārāyaŋopanishad*advises the integrated form, *Vişhŋu* only is being worshipped as;

Shivā; Nistraiguŋyatayā Shuddhatvāt Shiva: I "Sa Brahma Sa Shiva:" Ityabhedopadeshāt Shivādināmabhi: Harireva Stooyate II

999.Shivashaktyaikyaroopinee - शिवशक्त्यैक्यरूपिणी

- (i) One who is the unison of Shiva and Shakti.
- (ii) She embodies the union of Shiva and Shakti.
- (iii) She is the universal absolute and cannot be considered as individual Shiva or Shakti forms must be considered in the integrated unison form. Many an example can be given in this regard light and illumination, word and its meaning, Sun and heat, Moon and coolness, till and oil, match box and fire, etc.;

Bhāvakasyoshnateveyam Bhāskarasyeva Dheedhiti: I Chandrasya Chandrikeveyam Shivasya Sahajā Shivā II Shivechayā ParāShakti: Shivatatvaikatām Gatā I Tata: Parisphuratyādou Sarge Tailam Tilādiva II

(iv) Here "union" means the supreme equality, the being of absoluteunity without any differences. The Saura Samhita says, "The Shakti, which is separate from Brahmam is not different from Brahmam itself. Such being the case it is only called Shakti (as separate) by the ignorant. It is impossible to distinguish the difference, between the Shakti and the possessor of Shakti";

Brahmaŋobhinna Shaktistu Brahmaiva Khalu Nāparā I Tathā Sati Vruthā Proktam Shaktirityavivekbhi: II ShaktiShaktimator Vidvan Bhedābhetastu Durghata: II

(v) In Vāsishţa Rāmāyana, also it is mentioned as, "as there is only one movement of air, only one odyāna Peeţa (in the world), and only one manifested Chitshakti, also there is only one union (of Shivaand Shakti).

Yathaikam Pavanaspanda Meka Moushnyāna Lou Yathā I Chinmātram Spanda Shaktishcha Tathavaikātma Sarvadā II

(vi) We read the same message in Tripuropanishad also;

Bhaga: Shaktir Bhagavān Kāma Esha Ubhā Dātārāviha Soubhagānām I Sama Pradhānou Samasttvour Samotayo: Samshaktrarājarā Vishvayoni: II

- (vii) The commentaries for *Soundaryalaharee* (34th verse) mentions that there are five different characteristics for *Shiva-Shakti*. They are;
 - a. Equality in worshipping with *chakra*, etc.,— *Atishţāna Sāmyam* (quality in installation)
 - Equality in tasks like creation, protection, etc., Anushtānā Sāmyam (quality of tasks)
 - c. Equality in actions like dance, etc., Avastāna Sāmyam (quality of actions)
 - d. Equality in names like Shivā-Shiva, Bhairavee-Bhairava, etc., -Nāma Sāmyam (quality of names)
 - e. Equality in Red colour (this has originated from white), three eyes, crescent Moon, etc., Roopa Sāmyam (quality of form)
 Shareeram Tvam Shambho: Shashimihira Vakshoruh Yugam
 Tavātmānam Manye Bhagavati Navātmāna Managham I
 Ata: Shesha: Shesheetyayam Ubhayasādhāranatayā
 Sthita: Sambandho Vām Samarasa parānanda Parayo: II

(viii) In Śree Chakra, Her form is the union of Shiva Chakra and Shakti Chakra. In Śree Chakra the upward four chakras are Shiva

- Chakrasand downward five chakras are Shakti Chakras. This has been described in the 11th verse of Soundaryalaharee (Chaturbhi: Śreekantai:..). The commentary may be referred for further details.
- (ix) It can be noted that *Trishatee* describes in details about the formation of *Śree Chakra* and its parts which are integrated and mingled with each other.
- (x) It can also be construed that **She** is in the form of *Hamsa mantra*, which indicates the union of *Shiva-Shakti*, for in this *mantra* is declared that union of *Shiva-Shakti*. This *mantra* has the inner meaning of the *Mahāvākyās*. This has been cryptically indicated in *Soota Samhita*, (IV-7-2) "*Shakti* of *Shiva* is said to be the end of the syllable *Sā* and end of that *ha*, which is called *Beeja*. The *Beeja* is the *Vidyāshakti*. That itself is *Shiva*. Therefore this supreme *mantra* is said to signify *Shiva* as well as *Shakti*";

Shāntāntam Shaktrasyoktā Tadantam Bheejamuchyate I VidyāShaktibhavedbheejam Shiva Eva Na Chānyathā II Tenāyam Paramo Mantra: Shiva Shakyātmaka: Smrta: II

(xi) The *Viroopāksha Panchāsikā* (verses 27 and 28) says **She** is the collective form of the five *Shaktis* (*Dhoomāvatee* and other 4) of *Shiva*. The list of their names, action, place, etc., goes as below;

Name	Action	Place
Dhoomāvatee	Tirodānam – veiling	Earth
Bhāsvati	Revealing	Fire
Spanda	Kshopana - Stimulation	Air
Vibhvee	Vyāpakam – pervading	Ether
Hlādā	Pushți – nourishing	Water

(xii) ŚreeKānchiKāmakoţiParamāchārya's talk in this regard is (The book Deivathin Kural, 6th Volume, Pages 690);

Śreevidyā does the role of merging non-duality and duality themselves as non-dual. It says that *Shiva* (who is so peaceful and not known to the second) and *Shakti* (who is the cause of duality) are unified without being able to be split.

(xiii) Before ending this Sahasranāma with the name Lalitāmbikā, this name Shivashaktyaikyaroopiŋee, is a befitting last but one.

1000.Lalitāmbikā-ललिताम्बिका

- (i) One who is a beautiful mother called Lalitā.
- (ii) This is the end of 1000 names. In some other schools we read more than 1000 names. However in this book we have exactly 1000 names.
- (iii) The message of a book has to be decided with 6 characters viz., commencement, conclusion (summing up), explanatory remarks, communicating quiet a new things, practice and strength. In this book, in the first three names, Vasinee Devees tell us that Śree Devee does the three tasks of creation, protection and destruction. They themselves say in other names that Śree Devee does the other two tasks of complete dissolution and re-creation which are the cause of bondage and salvation. In some other places, the first three tasks are again reiterated. For instance 264 Srushţikartree, 266 Goptree and 268 Samhāriŋee. After advising the state of Brahmam without any qualities and secret of Śree Chakra, now they advise what are not available with other gods and what is special of Śree Devee and the great name of Śree Devee.
- (iv) Parameshwara, gave the initiation as Pittā (Tamil word which means lunatic), for the devotee who wanted to sing prayers on him. We read in the Poorva(first) part itself that Śree Devee ordered Vasinee Devees to sing about Her— this can be reminded now. Śree Devee ordered Vasinee Devees with the intention of doing good to the devotees and since they—
 - · Are Vāg (speech) Devees,
 - Have great oratory competency with the blessings of Sree Devee,
 - Have been appointed by Śree Devee to bestow speaking capability to others,
 - Know the secret of the chakra of Sree Devee and
 - Have passion towards the names, which are in the form of mantras, of Śree Devee.

She has cryptically indicated that the above characters should be in this *Sahasranāma*. That is, this *Sahasranāma*, should cover the secret of the *chakra* and other *mantras*. The message is that this should be understandable by those who read with interest and their oratory

competency should improve. According to the saying; Kurudhvam Ankitam Stotram - it should be the flagship (ankitam) verse about Śree Devee. Keeping the primary name as the last one is called ankitam. Śree Devee has countless names, but Lalitā is an important one. Hence as a befitting finale, Vasinee Devees have kept this name at the end. Though She is of the form of Brahmam, devotees can easily access Her as a mother. As it started with the name Śreemātā (mother) at the end also Vāg Devees mentionHer as Ambikā (mother).

(v) This Sahasranāma advises Brahmam. Hence it is a secret. Each name has many a meaning. There is no duplication of names. There are no meaningless words like Cha, Vai, etc. All the names begin with one of the 32 blemish-less letters. It includes mantras. It mentions about the secret of Śree Chakra. It has all the six characters mentioned in 927th name – Stotrapriya. On account of all these reasons, those who heard this for the first time in the assembly of Śree Devee, they were much surprised.

[The footnote of the book by Śree R AnandaKrişhŋa Sastry in English (page 28) is worth noting here;

"The science showing the potency and virtues of the letters says that the selected 32 letters for the beginning Sahasranāma are good and the rejected 19 letters are bad. This indicates according to Nrsimha, the author of the Paribhāshā, that the compiler of this hymn had great responsibility in selecting auspicious letters for the beginning of the 1000 names of this collection].

- (vi) Since **She** is the mother of the entire universe, **She** is *Ambika*. Since **She** is also *Lalitā*, **She** is called as *Lalitāmbika*.
- (vii) Since **She** is always playing (in 648th name *Leelākluptabrahmaŋḍa-maŋḍalā* it was mentioned that the tasks like creation, etc., are themselves like sports for **Her**), **She** is called as *Lalitā*.

Padma Purāŋa says; Lokānateetya Lalate Lalitā Tena Sochyate II — in this context the word Lokā indicates rays or presiding deities. Controlling all of them, Śree Devee occupies the place Bindu with a unexplainable lustre. Hence the name Lalita.

(viii) Any imagination that gives happiness to the mind can be indicated by the word *Lalitām*. Wise men say that these eight constitute *Lalitām* - brightness, origination, sweetness, depth, stability, energy, flattering and magnanimity;

Shobhā Vilāso Madhuryam Gāmbheeryam Sthairya Tejasee I Lālityam Chatathoudāryamityashṭou Pourushāguṇā: II

- (ix) It is so famous in Kāma Sāstra that softness and eroticism are Lalitām. She is great in eroticism and compassion as well.
- (x) Since She has all these qualities, She is called asicalita.
- (xi) Further, wise men say, everything depending on **Her** is *Lalitām* and hence this name is very much apt for **Her** everything with you like nine divine services, sugarcane bow, flowers as arrows, etc., are *Lalitām*;

Laliteti Nāma Yuktam Tava Kila Divyā navāvrutaya: I Dhanuraikshavamastrānyapi Kusumāni Tathākilam Lalitām II

- (xii) In Shabdārnavam, it has been mentioned that Lalitā means beautiful.
- (xiii) According to *Padma Purāŋa*, **She** is the deity worshipped in *Prayāga*.
- (xiv) There is a temple for *Lalitā* in Tirumeeyachchoor. In the beginning of this book, the description of the specialties of this book may be referred.
- (xv) At the end of this name 'Om' has to be pronounced.

Thus ends the elevent Kalā called Dhārinee.

Thus chanting all the 1000 names again the *Shadanga* (six organs) *nyāsa*, chanting of meditation verse and *Pancha-pooja* (five-poojas) are to be done. Then this chanting itself has to be dedicated to *Śree Devee*. Then it has to be prayed to get the fruits of this *mantra*. There ends the 182½ verses as chant by *Vasinee* and other *Vāg Devees*.

Thus ends the second chapter of BrahmānḍaPurāŋa in the form of dialogue between Śree Hayagreeva and sage Agasthya.

Śree Lalitā Sahasranāmam

<u>Uttara Bhāga (End part)</u> <u>Phalaśruti (The fruits)</u>

Section 12: Kshamā Kalā

The results that can be obtained or results of chanting this Sahasranāma are described in the below verses.

Ityetannāmasāhasram Khathitam Te Ghaţodbhava I

- (i) Thus this Sahasranāma was told to you Oh Agastya!
- (ii) This sentence if read in conjunction with what *Śree Hayagreeva* said "I told you as told by *Vāgdevees*" in the previous chapter. The word *Nāmasāhasram* is repeated many a time this repetition reiterates that this hymn has exactly 1000 names, not even one more or less.

2. Rahasyānām Rahasyam Cha Lalitāpreetidāyakam I Anena Sadrusham Stotram Na Bhootam Na Bhavishyati II

- (i) These 1000 names are secret of the secrets and are very dear to ŚreeLalitā Devee. Hence this type of hymn has never existed in the past or neither will exist in the future.
- (ii) The following verses describe some of the specialties of this hymn. In the same way various benefits of chanting this are also explained.
- (iii) Since this has to be read only with Nyāsa, japa, etc., and also since it contains the meanings of lot of mantras, it has to be treated as most secret.
- (iv) Two special characters viz., secret and most dear to *Śree Devee* are mentioned in this verse. These will be reiterated in the following verses again and again.

3. Sarvarogaprashamanam Sarvasampatpravardhanam I Sarvāpamrutyushamanam Kālamrutyunivāranam II

- (i) This cures all diseases and helps in creating all types of wealth. It prevents all accidental deaths and is an antidote to untimely death.
- (ii) To start with it cures all the diseases resulting in a healthy life. Poverty is also considered as a disease and it removes it by bestowing all wealth.
- (iii) The word Apamrutyu means untimely death due to accident, snake bite, forest animals, etc. One result is, this avoids such deaths. Kālamrutyu indicates the whole life defined for a person. That is, it

mentioned life. How can this be long gives Kālamrutyunivāranam? Who can prevent the death at the end of the life? Prevention of death does not mean to evade death. The 100 years lifetime mentioned in Vedas is called long life and death at the end of it is indicated as Kālamrutyu. Further according to Vedāntas death is for the body and not for the soul. Death after living a complete life and not undergoing rebirth, etc., can be considered as kālamrutyunivāranam (protecting from regular death also).

- (iv) Śree G.V. Ganesaiyer explains the words apamrutyu and kālamrutyu in an interesting manner as below. If a lamp having oil and wicketis puts off itself, it is equivalent to kālamrutyu. If the same lamp is put off by wind even when it has adequate oil and wicket, then it can be equated to apamrutyu.
- (v) The word sarva appears in the first three parts of this verse. It is considered with the meaning 'all'. The same can be considered to 'mean to all' or 'belonging to all'. This is also an apt meaning only. That is, it implies - all diseases or diseases of all.

Sarva jwarārtishamanam Deergāyushyapradayakam I Putrapradamaputrānām Purushārthapradayakam II

- (i) It is a cure for the sufferings from all types of fever. It gives rise to long life. It bestows the issueless with child. *Purushārtham* that is, it gives the salvation, which is greatest need among all.
- (ii) In the previous verse it was mentioned as all types of diseases. Now the fever is separately mentioned. This implies that fever is a special type or an important disease. Further since there are many types of fevers, it has to be mentioned as all fevers.
- (iii) Not only is this later in the 24th verse, the chanting method of this Sahasranāma, for getting rid of a fever is again described. In that verse, the word *jwarārtthi*, which indicates all sufferings like headache, etc., on account fever is separately mentioned.
- (iv) Long life mentioned here is 100 years as mentioned in *Vedas*. Chanting of this *Sahasranāma* will bestow long life. If that has to be given, isn't that the obstructing diseases have to be wiped off?
- (v) Since long life does not specifically mention any number, it can further extend beyond 100 years as a result of this Sahasranāma.
- (vi) Those who chant without any specific expectation or wish will get

the salvation. This has been reiterated in all hymns describing worshipping of $\acute{S}ree\ Devee$ — this stresses that only in the last birth, one will get interest in worshipping $\acute{S}ree\ Devee$.

Idham Visheshāchreedevya: Stotram Preetividhayakam I Japennityam Prāyatnena Lalitopāstitatpara: II

- (i) This special prayer of *Śree Devee* has to be chant by the devotees with full focus, concentration and interest and with an aim to please **Her**, after worshipping **Her**.
- (ii) The word *Visheshāt* mentioned in this verse indicates some of the special characteristics of this hymn. Especially giving great fruits is its one specialty. That too, *Śree Ādi Śaņkara* mentions two characters; *Sakalapurushārttha Sādhanam Sukhasampādyam, Alpaprayāsam* with least effort most benefit is reaped.
- (iii) Lalitāpreetividhāyakam the hymn which gives limitless enjoyment to Śree Devee. Earlier in 2nd verse it was mentioned as Lalitāpreetidhāyakam. Further again this will be stressed.
- (iv) It is often indicated that the happiness got by *Śree Devee*, from this *Sahasranāma* is not got by her from any other hymn or worship.
- (v) According to Karma Kānda, depending on the strength of the actions the results will also vary. Meemāmsā argues that there are variations even in heaven. There are no such partialities/ variations in this Sahasranāma. It is the most befitting character "very less effort leading to maximum result".
- (vi) If the statement that "if the effort is more then the result will also be proportionately higher" is considered to be true, then more effort than chanting of this Sahasranāmā may lead to higher fruits. The specialty of this verse is that it says "that is not the case"

6. Prāta: Snatwā Vidhānena Sandhyakarma Samāpya Cha I Poojāgruham Tato Gatvā Chakrarājam Samarchayet II

- (i) After taking bath in the morning, finishing the oblations like Sandhyāvandanam, etc., according to the individual's tradition, the prayer room has to be entered and worship to the Śree Chakra has to be done first.
- (ii) The summary is bathing and Sandhyāvandanam have to be done according to tradition/ practice (vidhānena). For the tri-castes two Sandhyāvandanamsare prescribed Vaidheeka and Tāntreeka. For others only the latter.

- (iii) Entering the prayer room is one of the actions part of worshipping Śree Chakra. Samarchayet – i.e. Samyak + Archayet – Archana has to be done in a proper way. It is also acceptable, if it is done by others, but only when it is not possible by self.
- Vidyām Japetsahasram Vā Trishatam Shatameva Vā I Rahasya Nāmasāhasramidam Pashchāt Patennara:II
- (i) *Śree Devee'smantra* has to be chant 1000 or 300 or 100 times, and then this *Sahasranāma* should be read.
- (ii) The word Vidyām means mantra that is, Panchadashee or Shodasheemantra.
- (iii) Whether it is 1000 or 300 or 100 times, 8 times have to be added in chanting.
- (iv) The word *Pashchāt* means 'later'. That is after chanting this hymn and before offering flowers that is to be done in between these two. This rule is applicable only when all these three are done chanting of *mantra*, reading this hymn and offering of flowers. If only the reading of this hymn is done, it is not applicable.
- 8. Janmamadhye Sakruchchāpi Ya Yetatpaṭhathesooudhee: I Tasya Puŋyaphalam Vakshye Srunutvam Kumbhasambhava II
- (i) Oh, sage Agastra! Please hear the results of reading this hymn in the middle of his life even once by devotees.
- (ii) Śree Hayagreevā insists to hear in an attentive manner, since if these are going to be results for reading once in the life time, what would be results for regular reader of this hymn.
- 9. Gangādisarvateertheshu Ya: Snāyātkoţijanmasu I Koţi Lingapratishtām Cha Ya: Kuryādh Avimuktake II
- Kurukshethre Tu Yo Dadhyātkoţivāram Ravigrahe I Koţim Sournabhārānām Srotreyeshu Dwijanmasu II
- 11. Ya:Koţim Hayamedhānām Āharedgāngarodhase I Ācharethkoopa Koţiryo Nirjale Marubhootale II
- 12. Durbhikshe Ya: Pratidinam Koṭibrāhmanabhojanam I SraddhayāParayā Kuryāt Sahasraparivatsarān II
- 13. Thatpuŋyam Koṭiguŋitam Labhetpuŋya Manuthamam I Rahasya Nāma Sāhasre Nāmnāpyekasya Keerthanāth II
- (i) If a devotee chants even one name out of these 1000, he gets crore times the benefits of doing all the actions mentioned below:
 - a. Taking bath in sacred rivers like Ganges and others for one crore

births

- b. Consecrating one crore *Shivalingas* in Benaras, which is called as *Avimukta* place.
- c. Giving one crore bhāra (a weighing measure detailed below) of gold ornaments to Brahmins who have learntVedas, one crore times in Kurukshetra, during solar eclipse
- d. Performing one crore Ashwamedha sacrifices in the shores of the Ganges.
- e. Digging one crore wells with water in the deserts.
- f. Feeding one crore Brahmins daily during the time of famine.
- (ii) Since it is mentioned as Ganges and other (all) holy waters, it includes all holy lakes/ tanks also. Again since it was mentioned as Ganges and other rivers, it includes all the holy rivers in all the three worlds.
- (iii) The result of taking bath in the holy rivers daily in one crore births.
- (iv) Avimuktam is another name for Banares. It has been mentioned that in Banares, there are four holy places viz., Kāsi, Vāranāsi, Avimuktam and Antargruham inside one another like five sheaths. Among these Antargruham is the most holy, innermost and sacred place. This is really the body of Paramashiva.
- (v) The word Avi means sins. Linga purāŋa says that since the sins are removed and Paramashiva himself dwells there, that place is called Avimuktam. By inserting the letter ka we get Avimuktakam. This word indicates unidentified Antargruham. Hence it refers the most holy virtual mānastalam.
- (vi) Kurukshetra is the place where the Mahābhāratā battle did happen. This is also indicated as place of Dharma (righteousness). Hence the results of the action of given away things is much more than the same action in other places.
- (vii) The virtue that is got by the giver is equal to the sin got by the receiver. Hence he has to do adequate expiation to remove the sin. But, it has been mentioned that if he receives anything in *Kurukshetra*, there is no expiation for this and hence the giver gets limitless virtue.
- (viii) Cows, earth and the knowledge are said to be the great things that can be given away. These three can be attained through gold and hence giving away gold is said to be the greatest one.

- (ix) Here is the calculation for one *bhārā* (of gold mentioned above) 100 *palam* equal 1 *tulām* and 20 *tulāms* equal one *bhāra*. That is one *bhārā* equal 2000 *palams* (approximately equal to 70 kilograms).
- (x) It has been mentioned that we have to give away to *srotrias*. *Brahmavaivartta Purāŋa* defines *srotria* with three characteristics viz., birth, *Upanayanam* (the sacred thread is first worn) and knowledge.
- (xi) Ashwamedha sacrifice is said to be the greatest of all sacrifices. It removes the sins in toto. The virtue got by performing one crore Ashwamedha sacrifices in the banks of river Ganges with great purohits is mentioned here.
- (xii) The gist of this verse is that by just chanting one name out of 1000, a devotee gets one crore times the results of all the above summed up.
- (xiii) Repeatedly mentioning the numbers crore, thousand etc., is just to indicate that it is infinite or countless.

Rahasyanāmasāhasre Nāmaikamapi Ya: Patet I Tasya Pāpāni Nashyanti Mahāntyapi Na Samshaya: II

7

- (i) Even if one among the thousand secret names is chant, all the sins committed by the devotee would be destroyed there is no doubt about it.
- (ii) The earlier verses talked about the virtues and this verse talks about destruction of sins.
- (iii) By the word *Mahāntyapi*, even very great sins are indicated. In that case, is there no need to separately talk about ordinary sins.

15. Nityakarmānushtānannishiddhakaraŋādhapi l Yatpāpam Jāyate Pumsām Tatsarvam Nashyatidhruvam II

- (i) The sins caused by the very bad act of not doing the ordained daily sacred routines and the sins caused by doing objected actions, would go away and all the sins would be destroyed speedily.
- (ii) If the ordained actions are not done at the appropriate time sins will accrue. This depends on the race/ caste one follows.
- (iii) The daily routines will also include the special occasions like New Moon Day, the eclipse time, etc.
- (iv) By the word *druvam*, it has been indicated that no other expiation is needed. Just chanting of one name will do.

(v) In addition to these two types of sins, there is a third type – noncontrol of organs. This is the root cause of the other two types and hence not been mentioned explicitly.

16. Bahunātrakimuktena Srunutvam Kumbhasambhava I

- (i) Why to talk too much? Oh Agastya! Hear what I say. Ātraika Namno YāShakti: Pātakānām Nivarttane I Tannivartyam Agam Kartum Nālam Lokachchadurdasha II
- (ii) The capability of removing the sins by chanting one name from this hymn is that much —that as many sins cannot be done by fourteen worlds.
- (iii) All the living beings in all the fourteen worlds cannot do as many sins, which cannot be removed by the single name from this hymn.

17. Yastyaktvā Nāmasāhasram Pāpahānimabheepsati I Sa Hi Sheetanivrtyarttam Himashailam Nishevate II

- (i) If a person is desirous of getting rid of the sins, but hates to chant this hymn, it is like going to Himalayas to avoid cold.
- (ii) If a worshipper of Śreevidyā, does not reach to nāmasangeertanam for expiation but tries some other methods, he gets one more sin. That is, with any other expiation methods, the sins cannot be got destroyed.

18. Bhakto Ya: Keertyan Nityam Idam Nāmasāhasrakam I Tasmai ŚreeLalitā Devee Preetābheeshtam Prāyachati II

- (i) Devotees, who sing these thousand names daily, would be blessed and their wishes fulfilled by very much pleased *Śree Devee*.
- (ii) That is the reason it was earlier mentioned as Śreedevyā: Preeti Vidāyakam. That is the chanting of this hymn has to be done by the devotees on a daily basis. Chanting of the complete hymn has to be done till the life time. It has been mentioned that this has to be added to the daily chore of actions like early morning bath, etc.
- (iii) Since it has been repeately mentioned as Nāmasāhasrakam, it implies the entire 1000 names in toto. The word Nityam indicates daily as well as till the life time.

19. Akeertayennidam Stotram Kathambhakto Bhavishyati I

- (i) How can one become a devotee without chanting this hymn? The implied meaning is that he cannot.
- (ii) For a worshipping devotee, only the happiness of the presiding deity is important. Since that happiness is reached by chanting of

this hymn, it becomes important for him.

(iii) In ŚreemadBhagavad Geeta, ŚreeKrişhŋa says that there are four types of devotees - "Ārtto Jignāsu: Arttārttee Gnānee".

Ārtto is – one who is suffering from sorrows on account of sinful actions. Jignāsu: is – one who wants to get knowledge. Since he does not have any interest in anything he get his mind purified by chanting this Sahasranāmā and gets knowledge.

Arttarttee is - one who likes things. The chanting of this hymn is capable of giving more things and happiness than what is sought for.

Gnānee is — one who has reached the knowledge of *Brahmam*. He does devotion and chanting of this hymn just to show this world.

In all these four types, chanting of this hymn is necessary for the devotees.

- 20. Nityam Sankeerttanāshakta: Keerttayet Puŋyavāsare I Sankrantou Vishuvechaiva Svajanmatritaye Ayane II Navamyām Vā Chaturdashyam Sitāyām Sukravāsare II
- (i) People who cannot sing it daily should chant it on the special occasions, viz., first day of every month, first of the New Year and the three birthdays, on ninth and/ or on fourteenth days or Fridays of the waxing moon, and on the full Moon day - singing this hymn is very special.
- (ii) Special days include Arddhodayam, Mahodayam and the below detailed days.
- (iii) Vishu means the first day of the months Chaitra and Tula.
- (iv) Three birth days include self, spouse's and son's.

Or the three days - self birth day, the initiation day and the day of poornābhishekam.

Or the three days - self birth day, the previous and the next days.

Or the three days - self birth day, the 10th and the 19th stars (janmānujanmam).

- (v) Ayane means the first day of the Kataka and Makara months.
- (vi) It can be construed that the word Navamyām Vā (ninth day) includes the eight day also.
- 21. Keertyen Nāmasāhasram Pourŋamāsyām Viseshata:
- (i) The chanting of this hymn has to be done especially on the full Moon days.
- (ii) If the days, stars, etc., mentioned so far fall on the same day, it is

- there is no such usage in *Parasurama Kalpasūtra*. But it is said that it has been subtly indicated. It can be construed as that this has been mentioned in some other *kalpasūtras*.
- (vi) This and other usages detailed in the following verses can be done only by those who do their daily chores regularly. It can be for self or for others. The method of this usage has been detailed in the original commentary book.

24. Jwarārttam Shirasi Sprushtvā Patennāma Sahasrakam I Tatkshnāth Prashamam Yāti Shirastodo Jvaropi Cha II

- (i) If one has fever, if the other person touches his head and chants this hymn names, the fever and the consequent headache would descend away immediately.
- (ii) This usage is also explained in detail. The first part of this hymn has to be read, the 1000 names has to be read with a hand on the diseased person and again after removing the hand this last part has to be read.
- (iii) If a person is attacked with fever, he himself can also chant this hymn by having his own hand on his head. Any number of times this can be chant, till the fever is cured.

25. Sarvavyādhi Nivrutyartham Sprushtvā Bhasma Japedidam I Tadbhasmadhāranādeva Nashyanti Vyādhaya: Kshanāt II

(i) For getting rid of all diseases this has to be chant by touching the holy ash. And by smearing that ash on the body all diseases would immediately be cured.

26. Jalam Samantrya Kumbhastham Nāmasahasrathomune I Abhishinched Grahagrastān Grahā Nashyanti Tatkshanāt II

- (i) Oh Agastya! Storing the water in a pot and chanting this hymn, and anointing the person affected by any planet with that water would remove all problems created by planets.
- (ii) The word planets imply the planets that are in affecting positions, the sinful planets and evil beings.

27. Sudhāsāgaramadhyastham Dhyatva Śreelalitāmbikām I Ya: Patennāmasāhasram Visham Tasya Vinashyati II

- (i) Meditating on *Śree Devee* as **She** is in the ocean of nectar and chanting this hymn will remove any effect of poison.
- (ii) 61st name Sudhāsāgaramadhyasthā may be referred.
- 28. Vandhyānām Putralābhāya Nāmasāhasramantritam I

Navaneetham Pradadhyattu Puthralābho Bhaveddhruvam II

- (i) For blessing with a male issue, for those who do not have, chant this hymn and make them eat the butter offered *Śree Devee*. By this they will be blessed with a son soon.
- (ii) The word *Vandhyā* indicates four types of issueless ladies one who has not conceived at all, one who got a baby and it has died, one who has got only girl children and one who has got a single child. All these type of ladies will get the baby of their choice.
- (iii) Putralābhāya means not necessarily male child, but any child.
- (iv) If the issueless lady herself is a worshipper, she can do this usage for herself.
- (v) The word dhruvam stresses that it is definite to have a child.
- 29. Devyā: Pāshena Sambaddhāmākrushtāmangushena Cha I Dhyātvābheeshtām Striyam Ratrou Japennāmasahasrakam II
- 30. Āyāti Svasameepam Sā Yadhyapyanta:puram Gatā I
- (i) If a worshipper chants this hymn in the night with a lady of his liking, as binding with a noose and attracted by a goad, then she will come near him, even she is in the queen's wing of a palace.
- (ii) The queen's wing, in a palace, is a secluded place, where men are not allowed. Even if the lady is in that place, by the attraction of this hymn, she will come out and reach the worshipper.
- 31. Rajākarshana Kāmaschedrājā Vasathadingmukha: I Triratram Ya: PatedetachchreeDevee Dhyāna Tatpara: II
- 32. Sa Rājā Pāravashyena Turangam Vā Matangajam l Āruhyāth Nikatam Dāsavat Prānipatyacha l Tasmai Rājyam Cha Koshamcha Dadyādeva Vasam Gata: II
- (i) If a worshipper wants to attract a king, he can face the palace of the king, and chant this hymn for three days, meditating on Śree Devee. Definitely then the king would be under the control of the worshipper. He would ride a horse or elephant, come near the worshipper and would salute and serve him as a slave. He would even offer his country or a state of his country or a treasure.
- (ii) Rājāvasathadingmukha: the direction in which the king resides from the dwelling place of the worshipper.
- (iii) Trirātram to be chant for three nights and days continuously.

There is no limit on number of times.

33. Rahasyanāma Sāhasram Ya: Keertayati Nityasha: I Tan Mukhāloka Matrena Muhyellokatrāyam Mune II

- (i) Oh sage! The three worlds immediately faint, as soon as the face of a person, who chants this secret hymn daily, is seen.
- (ii) It need not be the aim of the worshipper that all the worlds be attracted to him. Even then, if he is regularly chanting this hymn, this fruit will automatically be reaped.

34. Yastvidam Nāmasāhasram Sakrutpatati Bhaktimān I Tasya Ya Shatrava: Theshām Nihantā SharabhEshwara: II

- (i) The enemies of the devotee, who reads this hymn once, would be killed by arrows by *Sharabheshwarar*.
- (ii) Sakrut means once. The word Nityacha: mentioned in the previous verse should be read with this and has to be considered as once daily.
- (iii) Sharabheshwarar is one of the incarnations of Shiva. Linga Purāŋa, KālikāPurāŋa, etc., say that when ŚreeViṣhŋu took the incarnation of Narasimha and killed the demon Hiranyakasipu. Even after this his anger did not subside and he was about to destroy the entire world. At that time Shiva took the incarnation of Sharabheshwarar and controlled Narasimha. Narasimha is a combined form of man and lion. In the same manner Sharabheshwarar is a combined form of man, lion and a bird.
- (iv) Āmnāya worship is a part at the end of Śreechakranāvāvarŋa worship. In general it is a practice that this is done in a group in an abridged form with all the mantras in it. For those who are initiated with Panchadasheemantra, 4 Āmnāya worships and for those who are initiated with complete Shodashee worship, 6 Āmnāya worships are prescribed. Four for the 4 directions East, South, West and North. In addition above and below are two more. It can be said that there is no mantra or deity, which is not there in these Āmnāyās. In the Āvarŋa Pooja itself, all the deities happen to be worshiped with their respective mantras. That is the reason it has been mentioned that Sharabha kills the enemies of those who chant this hymn. The devotee does not worship Sharabheshwarar directly. Further it has been mentioned that some more deities themselves do what is needed for the devotees who chant this hymn.

(v) The mantras of Sharabheshwarar mentioned here occur as a group of mantras for the 8th deity in the South Āmnāya. There are two mantras — one indicating Sharabhar and the other indicating Sharabhasālva, a king of birds. Both these deities are for usage of highly vehement mantras and for saving from such mantras also. These two mantras have high vigor. Even a person who do not chant these mantras, but just chant this hymn, will get the results of those mantras.

35. Ye Vābhichāram Kurute Nāmasāhasrapatake I Nivartya Tatkriyām Hanyat Tamvai Pratyangirasvayam II

- (i) He who does black magic against the person, who reads this hymn, would automatically be killed by *PratyangiraDevee* herself for protecting the devotee, by returning the black magic to the person, who used it.
- (ii) Black magic is one, for which the source cannot be identified, but does a lot of hardship on the person, whom it was aimed at including death witchcraft, conjuring, sorcery, an elf, imp, etc., are forms of black magic.
- (iii) If anybody tries black magic on a devotee of *Śree Devee*, *PratyangiraDevee* will return it on the person who originated and will even kill him.
- (iv) PratyangiraDevee is Kāli herself. As mentioned earlier, the mantras of PratyangiraDevee occur as a group of mantras for the 12th deity in the East Āmnāya. According to what is said in this Āmnāya, there are 5 deities Brāhmee, Nārāyaŋee, Roudhree, Ugrakrutyā and Atharvanabadrakālee. We read as in these mantras themselves as; Pratyakkarttāram Ruchchtu—will destroy who originates it.
- (v) This Atharvaŋabadrakālee PratyangiraDevee has a rude (fearful) form and the deity is strong and fervent. There are 32 mantras in the Sounaka branch of AtarvaŋaVeda and 48 mantras in the Pippalāta branch about this Devee. The usage of these mantras has been described in Nārada Tantra.
- (vi) PratyangiraDevee and Shoolinee are the consorts of Sharabheshwarar mentioned earlier.
- 36. Yo Krooradhrushtyā VeekshyanteNāmasāhasrapatakam l Tān Andhān Kurute Kshipram Svayam Mārtandabhairava: II
- (i) He, who sees, with cruelty, the one who reads these thousand

- names, would be made blind, immediately by *Mārtanḍa Bhairaya*himself.
- (ii) This was mentioned in the 785th name Mārtānda Bhairavārādhya.
- (iii) The name Mārtanda Bhairava indicates the Sun. The Sun rays have the capacity of giving or taking away the eye-sight. If Sun is worshipped with devotion, eye-sight will improve. On the other hand, if anybody sees the Sun directly his sight will be affected.
- (iv) A deity called, Mārtanḍa Veerabhairava, has been mentioned as one among the 10 Veerabhairavas in the West Āmnāya.
- 37. Dhanam Yo Harate Chorai: Namasāhasra Jāpina: I Yatra Kutra Stitam Vāpi Kshetrapālo Nihanti Tām II
- (i) He, who tries to steal the wealth of the devotee, who reads these thousand names, through thieves, would be killed by *KshetraPālā*, wherever he is.
- (ii) It has to be noted that it is not been mentioned as "one who steals", but it has been mentioned as "one who steals through thieves".
- (iii) KshetraPālā is a form of Shiva only. The details may be seen in the commentary for 345th name Kshetrapālasamarchita.
- 38. Viddhyasu Kurute Vādam Yovidvān Nāmajāpeena: I Tasyavāk Stambhanam Sadhya: Karoti Nakuleshwaree II
- (i) He who argues with the learned man, who reads these thousand names, would be made dumb immediately by *Nakuleshwaree*.
- (ii) Nakuleshwaree is one of the organ deities of Shyāmalā, the minister of Śree Devee. She is in-charge of speech. Hence she makes the person dumb or causes speech obstructions. Her mantra is available in Parasurāma Kalpasūtra. She, who is one of the army deities of Śree Devee, is being worshipped in the Navāvarņa Pooja.
- Yo rāja kurute vairam nāma sāhasra japina: I
 Chaturanga balam tasya dandinee samharet svayam II
- (i) The four armies (chariots, elephant, horse and human) of the king, who shows enmity on the devotee, who chants this hymn, would be immediately destroyed by *DandineeDevee* herself.
- (ii) DandineeDevee is commander-in-chief of Śree Devee. She heads the army in the battle between Śree Devee and the demons. She herself fights with the enemy of the devotee of Śree Devee and kills him.
- (iii) *DandineeDevee* is *Vārāhee* only. She is also worshipped in the *Navāvarŋa Pooja* alongwith other the army deities of *Śree Devee*.

- (iv) By the word samharet hostility, cursing and killing are indicated.
- 40. Ya Paten Nāma Sāhasram Shanmāsam Bhaktisamyuta: I Lakshmee: Chānchalya Rahita Sadathishtati Tadgruhe II
- (i) He, who reads these thousand names daily for six months with devotion, will have *Lakshmee*, the Goddess of wealth, live in his house permanently.
- (ii) It has been mentioned everywhere that *Lakshmee* or wealth is fickle minded and never stays continuously in one place. She herself stays permanently in house of the devotee who chants this hymn daily for six months.
- 41. Māsamekam Pratidinam Trivāramya: Paten Nara: I Bharathee Tasya Jihvāgre Range Nrutyati Nithyasha: II
- (i) He, who reads it daily three times for a month, will have Saraswatee, the goddess of knowledge, always dancing on the tip of his tongue.
- (ii) Rangam means the dancing platform. SaraswateeDevee will be dancing with his tongue as the platform.
- 42. Yastvekavāram Patati Pakshmātram Atandrita: I Muhyanti Kāmavashagā Mrugāshyastasya Veekshanāt II
- (i) If a devotees chants this hymn at least once in a day, without feeling lazy, for a fortnight, he will have ladies attracted and gets erotic towards him just by his sight.
- (ii) Atandrita: means one who is without laziness, tiredness or sleep. This indicates that this usage has to be done in the night.
- (iii) So far the results like succeeding the enemies, getting back the lost things, attracting ladies, knowledge, etc., were discussed. Further the results like righteousness, etc., are being discussed.
- 43. Ya Paten Nāmasāharamjanmamadhye Sakrunnera: I Thaddhrushtigocharā: Sarve Muchyanthe Sarvakil Bishai: II
- (i) If a person reads these thousand names at least once, in the middle of his life, whoever is sighted by him would be pardoned of all the sins.
- (ii) The word Thaddhrushţigocharā: indicates whoever is seen by him, all their sins would be pardoned off. Since it is mentioned as Sarve – this not only means human being, but all living beings.
- (iii) So far it was mentioned as entire life time, six months, one month, one fortnight, and that too daily once, three times, unlimited times

continuously, etc., were mentioned. Now it is mentioned even if it is once in a life time, so much results will reaped.

- 44. Yo Vetti Nāmasāhāsram Tasmai Dheyam Dvijanmane l Annam Vasthram Dhanam Dhanyam Nānyebhyastu Kadāchana ll
- (i) The Brahmin, who has completely understood this hymn, should be given food, clothes, wealth, cereals and all that he wishes and definitely not others.
- (ii) The capacity of the receiver is very important when anything is given. One of the must qualities of the receiver is the knowledge of this hymn.
- (iii) A Brahmin gets the quality of receiving anything by chanting this hymn.
- 45. Śreemantrarājam Yovetthi Śreechakram Ya: Samarchati I Ya: Keertayati Nāmāni Tam Satpātram Vidu: Budha II
- (i) He who has learned Śreevidyā, one who does worship to Śreechakra and one who chants these thousand names, would be considered as holy by the learned.
- (ii) Mantrarājam means Śreevidyāmantra.
- (iii) For a personto be considered as <code>Satpātram</code> (holy) three qualities have been mentioned <code>Śreevidyā</code>, worshipping <code>Śreechakra</code> and chanting this hymn. Such a Brahmin is great and holy. In these, if the first two are individually or both together are known then it is the next stage. One who chants this hymn is still in a higher stage than the other two. It is normally not possible to have one such person. Because one do not get a right to learn this hymn without <code>Śreevidyāmantra</code>. That is the reason all the three specialties are mentioned together.
- 46. Tasmai Deyam Prāyatnena Śree Devee Preetimichatā I
- (i) A devotee, who likes to the blessings of *Śree Devee*, should take effort to search for such an eligible Brahmin and give him anyting.
- 47. Na Keertayati Nāmāni Mantrarājam Na Vetti Ya: I Pashutulya:Sa Vijneya: Tasmai dattam Nirarthakam II
- (i) One who does not chant this hymn or one who does not know Śreevidyā is equal to an animal. Nothing should be given to such a Brahmin.
- (ii) Though only two qualities are mentioned here, all the three qualities mentioned earlier are to be considered.

- (iii) Nirarthakam means useless. That is, since it was earlier mentioned that the result of such a giving is for satisfying Śree Devee, **She** does not get satisfied with this.
- (iv) Since sāstras say; VidhyāViheena: Pashu: he has to be considered as an animal.

Pareekshya Viddhyā Vidhushastebhyo Daddhyādvichakshana: I

- (v) Hence anything has to be given only to those who have knowledge and that too after proper evaluation.
- (vi) To properly evaluate and choose the holy man to give anything is the duty of the giver.
- (vii) Once who has the capacity to evaluate and choose the holy man has been mentioned as *Vichakshaŋa*:.
- 48. Śreemantrarāja Sadrusho Yatha Mantro Na Vidhyate II
- 49. Devatha Lalitātulyā Yathā Nāsti Ghaṭodhbhava I Rahasya Nāma Sāhasratulyā Nāsti Tatha Stuti: II
- (i) There is no other mantra equal to Śreevidya.
- (ii) Śreevidyāmantra, Śree Devee and this hymn are the three very great things and nothing else equal or higher or even comparable exists.
- (iii) Śreevidyā means Panchadashee or Shodashee.
- (iv) In this verse again Agastya has been addressed as Ghaṭodhbhava or born out of a pot.
- 50. Likhitvā Pustake Vasthu Nāmasāhasra Muthamam I Samarchayedsada Bhaktya Tasya Tushyati Sundaree II
- (i) He who writes this great hymn in a book, and worships it with devotion, *Śree Devee* becomes very much satisfied with him.
- (ii) As it is indicated as "one who" it may be a worshipper or otherwise – whoever it is. If he is a worshipper he has the qualification and duty to chant and this type worshipping the book is not a must for him. It has been mentioned earlier that chanting of this hymn is a daily chore for him.
- (iii) It is enough if he worships the book, if he is not initiated with the mantras. Even then Śree Devee is much pleased.
- (iv) The word Sundaree is the short form of Śreelalitā Mahātripurasundaree.
- (v) The word sadā indicates always.

Bahunātra Kimuktena Shrunutvam Kumbhasambhava I

(vi) Why to tell again and again? Oh Agastya! Hear what I say.

(vii) This statement has been mentioned in the 15.5th verse also.

- 51. Nānena Sadrusam Stotram Sarvatantreshu Drushyathe I Tasmādupāsako Nityam Keertayedhida Mādarāt II
- (i) There is no such prayer anywhere in literature of *Tantra*, and hence the worshipper has to practice it with devotion on a daily basis.
- (ii) The word *Keertayed* indicates chanting after understanding the meaning. *Devee Bhāgavatam* says "if the worshipper understands the meaning of at least one name and chants it, he lives in the *Śreepuram* for crores of years".

Abhyekam Nām Yovetti Tātvartta Nigamatibhi: I Sopi Śreelalitā Loke Kalpakoteervaset Nara: II

- (iii) Further, chanting it without knowing the meaning is equal to adding fuel (a wooden stick) to a fire after it is put out.

 Anateetam Avignātam Nigatenaiva Patyate |
 Anagnāviva Shushkaito Natatdvalatikarihichit ||
- (iv) One who does not have the capacity or ability to know the meaning can read it as it is. He gets some benefits based on the knowledge of sounds. In the same manner, one who is a literate can just worship the book. In the next birth he will get the knowledge to read and further to know the meaning step by step.
- (v) This hymn will bestow its blessings even for those who do not worship.
- 52. Yebhir Nāma Sahasraistu Śreechakramyorārchayedh Sakruth I Padmair Vā Tulaseepushpai: Kalhārair Vā Kadambakai: II
- 53. Champakair Jāti Kusumai: Mallika Karaveerakai: I Utpalair Bilvapatrairvā, Kunḍakesara Patalai: II
- 54. Anyai: Sugandhi Kusumai: Ketakee Mādhaveemukhai: I Tasya Puŋya Phalamvaktum Nasaknoti Maheshvara: II
- (i) Even Lord Shiva would not be able to tell comprehensively, the effect of worshipping the Śreechakra using the thousand names at least, with lotus flower, flower of basil, Kalharrā, kadamba flowers, Jasmine, Champak, Karaveera, Uthpala leaves of Bilwa (cratava religious), Jasmine buds, Kesara flowers and other scented flowers like, Ketakee, Mādavee, Mukha, etc.
- (ii) Archanā means chanting each name with the fourth case ending by prefixing Om (pranava mantra) and suffixing with Om Nama: (I bow) and offer one flower at the feet of Śree Devee. For instance

- Om Śreemātre Om Nama:,Om Śree Mahāragnai Om Nama:, Om Śreelalitāmbhikāyai Om Nama: and so on.
- (iii) Fifteen types of flowers have been mentioned as a sample. Other than these any fragrant flower can be used.
- (iv) When it is mentioned as flower of basil, it is not the leaves or trileaves. It is the flower per se.
- (v) Ordained or restrictéd flowers can also be used for this purpose.
- (vi) The flower of European Saffron tree is very much significant to use.
- (vii) When many a flower is being used, it has to be offered one by one after sorting and not in a group in a combined fashion. After completing one set of flowers, the sets have to follow.
- (viii) Even *Maheshvarā* does not have the capability or capacity, to convey the results of such an *Archana*.
- 55. Sā Vetti Lalitā Devee Svachakrarjanajam Phalam I Anye Katham Vijāneeyu:Brahmaddhyā Svalpamedhasa: II
- (i) Only Śree Devee can tell something about the result of worshipping **Her**chakra. How can Lord *Brahma* and others, who have lesser intellect may be able to.
- (ii) The reason that Brahma and others could not know this is that they have lesser intellect (medhā). Here medhā means the capacity of understanding and retaining things.
- (iii) One specialty of this Archanā is that in the sankalpa (declaration of intention to do a pooja) itself it can be declared that such-and-such flower is going to be used and the same flower used for all the 1000. Like chanting, the declaration has to be made, the three nyāsās to be done and the names have to be pronounced as described above. The flowers are to be used looking above, as it was in the tree. At the end again the nyāsās to be performed and this last part has to be read.
- Pratimāsam Pourŋamāsyām Ebhir Nāmasahasrakai: I Ratrou Ya: Chakrarājastām Archayet Paradevatām II
- 57. Sa Yeva Lalitā Roopastadroopā Lalitā Svayam I Na Tayor Vidhyate Bhedho Bhedhackrut Pāpakruthbhavet II
- (i) In every month during the full moon day, if **She** is worshipped, with the thousand names as described above, in the night by imagining *Śree Devee*'s form on the *Śreechakra*, the worshipper would himself have the form of the goddess *Lalitā*, and he cannot be seen as

another one, for it is a sin to see him as anything else.

- (ii) In earlier verses it was mentioned that the result of once worshipping Śree Devee would be known only to Her. Here it is mentioned that if the devotee worships Herevery month, he himself becomes the form of Śree Devee. That is the unity/ integrity. That is why it was detailed as; Sa Yeva Lalitā Roopa: Tad Roopā Lalitā Svayam.
- (iii) It is mentioned that those who do not see him in the form of *Śree Devee* becomes a sinner.
- 58. Mahānavamyām Yo Bhakta:Śree Deveem Chakramadhyagām I Archayen Nāmasāhasrai: Tasyamukti: Karesthitā II
- (i) That devotee who worships **Her** on a *Mahānavami* day, on the *Śreechakra* using these thousand names, the salvation is in his hands.
- (ii) Mahānavami is the last two days of Shāradā Navarātri. Māhanavami is the form of unison of Shiva-shakti.
- (iii) This worship is also to be done in the night only. There is another school of thought that the eighth day worship has to be done in the night and the ninth day done in the day time.
- (iv) It has been said that the eighth day is special to *Shiva* and the ninth day to *Śree Devee*. If in a particular if both these *thithis* are conjoined then that day is special to *Ardha Nāreeshwaran* (the combined form of *Shiva* and *Shakti*, with *Śree Devee* in the left half).
- (v) People of all caste have the right to do this worship.
- 59. Yastu Nāma Sahasrena Shukravare Samarchayeth I ChakrarājemahāDeveem Tasya Puŋyaphalam Shrunu II
- (i) If a person does the *Archanā* in a great manner, using these thousand names on a Friday, to the *Śreechakra* of *Śree Devee*, please hear the benefits he would reap.
- (ii) By Friday, it has to be construed as many weeks.
- 60. Sarvān Kāmānavāpyeha Sarvasoubhāgya Samyuta: I Putrapouthrādhisamyukto Bhuktvā Bhogān Yathepsitān II
- 61. Anthe Śreelalitādevyā: Sāyujyamatidurlabham I Prārthaneeyam Shivādhyaischaprapnotyeva Na Samshaya: II
- (i) The devotee mentioned in the previous verse gets all his desires fulfilled here (in this world) itself. He would lead a life with all the blessings, would be surrounded by children and grand-children and

- enjoy all the pleasures of life more than what he expected. At the end he would get the salvation, which is very difficult to obtain and there is no doubt in this.
- (ii) Iha means in this world itself. He enjoys all the pleasures with children and grand-children means, not only he is benefitted, but also his entire family/ race.
- (iii) Anthe means at the end when the body falls down, he reaches the salvation of Śree Devee by taking the route of Devas. The details can be seen in 912th name Savyapasavyamārgastha.
- (iv) Sāyujyam (salvation) also indicates the Kailvalya stage. Śree Devee is Kaivalyapadadāyinee.
- 62. Ya: Sahasram Brāhmanānam Ebhirnāma Sāhasrakai: I Samarchaya Bhojayedh Bhaktyā Pāyasāpoopashadrasai II
- 63. Tasmai Preenāthi Lalitā Svasāmrājyam Prāyachathi I Natasya Durlabhamvasthu Trishulokeshu Varddhte II
- (i) Dedicating these thousand names to thousand Brahmins, feeding them with sweet Pāyāsam, Vada made out of black gram and a meal with all the six tastes, would make one dear to Śree Devee. She would bless him with her kingdom and there would be nothing in the three worlds, that would be difficult to get for this man.
- (ii) It is enough if this type of feeding the Brahmins is done once.
- (iii) By the word *Brāhmanānam* it has to be construed as worshippers of Śreevidya.
- (iv) The word Svasāmrājyam means it is un-distinguishable stage of Kaivalyam only. In this stage of Sāmrājyam in the path of Vedānta, even ruling of a world is not possible for a devotee who has reached this Sāmrājyam. Though Vedāntam through Brahma Sūtra (4-4-17) says; Jagatvyā Bhāratvavarjam Prakaranāt Asannihi Tatvātch since the Śreevidyā devotees are integrated with Śree Devee, they get all the shaktis of Śree Devee. Śree Bhāskara Rāyahas proved this through various arguments.
- (v) The method of feeding of 1000 Brahmins has not been described here. However, it has been explained as below in the results part of Trishatee:. It has been explained in 7 verses starting with;

Nityāshoḍashikāroopānprānātoutu Bhojayet I Nityāshoḍashikāroopānvibrānātoutu Bhojayet II

And ending with; Tasyaivam Sabalam Tasyamuktistasya Karestitā II

The method follows:

After doing regular Prānāyāmā, details of the place, time, etc., in the declaration, it has to be announced that I feed 1000 Brahmins through Lalitā Saharanāmā for the satisfaction of Śree Devee. Then for purity of the place and all the things used, Punyāhavāchanam has to be performed. Sixteen Brahmins have to be chosen and offered water, cleaning of feet, seat, oil bath in hot water, etc. The 15 thithi nityāDevees and Mahānityā have to be imagined on these 16 Brahmins. Worshipping them with 16 offerings has to be completed. All the 16Devees have to be worshipped like HreemŚreem Kāmeshwaryai Namahā, Hreem Śree Bagamālinyai Namahā and so on. Tarpaŋa has to be done by them. These 16 Brahmins are made to sit facing East or North. They have to be offered clothes, sandal paste, jewels, flowers, other fragrant materials, fragrant smoke, light, etc. Then they have to be fed with food with sweet, fruits, etc. They have to be bowed after given betel leaves and money. Such worship is called Nitya Bali. This has to be followed with feeding of 1000 Brahmins. If it could be done on a single day that would be great, else, it could be for 100 days at the rate of 10 per day. Thus the count of 1000 has to be completed. If it is LalitaTrishatee based feeding it could be for 15 days at the rate 20 per day - this is also a great accomplishment. That too it can be from the first day of the bright lunar fortnight till the full Moon day - the Brahmins have to be imagined with the 300 names in Trishatee. All these days the worshipper has to follow the vow obligations. The Niyābaliworship has to be done on the starting day.

- (vi) The feeding of 1000 brahmins has been mentioned in the *DharmaSūtra* of *Bhodhāyana*. It is understood that *Śree Bhāskararāya*has written his commentary for this. Whatever mentioned here is based on it.
- (vii) The feeding of 300 brahmins has been described in the results part of *Trishatee* and it has been mentioned that feeding of 1000 brahmins also to be done in the same manner;

Rahasyanāmasāhasrabhojanepyevamevahi I Ādounityābalim Kuryāt PashchātBrahmaŋa Bhojanam II

64. Nishkāma: Keertayedhyasthu Nāma Sāhasramuttamam I Brahmagnānamavāpnoti Yenamuchyatebandhanath II

He, who chants these thousand names, without any specific desires or

attachments, would get the knowledge of *Brahmam* and would be released from the bonds of life.

- (i) Nishkāmanai means nothing is sought by self the chanting is done thinking only the satisfaction of Śree Devee.
- (ii) The knowledge of *Brahmam* is that the stage of the soul getting integrated with the supreme being. That is the stage of *Kaivalya*.

65. Dhanārthee Dhanamāpnoti Yashortheechāpnuyādyasha: I Vidhyārtheechāpnuyad Vidhyam Nāmasāhasra Keertanāt II

- (i) By singing these thousand names, one who wants money would get money, one who wants fame would get fame, and one who wants knowledge would get knowledge.
- (ii) The word knowledge (vidyā) here does not mean the knowledge of Śreevidyā, since one cannot chant this hymn without the knowledge of it. It can be construed as 18 types of knowledge.
- (iii) Or by the word *vidyā*, it can be taken as the knowledge of *Brahmavidyā* or *Brahmam*.

66. Nänena Sadhrusham Stotram Bhogamokshapradhammune I Keerthaneeyam Idham Tasmādbhoga Mokshārthibhir Narai: II

- (i) Oh Sage! There is no prayer similar to this one, which would give pleasures as well as salvation, for human beings chanting this hymn, would get both pleasures and salvation.
- (ii) The word *Vidyā*, in the previous verse, was given the meaning as knowledge of *Brahmam*. Hence to get the zeal, which is a tool to reach that knowledge, the pleasure as well as the salvation are bestowed.
- (iii) The pleasure and salvation can be considered with a special meaning. If an action is aimed at the pleasure and some mistake happens, it may lead to salvation or vice versa.
- (iv) If the word *Vidyā*, in the previous verse, is given the meaning as knowledge of *Brahmam*, then the zeal can be considered as its previous step to get the eligibility to reach the salvation by moving away from the pleasures.

67. Chaturāshrama Nishtaichcha Keertaneeyamidam Sada I Svadharma Samānushtāna Vaikalya Paripoortaye II

(i) In all the four stages of life, chanting these thousand names, and also following one's own tradition, would help reach his goal without any obstrucles.

(ii) The four stages are - bachelors (brahmacharyam), married (grahastam) or vānaprastās or ascetics (sanyāsins). For each of these stages various chores are prescribed. Only if those are followed according to sāstras, without any flaws, the full result can be obtained. To follow everything without any flaws, especially under the present day circumstances is next to impossible. That is the reason, as expiation, this hymn has been prescribed.

68. Kaloupāpaikabahule Dharmānushtānavarjate I Nāmasankeerthanam Muktvā Nrunām Nānyatparāyanam II

- (i) In the era of *Kali*, when sins have increased and following the prescribed chores by *sāstras* have been forsaken, there is no other alternative for human beings other than singing these names.
- (ii) It is very common to make flaws while doing the actions. Lot of other actions are prescribed as expiation for them. At lease these expiation actions are to be done 100% perfect to get the full results. Otherwise some other expiation actions have to be searched for it. It will become endless vicious cycle. That is the reason, if the expiation is done through this hymn; there is no chance for making flaws. Just by thinking the s, all the sins are pardoned and

hence this hymn is is conveyed by this of *Śree Devee* is a are pardoned;

Aspashi Tatāti \ all sins. The same message said that even if the name sciously uttered, the sins

opi Bāshitam I api Sarvadā II (DeveeBhāgavatam)

Matātpramātāt unmatat utsvapnāt Skalanātapi l Katitam Nāma Te Gouri Nrunām Pāpāpanuttaye II

(Shakti Rahasyam)

- (iii) Matam is unconsciousness due to alcohol, the pramātam is carelessness, unmātam is specter, utsvapnam is clamor during sleep and skalanam is talking differently due slip of tongue – If the name of Śree Devee is told due to any of these, even then the sins are removed.
- (iv) This logic called *koopa kānakam* (well logic) has been explained here When a well is being dug, the person working on it may get dirty with mud. He will use the well water itself for cleaning his body

- and other purposes, may be not for drinking. In the same manner, to remove other sins this hymn is used. While doing so, if any flaws happen then the same hymn is used to remove those sins also.
- (v) The same message is communicated at the end of the commentary also as below;

Tatāpyanta: Santa: Satayahrutayā Nāma Mahimā I Pyapoorvastasmānme Nakalu Kalapāpopayamayam II

- (vi) Śree Bhāskararāýadoes not vouch for the statement that singing of these names will be the expiation for the flaws happened in other expiation activities. Hence he says in his book called *Shivastavam* as: "Purāŋas say that chanting the name of *Shiva* twice as *Shiva-Shiva* with devotion, is the expiation for the sins that occur due to not properly doing ordained actions and doing restricted actions. Hence instead of doing the ordained actions, not doing the restricted actions and doing expiation for all these, why can't I say your name right from the beginning? Will it not take me to the shore? Hence I have renounced all my actions".
- (vii) If singing these names is the way out for getting the sins removed, what is the specialty of these 1000 names over others? This question is replied in the following verses. All these viz., electric-fly, Sun, Moon and fire are used to remove the darkness. However, there is difference in their energies. In the same way this hymn differ is treated as the greatest when compared to all the others.
- 69. Loukikādvachanān Mukhyam Vişhŋu Nāmanu Keerthanam I
- (i) Singing the names of *Vişhŋu* is more important than the unwanted chit-chat.
- (ii) Eka: Shabda: Samyak Gnāta: Sushtu Prayukta: SvarggheLoke Kāmaduk Bhavati.

A single word, completely comprehended and used at the appropriate place, has the capacity to reach the heaven, get everything wanted and enjoy them. The fundamental reason for this is that all the words originated from the sound of *udukkai* (a small percussion instrument tampered in the middle) in the hands of Lord *Parameshvara*. Hence all of them have divine energy.

- (iii) Singing the names of *Vişhŋu* is much greater than such ordinary 1000 words.
- 70. Vişhŋu Nāma Saḥarāchcha Shivanāmaikamuthamam II

- (i) Thousand names of *Shiva* are much greater than 1000 names of *Vişhŋu*.
- 71. Shivanāma Sahasrāchcha Devyā Nāmaikamuthamam I
- (i) Better than the thousand names of *Shiva* are the name of *Śree Devee*.
- (ii) The word Devyā indicates Tripurasundaree Devee.
- (iii) All these statements are made to explain the greatness of this hymn. In any hymn, it is quiet natural, that not only the presiding deity is placed at the highest stature and there are some words which bring down the greatness of other deities. This is being accepted by the learned with various reconciliations. The first route is the argument called Nahi Nintānyāyam. That is, the aim of those statements is not to degrade others, but place the presiding deity in a higher platform. In Tamil literature this is called as Ikazchchi Navilal.
- (iv) The second method is based on officer argument. This is the method Śree Bhāskararāyaalso followed in his commentary called Setubandam. In early childhood a father encourages his son to play. But the same father after some years, at the age when he has to learn Vedas and sāstras, obstructs him from playing and encourages reading. In reality in the life of a boy there is some period for playing. During that time it gets priority over other activities. In the next stage only learning is important. During childhood whoever is in-charge of playing becomes the in-charge of epics during the start of education. This is what mentioned in sastras as Gunavat Kāvyam- epics are to be read and again as Kāvyālā Pāncha Varjayet- epics are to be restricted - we read contradicting statements. Then the books, which will lead to self realisation are only to be read. The argument here is that worship of whicheverLord or mantra, one is for, that is the priority or important for him when compared to all other mantras. Every human has crossed many a birth and hence depending on the self perspective or dimension, he gets interest and capacity to learn and follow one or more vidyās. With respect to him the other things are not important.
- (v) The third method is explained with an example. If a person looks at the same turning and object in a bridge once at a distance of one

- kilometre and again from at the other end of the bridge, it will look differently in size, but the object and the turning remain the same. In the same manner the matter on hand looks greater than anything else.
- (vi) The reconciliations given so far lead to the assumption that the statement that Lalitā Sahasranāma is greater than other hymns and this needs some explanation. But in reality, the argument that whatever mentioned, about the greatness of this hymn so far are completely true, is put forth. The presiding deity of this hymn is Śree Lalitāmbika. Each name indicates Her only. This Lalitā Devee is called as Shakti because, all the other various deities indicated by tatvas explain worshipping method of the concerned deities, their forms, symbols, idols, etc. But this tatva called Shakti indicate the Shakti (energy) of so many great deities. This energy is integrated in all the forms and hence there is no difference. Isn't that the names, which explain the separate internal tatvas is better than all other descriptions?

Devee Nama Sahasrāni Koţisha Santhi Kumbhaja II

(vii) Oh Agastya! There are crores of thousand names of Śree Devee.

72. Teshu Mukhyam Dashavidham Nāmasāhasramuchyate I Rahasya Nāmasāhasramidam Sastamdashasvapi II

- (i) It is said that there are ten important thousand-names out of those crores of thousand-names. Among those ten this hymn is the greatest one.
- (ii) The ten important thousand-names indicated here are "Gan, Gāshyā, La, Kā, Bā, La, Rāsa and Ba" viz., Ganga, Gāyatree, Shyāmalā, Lakshmee, Kali, Bālā, Lalitā, Rājarājeshvaree, Saraswatee and Bhavani).
- (iii) It can also be taken that all the ten thousand-names are in the name of *Lalitā***Herself**.
- (iv) Only this Lalitā Sahasranāma has got an adjective as secret.

73. Tasmat Sankeerttayennityam Kalidosha Nivruttaye I

- (i) Singing this hymn daily would cure the ill effects of Kali era.
- (ii) The major flaw of Kali era is that the daily chores prescribed will not be followed regularly and doing prohibited actions will increase.
- (iii) This is what mentioned earlier as; Kaloubhā Bhoubagabahule.
- 74. Mukhyam Śreemātrunāmeti Na Jānanti Vimohitā: II

Vişhŋu Nāmaparā: Kechichchivanāma Parā: Pare I Na Kashchidapi Lokeshu Lalitānāma Tatpara: II

- (i) People, who are confused, do not understand that only LalitāSahasranāma is the greatest. Some people sing Vişhņu Sahasranāma and some else sing names of Shiva. No one is to sing Lalitā Sahasranāma.
 - (ii) Those, who are bewildered on account of illusion, try to devote various deities. The do not recognise that this *Lalitā Sahasranāma* aims at the integrated form of the energies of all those deities.

75. Yenānya Devatānāma Keertitam Janmakoţishu l Tasyaiva BhavatishraddhāŚree Devee Nāma Keertane ll

(i) Only the person, who has sung the names of other deities in crores of births, will get interest in this hymn.

76. Charame Janmaniyatha Śreevidyopāsakobhavet I Nāma Sāhasra Pātascha Tatha Charame Janmani II

- (i) A person becomes the worshipper of Śreevidyā only in his last birth. In a similar fashion reading these thousand names would also happen only in the last birth.
- (ii) This Sahasranāma is equal in all respects to the mantra of Śree Devee and hence this will happen only in the last birth.

77. Yataiva Virala Loke Śreevidyārājavedina: I Tathaiva Viralo Guhya Nāma Sāhasra Pataka: II

- (i) In this world it is very rare to find the people who know the methods of Śreevidyā, and it is also rare to find those who read these thousand secret names.
- (ii) In worshipping Śreevidyā, chanting of Śreevidyāmantra, which is the king of mantras and worshipping Śreechakra, which is the king of chakras, are two important parts. This is very rare. In the same manner chanting of this hymn is also rare and hence both are equal.

78. Mantrarāja Japashchaiva Chakrarājārchanam Tathā I Rahasya Nāma Patashcha Nālpasya Tapasa:phalam II

- (i) Chanting the king of mantras viz., Śreevidyāmantra, followed by worship of Śree Chakra and reading these thousand names is not the results low-end penance.
- (ii) All these three will be got only with great results of penance. They will not be got by ordinary people.
- Apatannāmasāhasram Preenayedhyo Maheshvareem I

Sa Chakshushā Vinā Roopam Pashyedeva Vimoodadhee: II

- (i) Without reading these thousand names and trying to please *Śree Devee*, is like a fool trying to see a form without eyes.
- (ii) A blind person cannot see any form. In the same manner one who has not chant this hymn cannot satisfy *Śree Devee*.

80. Rahasyanāma Sāhasram Tyaktvā Ya: Siddhikāmuka: I Sa Bhojanam Vinānoonam Kshunnivruttim Abheepsati II

- (i) Forsaking the thousand names and trying to get occult powers, is like satiating hunger after forsaking all food.
- (ii) For the disease of hunger food is the only medicine. In the same fashion to get the worshipping initiation, chanting of these 1000 names is the only way out.

Yo Bhakto Lalitā Devyā: Sa Nityam Keerthayedidam I Nānyathā PreeyatāDevee Kalpa Koţishatairapi II

- (i) One who is a devotee of *Śree Devee* has to sing these 1000 names of *Lalitā Devee*, else **She** does not get pleased with anything else even for hundreds of eons.
- (ii) Only those who chant this hymn become the devotee of *Śree Devee* and nobody else.

82. Tasmādrahasya Nāmāni Śreemātu: Prāyata: Patet I

- (i) Hence these secret thousand names of the mother are to be read with repression.
- (ii) The word *Prāyata*: will mean with repression, with devotion, with holy thought, with interest and with control of organs. It has to be chant with all these.

Iti Tey Kathitam Stotram Rahasyam Kumbha Sambhava II (iii) Thus these 1000 names were told to you, Oh sage Agastya!

83. Nāvidyāvedine Brooyānnābhaktāya Kadachana I Yathaiva GopyāŚreevidyā Tathā Gopyamidam Mune II

- (i) This should never be taught to those who do not have the knowledge of Śreevidyā and who is not a devotee. Oh sage! Just as Śreevidyā, this hymn also has to be protected as a secret.
- (ii) The inherent meaning is even if he is a devotee, if he does not have the knowledge of $\acute{S}reevidy\bar{a}$, he should not be taught with this.
- (iii) This has to be protected from non-devotees and who do not know

the mantras.

84. Pashutulyeshu Nabrooyājjaneshu Stotramuttamam II

- (i) This hymn should not be told to people who are like animals.
- (ii) Earlier in the 46th verse it was mentioned that a person who do not know this hymn and *Śreevidyāmantra* is equal to an animal. In this verse it is mentioned that animal like people are ineligible to learn this hymn.

85. Yodadāti VimoodātmāŚreevidyā Rahitāyacha I Tasmai Kupyantiyoginya: Sonartha: Sumahān Smruta: II

An idiotic soul only will teach this hymn to a person who does not have the knowledge of Śreevidya. The Yogis would be very angry with that fool. It has been mentioned that the anger of a yogi will have adverse effects.

- (i) The word *cha* in this verse will mean that the teacher and the student will be aimed at by the anger of *yogis*.
- (ii) The bad result means sorrows, accident, bad luck, etc.
- (iii) This verse indicates what will happen if the secrecy mentioned earlier is not protected.

Rahasyanāma Sāhasran Tasmāt Sangopayedidam II

(v) Hence the secrecy of this hymn has to be well protected.

86. Svatantrena Māyānoktam Tavāpi Kalashodbhava I Lalitā Preraņenaiva Mayoktam Stotramuttamam II

- (i) Oh Agastya! Even to you, I have not told this on my own. I have told you about this great hymn, only by the order of *Śree Devee*.
- (ii) Śree Hayagreevā reminds that to protect the secrecy of this great hymn, he did not reveal this till he got the order from Śree Devee.
- (iii) According to the saying; Sarvottame Chottamānke Kumbhesha Kalasadvani it can be considered by the word Kalasee that Śree DeveeHerself was indicated. Hence with the word Kalaseesudha, Agastyā was addressed as son of Śree Devee. It is not a mistake to address a great devotee of Śree Devee as son of Śree Devee. Only because of the affection Śree Devee had on Agastyā, he was taught with this hymn, by Her order, by Śree Hayagreeva.
- (iv) The word *Preranā* indicated order. Since *Śree Devee's* order cannot be disobeyed, *Śree Hayagreevā*, most obediently, told this hymn to

Agastya. Isn't that Lalitā is Sarvānullankya Shāsana (995th name)?

87. Keertaneeyam Idam Bhaktyā Kumbhayone Nirantaram I Tena TushtāMahādevee Tavābheeshtam Pradāsyati II

- (i) Hence this hymn has to be chant by you continuously. Oh sage Agastya! Śree Devee will be very much pleased and fulfill your desires.
- (ii) The word *Nirantaram* indicates continuous, permanent and an integrated mind (without differentiating self and *Śree Devee*)
- 88. Śree Soota Uvacha:

ItyuktvāŚree Hayagreevo DhyātvāŚreelalitāmbikām I Ānandamagna Hrudaya: Sadhya: Pulakitobhavat II Śree Sootha said:

- (i) After telling thus, Śree Hayagreevā meditated on Śree Devee, was drowned in bliss and became enraptured.
- (ii) Ānanda means the state of supreme bliss. Śree Hayagreevā reached this state by the thought of Śree Devee in his mind. Because of this state of bliss, his body was enraptured. This is what was indicated as Pulakit.
- (iii) The last name in the list of 1000 names was Śreelalitāmbika. In the same manner this end part also closes with the word Śree Lalitāmbika.

Iti ŚreeBrahmānḍa Purāne Uttarakānde Śree Hayagrrevāgastya Samvāde Śree Lalitā Rahasyanāmasahasre Phalaniroopanam Nāma Trutiyodhyāya:

Thus ends the narration of fruits of reciting Lalitā Sahasranāmam in BrahmānḍaPurāŋa, in the form of discussion between Śree Hayagreeva and Sage Agastya.

Thus ends the twelfth Kalā called Kshama.

No.	Name in English	Name in Samskrit
	-samanvitā	7. Kdertadeepansulpins (I
19	Bhandāsurendranirmuktashastra	भण्डासुरेन्द्रनिर्मुक्तशस्त्र-
	-pratyastravarshinee	प्रत्यस्त्रवर्षिणी
578	Bhashāroopā	भाषारूपा
680	Bhāvābhāvavivarjitā	भावाभावविवर्जिता
343	Bhavachakrapravartinee	भवचक्रप्रवर्तिनी
742	Bhavadāvasudhāvrushţi:	भवदावसुधावृष्टिः
841	Bhāvajnā	yuk trasanin Hayagi cenadah ya
113	Bhāvanāgamyā	भावनागम्या
175	Bhavanāshinee	भवनाशिनी
112	Bhavānee	भवानी
114	Bhavāraŋyakuṭhārikā	भवारण्यकुठारिका
842	Bhavarogaghnee	भवरोगघ्नी
121	Bhayāpahā	भयापहा
179	Bhedanāshinee \	भेदनाशिनी
293	Bhoginee	भोगिनी
666	Bhoomaroopā	भूमरूपा
294	Bhuvaneshvaree .	भुवनेश्वरी
380	Bindumaŋḍalavāsinee	बिन्दुमन्डलवासिनी
974	Bindutarpaŋasantushṭā	बिन्दुतर्पणसन्तुष्टा
111	Bisatantutaneeyasee	बिसतन्तुतनीयसी
822	Brahma	ब्रह्म
100	Brahmagranthivibhedinee	ब्रह्मग्रन्थिविभेदिनी
676	Brahmanandā	ब्रह्मानन्दा
821	Brahmänee	ब्रह्माणी
674	Brāhmanee	ब्राह्मणी
265	Brahmaroopā	ब्रह्मरूपा
672	Brahmātmaikyasvaroopiŋee \	ब्रह्मात्मैक्यस्वरूपिणी
675	Brāhmee	ब्राह्मी
83	Bramopendramahendradideva samstutavaibhavā	ब्रमोपेन्द्रामहेन्द्रदिदेवसंस्तुतवैभवा
673	Bruhatee	बृहती

Appendix 1

Śree Lalitā Sahasranāmama stotra

॥ श्रीललितादेव्यै नमः॥

श्रीललितासहस्रनामस्तोत्रम्

अस्य श्रीलितासहस्रनामस्तोत्रमन्त्रस्य विशन्यादिवाग्देवता ऋषयः, अनुष्टुप् छन्दः, श्रीलिताम्बा देवता, प्रथमकूटं बीजम्, तृतीयकूटं शक्तिः, द्वितीयकूटं कीलकम् श्रीलिताम्बाप्रीत्यर्थे जपे विनियोगः॥ कूटत्रयेण षडङ्गन्यासः॥

ध्यानम्

सिन्दूरारुणविग्रहां त्रिनयनां माणिक्यमौलिस्फुरत् तारानायकशेखरां स्मितमुखीमापीनवक्षोरुहाम् । पाणिभ्यामलिपूर्णरत्नचषकं रक्तोत्पलं विभ्रतीं सौम्यां रत्नघटस्थरक्तचरणां ध्यायेत् परामिककाम्॥*

हयग्रीव उवाच

श्रीमाता श्रीमहाराज्ञी श्रीमित्संहासनेश्वरी। चिदग्रिकुण्डसम्भूता देवकार्यसमुद्यता॥१॥ उद्यद्भानुसहस्त्राभा चतुर्बाहुसमन्विता। रागस्वरूपपाशाढ्या क्रोधाकाराङ्कुशोञ्ज्वला॥२॥

मनोरूपेक्षुकोदण्डा पञ्चतन्मात्रसायका	1		
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नवचम्पकपुष्पाभनासादण्डविराजिता	1		
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- कदम्बमञ्जरीक्लृप्तकर्णपूरमनोहरा	1		
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शक्तिकूटैकतापन्नकट्यधोभागधारिणी	॥ ३५॥

मूलमन्त्रात्मिका मूलकूटत्रयकलेवरा। कुलामृतैकरिसका कुलसङ्केतपालिनी॥ ३६॥ कुलाङ्गना कुलान्तःस्था कौलिनी कुलयोगिनी। समयान्तःस्था समयाचारतत्परा॥ ३७॥ मूलाधारैकनिलया ब्रह्मग्रन्थिविभेदिनी। मणिपूरान्तरुदिता विष्णुग्रन्थिविभेदिनी ॥ ३८॥ आज्ञाचक्रान्तरालस्था रुद्रग्रन्थिविभेदिनी। सहस्राराम्बुजारूढा सुधासाराभिवर्षिणी॥ ३९॥ तडिल्लतासमरुचिः षट्चक्रोपरिसंस्थिता। महाशक्तिः कुण्डलिनी बिसतन्तुतनीयसी॥ ४०॥ भवानी भावनागम्या भवारण्यकुठारिका। भद्रमूर्तिर्भक्तसौभाग्यदायिनी॥ ४१॥ भद्रप्रिया भक्तप्रिया भक्तिगम्या भक्तिवश्या भयापहा। शाम्भवी शारदाराध्या शर्वाणी शर्मदायिनी॥ ४२॥ शाङ्करी श्रीकरी साध्वी शरच्चन्द्रनिभानना। शातोदरी शान्तिमती निराधारा निरञ्जना॥ ४३॥ निर्लेपा निर्मला नित्या निराकारा निराकुला। निर्गुणा निष्कला शान्ता निष्कामा निरुपप्लवा॥ ४४॥ नित्यमुक्ता निर्विकारा निष्प्रपञ्चा निराश्रया। नित्यशुद्धा नित्यबुद्धा निरवद्या निरन्तरा॥ ४५॥ निष्कारणा निष्कलङ्का निरुपाधिर्निरीश्वरा। नीरागा रागमथनी निर्मदा मदनाशिनी॥ ४६॥ निश्चिन्ता निरहङ्कारा निर्मोहा मोहनाशिनी। निर्ममा ममताहन्त्री निष्पापा पापनाशिनी॥ ४७॥ निष्क्रोधा क्रोधशमनी निर्लोभा लोभनाशिनी। निःसंशया संशयघी निर्भवा भवनाशिनी॥ ४८॥ निर्विकल्पा निराबाधा निर्भेदा भेदनाशिनी। निर्नाशा मृत्युमिथनी निष्क्रिया निष्परिग्रहा॥ ४९॥ निस्तुला नीलचिकुरा निरपाया निरत्यया। दुर्लभा दुर्गमा दुर्गा दुःखहन्त्री सुखप्रदा॥५०॥ दुष्टदूरा दुराचारशमनी दोषवर्जिता। सर्वज्ञा सान्द्रकरुणा समानाधिकवर्जिता॥ ५१॥ सर्वशक्तिमयी सर्वमङ्गला सद्गतिप्रदा। सर्वेश्वरी सर्वमयी सर्वमन्त्रस्वरूपिणी॥ ५२॥ सर्वयन्त्रात्मिका सर्वतन्त्ररूपा मनोन्मनी। माहेश्वरी महादेवी महालक्ष्मीमृडप्रिया॥ ५३॥ महारूपा महापूज्या महापातकनाशिनी। महामाया महासत्त्वा महाशक्तिर्महारतिः॥ ५४॥ महाभोगा महैश्वर्या महावीर्या महाबला। महाबुद्धिर्महासिद्धिर्महायोगेश्वरेश्वरी ॥ ५५॥ महातन्त्रा महामन्त्रा महायन्त्रा महासना। महायागक्रमाराध्या महाभैरवपूजिता॥ ५६॥ महेश्वरमहाकल्पमहाताण्डवसाक्षिणी । महाकामेशमहिषी महात्रिपुरसुन्दरी॥ ५७॥ चतुःषष्ट्यपचाराढ्या चतुःषष्टिकलामयी। महाचतुःषष्टिकोटियोगिनीगणसेविता ॥ ५८॥ मनुविद्या चन्द्रविद्या चन्द्रमण्डलमध्यगा। चारुरूपा चारुहासा चारुचन्द्रकलाधरा॥ ५९॥ चराचरजगन्नाथा चक्रराजनिकेतना। पार्वती पद्मनयना पद्मरागसमप्रभा॥ ६०॥ पञ्चप्रेतासनासीना पञ्चब्रह्मस्वरूपिणी। चिन्मयी परमानन्दा विज्ञानघनरूपिणी॥ ६१॥ ध्यानध्यातृध्येयरूपा धर्माधर्मविवर्जिता। विश्वरूपा जागरिणी स्वपन्ती तैजसात्मिका॥ ६२॥ सुप्ता प्राज्ञात्मिका तुर्या सर्वावस्थाविवर्जिता। सृष्टिकर्त्री ब्रह्मरूपा गोष्त्री गोविन्दरूपिणी॥६३॥ संहारिणी रुद्ररूपा तिरोधानकरीश्वरी। सदाशिवाऽनुग्रहदा पञ्चकृत्यपरायणा॥ ६४॥ भानुमण्डलमध्यस्था भैरवी भगमालिनी। पद्मासना भगवती पद्मनाभसहोदरी॥ ६५॥ उन्मेषनिमिषोत्पन्नविपन्नभुवनावली सहस्त्रशीर्षवदना सहस्त्राक्षी सहस्त्रपात्॥ ६६॥ आब्रह्मकीटजननी वर्णाश्रमविधायिनी। निजाज्ञारूपनिगमा पुण्यापुण्यफलप्रदा॥ ६७॥ श्रुतिसीमन्तसिन्दूरीकृतपादाब्जधूलिका सकलागमसंदोहश्किसम्पुटमौक्तिका

पुरुषार्थप्रदा पूर्णा भोगिनी भुवनेश्वरी। अम्बिकाऽनादिनिधना हरिब्रह्मेन्द्रसेविता॥ ६९॥ नारायणी नादरूपा नामरूपविवर्जिता। हींकारी हीमती हृद्या हेयोपादेयवर्जिता।। ७०।। राजराजार्चिता राज्ञी रम्या राजीवलोचना। रञ्जनी रमणी रम्या रणिकङ्किणिमेखला॥ ७१॥ रमा राकेन्दुवदना रतिरूपा रतिप्रिया। रक्षाकरी राक्षसंभी रामा रमणलम्पटां॥७२॥ काम्या कामकलारूपा कदम्बकुसुमप्रिया। कल्याणी जगतीकन्दा करुणारससागरा॥ ७३॥ कलावती कलालापा कान्ता कादम्बरीप्रिया। वरदा वामनयना वारुणीमद्विह्वला।। ७४।। विश्वाधिका वेदवेद्या विन्ध्याचलिनवासिनी। विधात्री वेदजननी विष्णुमाया विलासिनी॥ ७५॥ क्षेत्रस्वरूपा क्षेत्रेशी क्षेत्रक्षेत्रज्ञपालिनी। क्षयवृद्धिविनिर्मुक्ता क्षेत्रपालसमर्चिता।। ७६॥ विजया विमला वन्द्या वन्दारुजनवत्सला। वाग्वादिनी वामकेशी विह्नमण्डलवासिनी।। ७७॥ भक्तिमत्कल्पलितका पशुपाशिवमोचिनी। संहताशेषपाषण्डा सदाचारप्रवर्तिका॥ ७८॥ तापत्रयाग्निसंतप्तसमाह्लादनचन्द्रिका । तरुणी तापसाराध्या तनुमध्या तमोऽपहा॥ ७९॥ चितिस्तत्पदलक्ष्यार्था चिदेकरसरूपिणी। स्वात्मानन्दलवीभूतब्रह्माद्यानन्दसंतितः ॥ ८०॥ परा प्रत्यक्चितीरूपा पश्यन्ती परदेवता। मध्यमा वैखरीरूपा भक्तमानसहंसिका॥ ८१॥ कामेश्वरप्राणनाडी कृतज्ञा कामपूजिता। शृङ्गाररससम्पूर्णा जया जालन्धरस्थिता॥ ८२॥ ओड्याणपीठनिलया बिन्दुमण्डलवासिनी। रहोयागक्रमाराध्या रहस्तर्पणतर्पिता॥ ८३॥ सद्यः प्रसादिनी विश्वसाक्षिणी साक्षिवर्जिता। षडङ्गदेवतायुक्ता षाड्गुण्यपरिपूरिता॥ ८४॥ नित्यिक्लन्ना निरुपमा निर्वाणसुखदायिनी। नित्याषोडशिकारूपा श्रीकण्ठार्धशरीरिणी॥ ८५॥ प्रभावती प्रभारूपा प्रसिद्धा परमेश्वरी। मूलप्रकृतिरव्यक्ता व्यक्ताव्यक्तस्वरूपिणी॥ ८६॥ व्यापिनी विविधाकारा विद्याविद्यास्वरूपिणी। 11 69 11 महाकामेशनयनकुमुदाह्वादकौमुदी भक्तहार्दतमोभेदभानुमद्भानुसंततिः शिवदूती शिवाराध्या शिवमूर्तिः शिवङ्करी॥ ८८॥ शिवप्रिया शिवपरा शिष्टेष्टा शिष्टपूजिता। अप्रमेया स्वप्रकाशा मनोवाचामगोचरा॥ ८९॥ चिच्छक्तिश्चेतनारूपा जडशक्तिर्जडात्मका। गायत्री व्याहृतिः सन्ध्याद्विजवृन्दनिषेविता॥ ९०॥ तत्त्वासना तत्त्वमयी पञ्चकोशान्तरस्थिता। निःसीममहिमा नित्ययौवना मदशालिनी॥ ९१॥ मदघूर्णितरक्ताक्षी मदपाटलगण्डभूः। चन्दनद्रवदिग्धाङ्गी चाम्पेयकुसुमप्रिया॥ ९२॥ कुशला कोमलाकारा कुरुकुल्ला कुलेश्वरी। कुलकुण्डालया कौलमार्गतत्परसेविता॥ ९३॥ कुमारगणनाथाम्बा तुष्टिः पुष्टिर्मतिधृतिः। शान्तिः स्वस्तिमती कान्तिर्नन्दिनी विघ्ननाशिनी ॥ ९४ ॥ तेजोवती त्रिनयना लोलाक्षी कामरूपिणी। मालिनी हंसिनी माता मलयाचलवासिनी॥ ९५॥ सुमुखी निलनी सुभूः शोभना सुरनायिका। कालकण्ठी कान्तिमती क्षोभिणी सूक्ष्मरूपिणी॥ ९६॥ वज्रेश्वरी वामदेवी वयोऽवस्थाविवर्जिता। सिद्धेश्वरी सिद्धविद्या सिद्धमाता यशस्विनी।। ९७॥ विश्बिचक्रनिलयाऽऽरक्तवर्णा त्रिलोचना। खट्वाङ्गादिप्रहरणा वदनैकसमन्विता।। ९८ ॥ पायसात्रप्रिया त्वक्स्था पशुलोकभयंकरी। अमृतादिमहाशक्तिसंवृता डाकिनीश्वरी॥ ९९ ॥ अनाहताब्जनिलया श्यामाभा वदनद्वया। दंष्ट्रोज्ज्वलाक्षमालादिधरा रुधिरसंस्थिता॥ १००॥ कालरात्र्यादिशक्त्यौघवृता स्त्रिग्धौदनप्रिया। महावीरेन्द्रवरदा राकिण्यम्बास्वरूपिणी॥ १०१॥ मणिपूराब्जनिलया वदनत्रयसंयुता। वजादिकायुधोपेता डामर्यादिभिरावृता॥ १०२॥ रक्तवर्णा मांसनिष्ठा गुडान्नप्रीतमानसा। लाकिन्यम्बास्वरूपिणी॥ १०३॥ समस्तभक्तसुखदा स्वाधिष्ठानाम्बुजगता चतुर्वक्त्रमनोहरा। पीतवर्णातिगर्विता॥ १०४॥ शूलाद्यायुधसम्पन्ना मेदोनिष्ठा मधुप्रीता बन्धिन्यादिसमन्विता। दध्यन्नासक्तहृद्या काकिनीरूपधारिणी ॥ १०५॥ मूलाधाराम्बुजारूढा पञ्चवक्ताऽस्थिसंस्थिता। अङ्क्रशादिप्रहरंणा वरदादिनिषेविता॥ १०६॥ मुद्गौदनासक्तचित्ता साकिन्यम्बास्वरूपिणी। आज्ञाचक्राब्जनिलया शुक्लवर्णा षडानना।। १०७॥ मजासंस्था हंसवती मुख्यशक्तिसमन्विता। हरिद्रान्नैकरिसका हाकिनीरूपधारिणी॥ १०८॥ सहस्रदलपद्मस्था सर्ववर्णोपशोभिता। सर्वायुधधरा शुक्लसंस्थिता सर्वतोमुखी॥ १०९॥ सर्वोदनप्रीतचित्ता याकिन्यम्बास्वरूपिणी। स्वाहा स्वधा मितर्मेधा श्रुतिस्मृतिरनुत्तमा॥ ११०॥ पुण्यकीर्तिः पुण्यलभ्या पुण्यश्रवणकीर्तना। पुलोमजार्चिता बन्धमोचनी बर्बरालका॥ १११॥ विमर्शरूपिणी विद्या वियदादिजगत्प्रसूः। सर्वव्याधिप्रशमनी सर्वमृत्युनिवारिणी॥ ११२॥ अग्रगण्याऽचिन्त्यरूपा कलिकल्मषनाशिनी। कात्यायनी कालहन्त्री कमलाक्षनिषेविता॥ ११३॥ ताम्बूलपूरितमुखी दाडिमीकुसुमप्रभा। मृगाक्षी मोहिनी मुख्या मृडानी मित्ररूपिणी॥ ११४॥ नित्यतुप्ता भक्तनिधिर्नियन्त्री निखिलेश्वरी। मैत्र्यादिवासनालभ्या महाप्रलयसाक्षिणी ॥ ११५॥ पराशक्तिः परानिष्ठा प्रज्ञानघनरूपिणी। माध्वीपानालसा मत्ता मातृकावर्णरूपिणी॥ ११६॥ महाकैलासनिलया मृणालमृदुदोर्लता। महनीया दयामूर्तिर्महासाम्राज्यशालिनी ॥ ११७॥ आत्मविद्या महाविद्या श्रीविद्या कामसेविता। श्रीषोडशाक्षरीविद्या त्रिकूटा कामकोटिका॥ ११८॥ कटाक्षिकङ्करीभूतकमलाकोटिसेविता शिरःस्थिता चन्द्रनिभा भालस्थेन्द्रधनुःप्रभा॥ ११९॥ हृदयस्था रविप्रख्या त्रिकोणान्तरदीपिका। दाक्षायणी दैत्यहन्त्री दक्षयज्ञविनाशिनी।। १२०॥ दरान्दोलितदीर्घाक्षी दरहासोज्ज्वलन्मुखी। गुरुमूर्तिर्गुणनिधिर्गोमाता गुहजन्मभूः ॥ १२१॥ देवेशी दण्डनीतिस्था दहराकाशरूपिणी। प्रतिपन्मुख्यराकान्ततिथिमण्डलपूजिता ॥ १२२॥ कलात्मिका कलानाथा काव्यालापविमोदिनी। सचामररमावाणीसव्यदक्षिणसेविता 11 8 2 3 11

आदिशक्तिरमेयात्मा परमा पावनाकृतिः। अनेककोटिब्रह्माण्डजननी दिव्यविग्रहा॥ १२४॥ क्लींकारी केवला गुह्या कैवल्यपददायिनी। त्रिपुरा त्रिजगद्वन्द्या त्रिमूर्तिस्त्रिदशेश्वरी ॥ १२५ ॥ त्र्यक्षरी दिव्यगन्धाळा सिन्दूरतिलकाञ्चिता। उमा शैलेन्द्रतनया गौरी गन्धर्वसेविता॥ १२६॥ विश्वगर्भा स्वर्णगर्भा वरदा वागधीश्वरी। ध्यानगम्याऽपरिच्छेद्या ज्ञानदा ज्ञानविग्रहा॥ १२७॥ सर्ववेदान्तसंवेद्या सत्यानन्दस्वरूपिणी। लोपामुद्रार्चिता लीलाक्लूप्तब्रह्माण्डमण्डला ॥ १२८॥ अदृश्या दृश्यरिहता विज्ञात्री वेद्यवर्जिता। योगिनी योगदा योग्या योगानन्दा युगन्धरा॥ १२९॥ इच्छाशक्तिज्ञानशक्तिक्रियाशक्तिस्वरूपिणी । सर्वाधारा सुप्रतिष्ठा सदसद्रूपधारिणी॥ १३०॥ अष्टमूर्तिरजाजैत्री लोकयात्राविधायिनी। एकाकिनी भूमरूपा निर्द्वेता द्वैतवर्जिता॥१३१॥ अन्नदा वसुदा वृद्धा ब्रह्मात्मैक्यस्वरूपिणी। बृहती ब्राह्मणी ब्राह्मी ब्रह्मानन्दा बलिप्रिया॥ १३२॥ भाषारूपा बृहत्सेना भावाऽभावविवर्जिता। सुखाराध्या शुभकरी शोभना सुलभा गतिः॥ १३३॥ राजराजेश्वरी राज्यदायिनी राज्यवल्लभा। राजत्कृपा राजपीठनिवेशितनिजाश्रिता॥ १३४॥ राज्यलक्ष्मीः कोशनाथा चतुरङ्गबलेश्वरी। साम्राज्यदायिनी सत्यसन्था सागरमेखला॥ १३५॥ दीक्षिता दैत्यशमनी सर्वलोकवशंकरी। सर्वार्थदात्री सावित्री सच्चिदानन्दरूपिणी॥ १३६॥ देशकालापरिच्छिन्ना सर्वगा सर्वमोहिनी। सरस्वती शास्त्रमयी गुहाम्बा गुह्यरूपिणी॥ १३७॥ सर्वोपाधिविनिर्मुक्ता सदाशिवपतिव्रता। सम्प्रदायेश्वरी साध्वी गुरुमण्डलरूपिणी॥ १३८॥ कुलोत्तीर्णा भगाराध्या माया मधुमती मही। गणाम्बा गुह्यकाराध्या कोमलाङ्गी गुरुप्रिया॥ १३९॥ स्वतन्त्रा सर्वतन्त्रेशी दक्षिणामूर्तिरूपिणी। सनकादिसमाराध्या शिवज्ञानप्रदायिनी ॥ १४०॥ चित्कलानन्दकलिका प्रेमरूपा प्रियङ्करी। नामपारायणप्रीता नन्दिविद्या नटेश्वरी ॥ १४१ ॥ मिथ्याजगदधिष्ठाना मुक्तिदा मुक्तिरूपिणी। लास्यप्रिया लयकरी लज्जा रम्भादिवन्दिता॥ १४२॥ भवदावसुधावृष्टिः पापारण्यदवानला। दौर्भाग्यतूलवातूला जराध्वान्तरविप्रभा॥ १४३॥ भाग्याब्धिचन्द्रिका भक्तचित्तकेकिघनाघना। रोगपर्वतदम्भोलिर्मृत्युदारुकुठारिका ॥ १४४॥ महेश्वरी महाकाली महाग्रासा महाशना। अपर्णा चिण्डिका चण्डमुण्डासुरनिषूदनी॥ १४५॥

क्षराक्षरात्मिका सर्वलोकेशी विश्वधारिणी। त्रिवर्गदात्री सुभगा त्र्यम्बका त्रिगुणात्मिका॥ १४६॥ स्वर्गापवर्गदा शुद्धा जपापुष्पनिभाकृति:। ओजोवती द्युतिधरा यज्ञरूपा प्रियव्रता॥ १४७॥ दुराराध्या दुराधर्षा पाटलीकुसुमप्रिया। महती मेरुनिलया मन्दारकुसुमप्रिया॥ १४८॥ वीराराध्या विराड्रूपा विरजा विश्वतोमुखी। प्रत्यग्रूपा पराकाशा प्राणदा प्राणरूपिणी॥ १४९॥ मार्तण्डभैरवाराध्या मन्त्रिणीन्यस्तराज्यधूः। त्रिपुरेशी जयत्सेना निस्त्रेगुण्या परापरा॥ १५०॥ सत्यज्ञानानन्दरूपा सामरस्यपरायणा। कपर्दिनी कलामाला कामधुक्कामरूपिणी।। १५१॥ कलानिधिः काव्यकला रसज्ञा रसशेवधिः। पुष्टा पुरातना पूज्या पुष्करा पुष्करेक्षणा॥ १५२॥ परंज्योतिः परंधाम परमाणुः परात्परा। पाशहस्ता पाशहन्त्री परमन्त्रविभेदिनी॥ १५३॥ नित्यतृप्ता मुनिमानसहंसिका। मूर्तामूर्ता सत्यव्रता सत्यरूपा सर्वान्तर्यामिणी सती॥१५४॥ ब्रह्माणी ब्रह्मजननी बहुरूपा बुधार्चिता। प्रसिवत्री प्रचण्डाऽऽज्ञा प्रतिष्ठा प्रकटाकृतिः॥ १५५॥ प्राणेश्वरी प्राणदात्री पञ्चाशत्पीठरूपिणी। विशृङ्खला विविक्तस्था वीरमाता वियत्प्रसूः॥ १५६॥ मुकुन्दा मुक्तिनिलया मूलविग्रहरूपिणी। भवरोगघ्नी भवचक्रप्रवर्तिनी ॥ १५७॥ भावजा छन्दःसारा शास्त्रसारा मन्त्रसारा तलोदरी। उदारकीर्तिरुद्दामवैभवा वर्णरूपिणी।। १५८॥ जन्ममृत्युजरातप्तजनविश्रान्तिदायिनी सर्वोपनिषदुद्धृष्टा शान्त्यतीता कलात्मिका॥१५९॥ गम्भीरा गगनान्तःस्था गर्विता गानलोलुपा। कल्पनारहिता काष्ठाकान्ता कान्तार्धविग्रहा॥ १६०॥ कार्यकारणनिर्मुक्ता कामकेलितरङ्गिता। कनत्कनकताटङ्का लीलाविग्रहधारिणी॥ १६१॥ अजा क्षयविनिर्मुक्ता मुग्धा क्षिप्रप्रसादिनी। अन्तर्मुखसमाराध्या बहिर्मुखसुदुर्लभा ॥ १६२ ॥ त्रयी त्रिवर्गनिलया त्रिस्था त्रिपुरमालिनी। निरामया निरालम्बा स्वात्मारामा सुधास्त्रुतिः ॥ १६३ ॥ संसारपङ्कनिर्मग्रसमुद्धरणपण्डिता यज्ञप्रिया यज्ञकर्जी यजमानस्वरूपिणी॥ १६४॥ धर्माधारा धनाध्यक्षा धनधान्यविवर्धिनी। विप्रप्रिया विप्ररूपा विश्वभ्रमणकारिणी॥ १६५॥ विश्वग्रासा विद्रुमाभा वैष्णवी विष्णुरूपिणी। अयोनिर्योनिनिलया कूटस्था कुलरूपिणी॥ १६६॥ वीरगोष्ठीप्रिया वीरा नैष्कर्म्या नादरूपिणी। विज्ञानकलना कल्या विदग्धा वैन्दवासना॥ १६७॥ तत्त्वाधिका तत्त्वमयी तत्त्वमर्थस्वरूपिणी। सामगानप्रिया सौम्या सदाशिवकुटुम्बिनी॥ १६८॥ सव्यापसव्यमार्गस्था सर्वापद्विनिवारिणी। स्वस्था स्वभावमधुरा धीरा धीरसमर्चिता॥ १६९॥ चैतन्यार्घ्यसमाराध्या चैतन्यकुसुमप्रिया। सदोदिता सदातुष्टा तरुणादित्यपाटला॥ १७०॥ दक्षिणादक्षिणाराध्या दरस्मेरमुखाम्बुजा। कौलिनीकेवलाऽनर्घ्यकैवल्यपददायिनी ॥ १७१॥ स्तोत्रप्रिया स्तुतिमती श्रुतिसंस्तुतवैभवा। मनस्विनी मानवती महेशी मङ्गलाकृतिः॥१७२॥ विश्वमाता जगद्धात्री विशालाक्षी विरागिणी। प्रगल्भा परमोदारा परामोदा मनोमयी॥ १७३॥ व्योमकेशी विमानस्था वज्रिणी वामकेश्वरी। पञ्चयज्ञप्रिया पञ्चप्रेतमञ्जाधिशायिनी ॥ १७४॥ पञ्चमी पञ्चभूतेशी पञ्चसंख्योपचारिणी। शाश्वती शाश्वतैश्वर्या शर्मदा शम्भुमोहिनी॥ १७५॥ धरा धरासुता धन्या धर्मिणी धर्मवर्धिनी। लोकातीता गुणातीता सर्वातीता शमात्मिका॥ १७६॥ बन्धूककुसुमप्रख्या बाला लीलाविनोदिनी। सुमङ्गली सुखकरी सुवेषाढ्या सुवासिनी॥ १७७॥ सुवासिन्यर्चनप्रीताऽऽशोभना शुद्धमानसा। विन्दुतर्पणसंतुष्टा पूर्वजा त्रिपुराम्बिका॥ १७८॥ दशमुद्रासमाराध्या त्रिपुराश्रीवशंकरी।
ज्ञानमुद्रा ज्ञानगम्या ज्ञानज्ञेयस्वरूपिणी॥१७९॥
योनिमुद्रा त्रिखण्डेशी त्रिगुणाम्बा त्रिकोणगा।
अनघाऽद्भुतचारित्रा वाञ्छितार्थप्रदायिनी॥१८०॥
अभ्यासातिशयज्ञाता षडध्वातीतरूपिणी।
अव्याजकरुणामूर्तिरज्ञानध्वान्तदीपिका ॥१८१॥
आबालगोपविदिता सर्वानुल्लङ्घ्यशासना।
श्रीचक्राराजनिलया श्रीमित्रपुरसुन्दरी॥१८२॥
श्रीशिवा शिवशक्त्यैक्यरूपिणी लिलताम्बिका ॐ॥

Appendix 2

The 1000 names in alphabetical order

No.	Name in English	Name in Samskrit
994	Ābālagopaviditā	आबालगोपविदिता
990	Abhyāsātishayajnātā	अभ्यासातिशयज्ञाता
285	Ābrahmakeeṭajananee	आब्रह्मकीटजननी
554	Achintyaroopā	अचिन्त्यरूपा
988	Adbhutachāritrā	अद्भुतचारित्रा
615	Ādishakti:	आदिशक्तिः
649	Adrushyā	अदृश्या
828	Āgnā	3गद्ध
521	Āgnāchakrabjanilayā	आज्ञाचक्राब्जनिलया -
103	Āgnāchakrantarālasthā	आज्ञाचक्रान्तरालस्था
553	Agragaŋyā	अग्रगण्या
866	Ajā	अजा
663	Ajājetree	अजाजेत्री
993	Ajnānadhvāntadeepikā	अझनध्वान्तदीपिका
860	Akāntā	अकान्ता
489	Akshamālādidharā	अक्षमालादिधरा
96	Akulā	अकुला
537	Amati:	अमित:
985	Ambā	अंबा
295	Ambikā	अंबिका
616	Ameyā	अमेया
814	Amoortā	अमूर्ता .
483	Amrutādimahāshaktisamvrutā	अमृतादिमहाशक्तिसंवृता
296	Anādinidhanā	अनादिनिधना
987	Anaghā	अनघा ,
485	Anāhatābjanilayā	अनाहताब्जनिलया
29	Anākalitasādrushyachibukashree virājitā	अनाकलितसाद्२यचिबुकश्री विराजिता

Vo.	Name in English	Name in Samskrit
729	Anandakalikā	आनन्दकलिका
926	Anarghyakaivalyapadadāyinee	अनर्घ्यकैवल्यपददायिनी
50	Anavadyāngee	अनवद्याङ्गी
620	Anekakoţibrahmaŋḍajananee	अनेककोटिब्रह्माण्डजननी
517	Angkushādipraharanā	अङ्क्ष्भादिप्रहरणा
815	Anityatruptā	अनित्यतृप्ता
669	Annadā	अन्नदा
870	Antarmukhasamārādhyā	अन्तर्मु खसमाराध्या
273	Anugrahadā	अनुग्रहदा
541	Anuttamā	अनुत्तमा
642	Aparicchedyā	अपरिच्छेद्या
754	Aparnā	अपर्णा
413	Aprameyā	अप्रमेया
476	Āraktavarŋā	आरक्तवर्णा
37	Aruŋārunakousumbhavastrabhāsvat -kaṭeetaṭee	अरुणारुणकौसुम्भवस्त्रभास्वत –कटीतटी
972	Āshobhanā	आशोभना
15	Ashţameechandra Vibhrājadalikasthala Shobhitā	अष्टमीचन्द्र विभ्राजदलिकस्थल ञोभिता
662	Ashţamoortti:	अष्टमूर्त्ति:
67	Ashvārooḍhādhishţitāshvakoţikoţi Bhirāvrutā	अश्वारूढाधिष्टिताश्वकोटिकोटि भिरावृता
516	Asthisamsthitā	अस्थिसंस्थिता
508	-Atigarvitā	अतिगर्विता
617	Ātmā	आत्मा
583	Ātmavidyā	आत्मविद्या
639	Avaradā .	अवरदा
992	Avyājakaruŋāmoorti:	अव्याजकरुणामूर्ति:
398	Avyaktā	अव्यक्ता
427	Ayee	अयी
894,	Ayoni:	अयोनि:
871	Bahirmukhasudurlabhā	बहिर्मुखसुदुर्लभा

No.	Name in English	Name in Samskrit
824	Bahuroopā	बहुरूपा
905	Baindavāsanā	बैन्दवासना <u> </u>
965	Bālā	बाला
677	Balipriyā	बलिप्रिया
546	Bandhamochanee	बन्धमोचनी
511	Bandhinyādisamanvitā	बन्धिन्यादिसमन्विता
964	Bandhookakusumaprakhyā	बन्धूककुसुमप्रख्या
547	Bandhurālakā (Barbarālakā)	बन्धुरालका (बर्बरालका)
116	Bhadramoortti:	भद्रमूर्त्ति:
115	Bhadrapriyā	भद्रप्रिया
277	Bhagamālinee	भगमालिनी
715	Bhagārādhyā	भगाराध्या
279	Bhagavatee	भगवती
746	Bhāgyābdhichandrikā	भाग्याब्धिचन्द्रिका
276	Bhairavee	भैरवी
747	Bhaktachittakeki Ghanā Ghanā	भक्तचित्तकेकि घना घना
404	Bhaktahārdatamobhedabhānu -madbhānusantati:	भक्तहार्दतमोभेदभानुमद्भानुसन्ततिः
372	Bhaktamānasahamsikā	भक्तमानसहंसिका
567	Bhaktanidhi:	भक्तनिधिः
117	Bhaktasoubhāgyadāyinee	भक्तसौभाग्यदायिनी
119	Bhaktigamyā	भक्तिगम्या
353	Bhaktimatkalpalatikā	भक्तिमत्कल्पलितका
118	Bhaktipriyā	भक्तिप्रिया
120	Bhaktivashyā	भक्तिवश्या
593	Bhālasthā	भालस्था
275	Bhānumaŋdalamadhyasthā	भानुमन्डलमध्यस्था
74	Bhaŋḍaputravadhodyuktabālā -vikramananditā	भण्डपुत्रवधोद्युक्तबाला –विक्रमनन्दिता
72	Bhandasainyavadhodyuktashakti -vikramaharshitā	भण्डसैन्यवधो द्युक्तशक्तिविक्रमहर्षिता
65	Bhaŋḍāsuravadhodyuktashaktisenā	भण्डासुरवधोद्युक्तशक्तिसेनासमन्विता

No.	Name in English	Name in Samskrit
	-samanvitā	According Conservation
79	Bhaŋḍāsurendranirmuktashastra -pratyastravarshiŋee	भण्डासुरेन्द्रनिर्मुक्तशस्त्र- प्रत्यस्त्रवर्षिणी
678	Bhāshāroopā .	भाषारूपा
680	Bhāvābhāvavivarjitā	भावाभावविवर्जिता
843	Bhavachakrapravartinee	भवचक्रप्रवर्तिनी
742	Bhavadāvasudhāvrushţi:	भवदावसुधावृष्टि:
841	Bhāvajnā	्रभावज्ञा ,
113	Bhāvanāgamyā	भावनागम्या
175	Bhavanāshinee	भवनाशिनी
112.	Bhavānee	भवानी
114	Bhavāraŋyakuṭhārikā	भवारण्यकुठारिका
842	Bhavarogaghnee	भवरोगघ्नी
121	Bhayāpahā	भयापहा
179	Bhedanāshinee	भेदनाशिनी
293	Bhoginee	भोगिनी
666	Bhoomaroopā	भूमरूपा
294	Bhuvaneshvaree	भुवनेश्वरी
380	Bindumaŋḍalavāsinee	बिन्दुमन्डलवासिनी
97.4	Bindutarpaŋasantushţā	बिन्दुतर्पणसन्तुष्टा
111	Bisatantutaneeyasee	बिसतन्तुतनीयसी
822	Brahma	ब्रह्म
100	Brahmagranthivibhedinee	ब्रह्मग्रन्थिविभेदिनी
676	Brahmanandā	ब्रह्मानन्दा
821	Brahmānee	ब्रह्माणी
674	Brāhmanee	ब्राह्मणी
265	Brahmaroopā	ब्रह्मरूपा
672	Brahmātmaikyasvaroopiŋee	ब्रह्मात्मैक्यस्वरूपिणी
675	Brāhmee	ब्राह्मी
83	Bramopendramahendradideva samstutavaibhavā	ब्रमोपेन्द्रामहेन्द्रदिदेवसंस्तुतवैभवा
673	Bruhatee	बृहती

No.	Name in English	Name in Samskrit
679	Bruhatsenā	बृहत्सेना
825	Budhārchitā	बुधार्चिता
919	Caitanyakusumapriyā	चैतन्यकु सुमप्रिया
918	Caitanyārghya Samārāadhyā	चैतन्यार्घ्य समाराध्या
245	Cakrarājaniketanā	चक्रराजनिकेतना
68	Cakrarājarathārooḍhasarvāyudha -parishkrutā	चक्रराजरथारूढसर्वायुध –परिष्कृता
13	Campakāshokapunnāgasougandhi kalasatkachā	चम्पकाशोकपुन्नागसौगन्धि – कलसत्कचा
435	Cāmpeyakusumapriyā	चाम्पेयकुसुमप्रिया
434	Candanadravadigdhāngee (ngā)	चन्दनद्रवदिग्धाङ्गी (ङ्गा)
240	Candramaŋḍalamadhyagā	चन्द्रमन्डलमध्यगा
592	Candranibhā	चन्द्रनिभा
239	Candravidyā	चंन्द्रविद्या
756	Caŋḍamuŋḍāsuranishoodinee	चण्डमुण्डासुरनिषूदिनी
755	Caŋḍikā	चण्डिका
244	Carācarajagannāthā	चराचरजगन्नाथा
243	Cārucandrakalādharā	चारुचन्द्रकलाधरा
242	Cāruhāsā	चारुहासा
241	Cāruroopā	चारुरूपा
236	Catu:shashṭikalāmayee	चतु:षष्टिकलामयी
235	Catu:shashṭiyupacārādhyā	चतु:षष्टियुपचाराढ्या
691	Caturangabaleshvaree	चतुरनाबलेश्वरी
7	Caturbāhusamanvitā	चतुर्बाहुसमन्विता
505	Caturvaktramanoharā	चतुर्वक्त्रमनोहरा
417	Cetanăroopă .	चेतनारूपा
844	Chanda:sārā	छन्द:सारा
416	Cicchakti:	चिच्छिक्तिः
4	Cidagnikuŋḍasambhootā	चिदग्निकुण्डसंभूता
364	Cidekarasaroopiŋee	चिदेकरसरूपिणी
251	Cinmayee	चिन्मयी

No.	Name in English	Name in Samskrit
57	Cintāmaŋigruhāntasthā	चिन्तामणिगृहान्तस्था
362	Citi:	चितिः
728	Citkalā	चित्कला
512	Dadhyannāsaktahrudayā	दध्यन्नासक्तह्दया
560	Dāḍimeekusumaprabhā	दाडिमीकु सुमप्रभा
609	Daharākāsharoopiŋee	दहराकाशरूपिणी
599	Daityahantree	दैत्यहन्त्री
696	Daityashamanee	दैत्यशमनी
484	<i>Pākineeshvaree</i>	डाकिनीश्वरी
600	Dakshayajnavināshinee	दक्षयर्डाविनाशिनी
598	Dākshāyanee	दाक्षायणी
923	Dakshiŋādakshiŋārādhyā	दक्षिणादक्षिणाराध्या
725	Dakshiŋāmoortiroopiŋee	दक्षिणामूर्तिरूपिणी
498	<i>Pāmaryādibhirāvrutā</i>	डामर्यादिभिरावृता
488	Damshţrojvalā	दंष्ट्रोज्वला
608	Daŋḍaneetisthā	दण्डनीतिस्था
602	Darahāsojvalanmukhee	दरहासोज्वलन्मुखी
601	Darāndolitadeerghākshee	दरान्दोलितदीर्घाक्षी
924	Darasmeramukhāmbujā	दरस्मेरमुखाम्बुजा
977	Dashamudrāsamārādhyā	दशमुद्रासमाराध्या
581	Dayāmoorti:	दयामूर्तिः
695	Deekshitā	दीक्षिता
701	Deshakālaparicchinnā	देशकालपरिच्छिन्ना
5	Devakāryasamudyatā	देवकार्यसमुद्यता
64	Devarshigaŋasamghātastooya-	देवर्षिगणसंघातस्तूय-
	mānātmavaibhavā	मानात्मवैभवा
607	Deveshee .	देवेशी
886	Dhanadhāṇya Vivardhinee	धनधान्य विवर्धिनी
885	Dhanādhyakshā	धनाध्यक्षा
957	Dhanyā	धन्या
955	Dharā	धरा

No.	Name in English	Name in Samskrit
956	Dharasutā	धरसुता
884	Dharmādhārā	धर्माधारा
255	Dharmādharmavivarjitā ·	धर्माधर्मविवर्जिता
959	Dharmavardhinee	धर्मवर्धिनी
958	Dharminee	धर्मिणी
916	Dheerā	धीरा
917	Dheerasamarcitā	धीरसमर्चिता
446	Dhruti:	धुति:
254	Dhyānadhyātrughyeyaroopā	ध्यानध्यातृघ्येयरूपा
641	Dhyānagamyā	ध्यानगम्या
631	Divyagandhāḍhyā	दिव्यगन्धाढ्या
621	Divyavigrahā	दिव्यविग्रहा
195	Doshavarjitā	दोषवर्जिता
744	Dourbhāgyatoolavātoolā	दौर्भाग्यतूलवातूला
650	Drushyarahitā	दृश्यरहिता
191	Du:khahantree	दु:खहन्त्री
194	Durācārashamanee	दुराचारशमनी
772	Durādharshā	दुराधर्षा
771	Durārādhyā	दुराराध्या
190	Durgā	दुर्गा
189	Durgamā	दुर्गमा
188	Durlabhã	दुर्लभा
193	Dushṭadoorā	दुष्टदूरा
668	Dvaitavarjitā	द्वै तवर्जिता
423	Dvijavrundanishevitā	द्विजवृन्दनिषेविता
768	Dyutidharā	द्युतिधरा
712	Ĕ	- ter
665	Ekākinee	एकाकिनी
855	Gaganāntasthā	गगनान्तस्था
854	Gambheerā	गम्भीरा
857	Gānalolupā	गानलोलुपा

No.	Name in English	Name in Samskrit
636	Gandharvasevitā	गन्धर्वसेविता
719	Gaŋāmbā	गणाम्बा
856	Garvitā	गर्विता
420	Gāyatree	गायत्री
69	Geyachakrarathārooḍhamantrinee -parisevitā	गेयचक्रस्थारूढमन्त्रिणी -परिसेविता
605	Gomātā	गोमाता
42	Goodhagulphā	गूढगुल्फा
266	Goptree	गोप्त्री
635	Gouree	गौरी
267	Govindaroopiŋee	गोविन्दरूपिणी
501	Guḍānnapreetamānasā	गुडान्नप्रीतमानसा
606	Guhajanmabhoo:	गुहजन्मभू:
706	Guhāmbā	गुहाम्बा
624	Guhyā	गुह्या
720	Guhyakārādhyā	गुह्यकाराध्या
707	Guhyaroopinee	गुह्यरूपिणी
604	Guŋanidhi:	गुणनिधि:
961	Guŋāteetā	गुणातीता
713	Gurumaŋḍalaroopiŋee	गुरुमण्डलरूपिणी
603	Gurumoorti:	गुरुमूर्तिः
722	Gurupriyā	गुरुप्रिया
527	Hākineeroopadhārinee	हाकिनीरूपधारिणी
525	Hamsavateemukhyashaktisamanvitā	हं सवतीमुख्यशक्तिसमन्विता
456	Hamsinee	हंसिनी
84	Haranetrāgnisamdagdha- kāmasamjeevanoushadhi:	हरनेत्राग्निसंदग्ध- कामसंजीवनौषधिः
297	Haribrahmendrasevitā	हरिब्रह्मेन्द्रसेविता
526	Haridrānnaikarasikā	हरिद्रान्नैकरसिका .
304	Heyopādeyavarjitā	हेयोपादेयवर्जिता
302	Hreematee	हीमती

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301	Hreemkāree	हींकारी
595	Hrudayasthā	हृदयस्था
303	Hrudyā	हुद्या
658	Icchāshaktijnānashaktikriyāshakti svaroopiŋee	इच्छाशक्तिडानशक्तिक्रियाशक्ति- स्वरूपिणी
594	Indradhanu:prabhā	इन्द्रधनु:प्रभा
41	Indragopaparikshipta- smaratoonābhajanghikā	इन्द्रगोपपरिक्षिप्त- स्मरतूणाभजङ्घिका
271	Ishvaree	ईश्वरी
418	Jadashakti:	जडशक्तिः
419	Jadātmikā	जडात्मिका
935	Jagaddhātree	जगद्धात्री
257	Jāgarinee	जागरिणी
325	Jagateekandā	जगतीकन्दा
378	Jālandharasthitā	जालन्धरस्थिता
823	Jananee	जननी
851	Janmamrutyu Jarātapta Janavishrāntidāyinee	जन्ममृत्युजरातप्त जनविश्रान्तिदायिनी
766	Japāpushpa Nibhākruti:	जपापुष्प निभाकृतिः
745	Jarādhvāntaraviprabhā	जराध्वान्तरविप्रभा
377	Jayā	जया
788	Jayatsenā	जयत्सेना
643	Jnānadā	ं ज्ञानदा
980	Jnānagamyā	ज्ञानगस्या
981	Jnānajneyasvaroopiŋee	ज्ञानज्ञेयस्वरूपिणी
979	Jnānamudrā	ज्ञानमुदा
644	Jnānavigrahā	ंज्ञानविग्रहः -
71	Jwālāmālinikākshipta- vahniprākāramadhyagā	ज्वालामालिनिकाक्षिप्त- वह्रिप्राकारमध्यगा
323	Kadambakusumapriyā	कदम्बकु सुमप्रिया
21	Kadambamanjareekluptakarnapoora -manoharā	कदम्बमंजरीक्ऌप्तकर्णपूर- मनोहरा

0.	Name in English	Name in Samskrit
30	Kādambareepriyā	कादम्बरीप्रिया
0	Kadambavanavāsinee	कदंबवनवासिनी
25	Kaivalyapadadāyinee	कैवल्यपददायिनी
13	Kākineeroopadhārinee	काकिनीरूपधारिणी
57	Kālahantree	कालहन्त्री
64	Kālakaŋṭhee	कालकण्ठी
328	Kalālāpā	कलालापा
794	Kalāmālā	कलामाला
512	Kalānāthā	कलानाथा
797	Kalānidhi:	कलानिधिः
491	Kālarātryādishaktyoughavrutā	कालरात्र्यादिशक्त्यौघवृता
611	Kalātmikā	कलात्मिका
327	Kalāvatee	कलावती
555	Kalikalmashanāshinee	कलिकल्मषनाशिनी
858	Kalpanārahitā	कल्पनारहिता
903	Kalyā	कल्या
324	Kalyānee	कल्याणी
63	Kāmadāyinee	कामदायिनी
795	Kāmadhuk	कामधुक्
322	Kāmakalāroopā	कामकलारूपा
863	Kāmakelitarangitā	कामके लितरङ्गिता
589	Kāmakoţikā	कामकोटिका
62	Kāmākshee	कामाक्षी
558	Kamalāksha Nishevitā	कमलाक्ष निषेविता
375	Kāmapoojitā	कामपूजिता
796	Kāmaroopiŋee	कामरूपिणी
586	Kāmasevitā	कामसेविता
30	Kāmeshabaddhamāngalyasootra- Shobhitakandharā	कामेशबद्धमाङ्गल्यसूत्र- शोभितकन्थरा
39	Kāmeshajnātasoubhāgya- Mārdavorudvayānvitā	कामेशडातसौभाग्य- मार्दवोरुद्वयान्विता

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373	Kāmeshvaraprāŋanādee	कामेश्वरप्राणनाडी
33	Kāmeshvarapremaratnamaŋiprathi- Paŋastanee	कामेश्वरप्रेमरलमणिप्रथि- पणस्तनी
77	Kāmeshwaramukhālokakalpita- Śreegaŋeshvarā	कामेश्वरमुखालोककल्पित- श्रीगणेश्वरा
82	Kāmeshwarāstranirdagdhasabhaŋḍā -surashoonyakā	कामेश्वरास्त्रनिर्दग्धसभण्डा -सुरशून्यका
321	Kāmyā	काम्या
31	Kanakāngadakeyoorakamaneeya- Bhujānvitā	कनकाङ्गदकेयूरकमनीय- भुजान्विता
864	Kanatkanakatāţaṇkā	कनत्कनकताटङ्का
329	Kāntā	कान्ता
861	Kāntārdhavigrahā	कान्तार्धविग्रहा
86	Kanţhādhakaţiparyantamadhya- kooţasvaroopiŋee	कण्ठाधकटिपर्यन्तमध्य- कूटस्वरूपिणी
449	Kānti:	कान्तिः
465	Kāntimatee	कान्तिमती
793	Kapardinee	कपर्दिनी
80	Karāngulinakhotpannanārāyaŋa -dashākruti:	करांगुलिनखोत्पन्ननारायण -दशाकृतिः
26	Karpooraveeţikāmodasamākarshi -digantarā	कर्पूरवीटिकामोदसमाकषि –ंदिगन्तरा
326	Karuŋāfasa Sāgarā	करुणारस सागरा
862	Kấryakāraŋanirmuktā	कार्यकारणनिर्मुक्ता
859	Kāshţhā	काष्ठा
590	Kaţāksha Kinkaree Bhootakamalākoţisevitā	कटाक्ष किङ्करी भूतकमलाकोटिसेविता
556	Kātyāyanee	कात्यायनी
798	Kāvyakalā	काव्यकला
613	Kāvyālāpavinodinee	काव्यालापविनोदिनी
623	Kevalā	केवला
478	Khaţvāngādipraharanā	खट्वाङ्गादिप्रहरणा

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0	Kiricakrarathārooḍhadaŋḍanāthā-	किरिचक्रस्थारूढदण्डनाथा-
	puraskrutā	पुरस्कृता
522	Kleemkāree	क्लींकारी <u> </u>
137	Komalākārā	कोमलाकारा
721	Komalăngee	कोमलाङ्गी
43	Koormaprushţhajayishnu- Prapadānvitā	कूर्मपृष्ठजयिञ्णु – प्रपदान्विता
896	Kooṭasthā	कूटस्था
690	Koshanāthā	कोशनाथा
441	Koulamārgatatparasevitā	कौलमार्गतत्परसेविता
94	Koulinee	कौलिनी
925	Koulinee Kevalā	कौलिनी केवला
9	Krodhākārānkushojvalā	क्रोधाकाराङ्क्ष शोज्वला
169	Krodhashamanee	क्रोधशमनी
374	Krutajnā	कृतज्ञा
757	Ksharāksharātmikā	क्षराक्षरात्मिका
867	Kshayavinirmuktā	क्षयविनिर्मुक्ता
344	Kshayavruddhivinirmuktā	क्षयवृद्धिविनिर्मुक्ता
343	Kshetrakshetrajnapālinee	क्षेत्रक्षेत्रडपालिनी
345	Kshetrapālasamarchitā	क्षेत्रपालसमर्चिता
341	Kshetrasvaroopā	क्षेत्रस्वरूपा
342	Kshetreshee	क्षेत्रेशी
869	Kshipraprasādinee	क्षिप्रप्रसादिनी
466	Kshobhinee	क्षोभिणी
440	Kulakuŋdālayā	कुलकुण्डालया
90	Kulāmrutaikarasikā	कुलामृतैकरसिका
92	Kulānganā	कुलाङ्गना
93	- Kulāntasthā	कुलान्तस्था
897	Kularoopiŋee	कुलरूपिणी
91	Kulasanketapālinee	कुलसङ्केतपालिनी
95	Kulayoginee	कुलयोगिनी

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439	Kuleshvaree	कुलेश्वरी
714	Kulotteerŋā .	कुलोत्तीर्णा
442	Kumāragaŋanāthāmbā	कुमारगणनाथाम्बा
110	Kundalinee	कुन्डलिनी
438	Kurukullā	कुरुकुल्ला
14	Kuruvindamaŋishreneekanat- koţeeramanḍitā	कु रुविन्दमणिश्रेणीकनत्- कोटीरमण्डिता
436	Kushalā	कुशला
740	Lajjā	লজা
503	Lākinyambāsvaroopiŋee	लाकिन्यम्बास्वरूपिणी
35	Lakshyaromalatādhāratāsamunneya -madhyamā	लक्ष्यरोमलताधारतासमुन्नेय –मध्यमा
1000	Lalitāmbikā	लंलिताम्बिका
738	Lāsyapriyā	लास्यप्रिया
739	Layakaree	लयकरी
865	Leelā Vigrahadhārinee	लीला विग्रहधारिणी
648	Leelākluptabrahmaŋḍamaŋḍalā	लीलाक्लुप्तब्रह्माण्डमण्डला
966	Leelāvinodinee	लीलाविनोदिनी
171	Lobhanāshinee	लोभनाशिनी
960	Lokāteetā	लोकातीता
664	Lokayātrāvidhāyinee	लोकयात्राविधायिनी
454	Lolāksheekāmaroopiŋee	लोलाक्षीकामरूपिणी
647	Lopāmudrārchitā	लोपामुद्रार्चिता
432	Madaghoorŋitaraktākshee	मदघूर्णितरक्ताक्षी '
159	Madanāshinee	मदनाशिनी
433	Madapāṭalagaŋḍabhoo:	मदपाटलगण्डभू:
431	Madashālinee	मदशालिनी
717	Madhumatee	मधुमती
510	Madhupreetā	मधुप्रीता
575	Mādhveepānālasā	माध्वीपानालसा
370	Madhyamā	मध्यमा

No.	Name in English	Name in Samskrit	
222	Mahābalā	महाबला	
231	Mahābhairavapoojitā	महाभैरवपूजिता	
219	Mahābhogā	महाभोगा	
223	Mahābuddhi:	महाबुद्धिः	
237	Mahācatu:shashţikoţiyogineegaŋa- Sevitā	महाचतु:षष्टिकोटियोगिनीगन- सेविता	1
209	Mahādevee	महादेवी	A
78	Mahāgaŋeshanirbhinnavighna -yantrapraharshitā	महागणेशनिर्भिन्नविघ्न –यन्त्रप्रहर्षिता	
752	Mahāgrāsā	महाग्रासा	
220	Mahaishvaryā	महैश्वर्या	
578	Mahākailāsanilayā	महाकैलास नि लया	
751	Mahākālee	महाकाली	
233	Mahākāmeshamahishi	महाकामे शमहिषी	
403	Mahākāmeshanayanakumudāhlāda- koumudee	महाकामेशनयनकु मुदाह्नाद- कौमुदी	
210	Mahālakshmee	महालक <u>्ष</u> मी	
48	Mahālāvaŋyashevadhi:	महालावण्यशेवधिः	
227	Mahāmantra	महामन्त्रा	
215	Mahāmāyā	महामाया	
580	Mahaneeyā	महनीया	
59	Mahāpadmāṭaveesamsthā	महापद्माटवीसंस्था	H
81	Mahāpāshupatāstrāgninirdhagdhā- Surasainikā	महापाशुपतास्त्राग्निनिर्धग्धा- सुरसैनिका	
214	Mahāpātakanāshinee	महापातकनाशिन <u>ी</u>	
213	Mahāpoojyā	महापूज्या	
571	Mahāpralayasākshinee	महाप्रलयसाक्षिणी	
218	Mahārati:	महारति:	
212	Mahāroopā	महारूपा	72
109	Mahāsakti:	महासक्ति:	70
582	Mahāsāmrājyashālinee	महासाम्राज्यशालिनी	
229	Mahāsanā	महासना	

No.	Name in English	Name in Samskrit
216	Mahāsatvā	· महासत्वा
217	Mahāshakti:	महाशक्तिः .
753	Mahāshanā	महाशना
224	Mahāsiddhi:	महासिद्धिः
226	Mahātantra	/ महातन्त्रा
774	Mahatee	महती
234	Mahātripurasundaree	महात्रिपुरसुन्द री
493	Mahāveerendravaradā	महावीरेन्द्रवरदा
221	Mahāveeryā	महावीर्या
584	Mahāvidyā ,	महाविद्या
230	Mahāyāgakramāyādhyā	महायागक्रमाराध्या
228	Mahāyantrā 🎉	महायन्त्र <u>ा</u>
225	Mahāyogesvareshvaree	महायोगेस्वरेश्व री
718	Mahee	मही
932	Maheshee	महेशी
232	Maheshvaramahākalpamahā	महेश्वरमहाकल्पमहा
	-tānḍavasākshinee	–ताण्डवसाक्षिणी
750	Maheshvaree	महेश्वरी
208	Māheshvaree	माहेश्वरी
570	Maitryādivāsanālabhyā	मैत्र्यादिवासनालभ्या
524	Majjāsamsthā	मज्जासंस्था
458	Malayāchalavāsinee	मलयाचलवासिनी
455	Mālinee	मालिनी
165	Mamatāhantree	ममताहन्त्री
500	Māmsanishţā	माम्सनिष्टा
930	Manasvinee	मनस्विनी
931	. Mānavatee	मानवती
776	Mandārakusumapriyā	मन्दारकु सुमप्रिया
28	Mandasmitaprabhāpoora	मन्दस्मितप्रभापूर
	-majjatkāmeshamānasā	–मज्जत्कामेशमानसा
933	Mangalākruti:	मङ्गलाकृतिः

No.	Name in English	Name in Samskrit
40	Mānikyamukuţākārajānudvaya	माणिक्यमुकु टाकारजानुद्वय
	-virājitā	–विराजिता
941	Manomayee	मनोमयी
207	Manonmanee	मनोन्मनी
10	Manorupekshukodaŋḍā	मनोरुपेक्षुकोदण्डा
415	Manovāchāmagocharā	मनोवाचामगोचरा
846	Mantrasārā	मन्त्रसारा
786	Mantrineenyastarājyadhoo:	मन्त्रिणीन्यस्तराज्यधू:
75	Mantrinyambāvirachitavishanga	मन्त्रिण्यम्बाविरचितविषङ्ग
	-vadhatoshitā	–वधतोषिता
238	Manuvidyā	मनुविद्या
495	Maŋipoorābjanilayā	मणिपूराब्जनिलया
101	Manipoorantarudita	मणिपूरान्तरुदिता
47	Marāleemandagamanā	मरालीमन्दगमना
785	Mārtānḍa Bhairavārādhyā	मार्ताण्ड भैरवाराध्या
457	Mātā	माता विकास अधिक विकास
445	Mati:	मति:
577	Matrukāvarŋaroopiŋee	मातृकावर्णरूपिणी
576	Mattā	मत्ती and the second second
716	Мауа	माया भागा भागा भागा भागा भागा भागा भागा भ
538	Medhā	मेधा
509	Medonishţhā	मेदोनिष्ठा
775	Merunilayā	मे <i>रु</i> निलया
735	Mithyājagadadhishţhānā	मिथ्याजगदधिष्ठाना
565	Mitraroopinee	मित्ररूपिणी
163	Mohanāshinee	मोहनाशिनी
562	Mohinee	मोहिनी
99	Moolādhāraikanilayā	मूलाधारैकनिलया
514	Moolādhārāmbujārooḍhā	मूलाधाराम्बुजारूढा
89	Moolakooţatrayakalebarā	मूलकूटत्रयकलेबरा
88	Moolamantratmikā	मूलमन्त्रात्मिका

No.	Name in English	Name in Samskrit
397	Moolaprakruti:	मूलप्रकृति:
840	Moolavigraharoopiŋee	मूलविग्रहरूपिणी
813	Moortā	मूर्ता
564	Mruḍānee	मृडानी
211	Mruḍapriyā	मृडप्रिया
561	Mrugākshee	मृगाक्षी
579	Mrunālamrududorlatā	मृणालमू दुदोर्लता
749	Mrutyudāruguṭhārikā	मृत्युदारुगुठारिका
181	Mrutyumathanee	मृत्युमथनी
519	Mudgoudanāsaktachittā	मुद्रौदनासक्तचित्ता
868	Mugdhā	म्ग्धा
16	Mukhachandrakalannkābha- mruganābhivisheshaķā	मुखचन्द्रकलन्ङ्काभ- मृगनाभिविशेषका
563	Mukhyā	मुख्या
736	Muktidā	मुक्तिदा
839	Muktinilayā	मुक्तिनिलया
737	Muktiroopinee	मुक्तिरूपिणी
838	Mukundā	मुकु न्दा
816	Munimānasa Hamsikā	मुनिमानस हंसिका
34	Nābhyālavālaromālilatāphala	नाभ्यालवालरोमालिलताफल
	-kuchadvayee	–कु चद्वयी
299	Nādaroopā	नादरूपा
901	Nādaroopiŋee	नादरूपिणी
900	Naishkarmyā	नैष्कर्म्या
44	Nakhadeedhitisamchannanamajjana Tamoguŋā	नखदीधितिसंछन्ननमज्जन -तमोगुणा
460	Nalinee	नलिनी
732	Nāmapārāyaŋapreetā	नामपारायणप्रीता
300	Nāmaroopavivarjitā	नामरूपविवर्जिता
450	Nandinee	नन्दिनी
733	Nandividyā	नन्दिविद्या
298	Nārāyaŋee	नारायणी

No.	Name in English	Name in Samskrit
734	Națeshvaree	नटेश्वरी .
19	Navachampakapushpābhanāsā -daŋḍavirājitā	नवचम्पकपुष्पाभनासा –दण्डविराजिता
24	Navavidrumabimba Shreenyakkāridashanaccadā	नवविद्रमबिम्ब श्रीन्यकारिदशनच्छदा
185	Neelachikurā	नीलचिकुरा
156	Neerāgā	नीरागा
172	Ni:samshayā	नि:संशया
287	Nijāgnāroopanigamā	निजाडारूपनिगमा
12	Nijārunaprabhāpooramajjad Brahmaŋḍamaŋḍalā	निजारुणप्रभापूरमज्जद् ब्रह्माण्डमण्डला
27	Nijasallāpamādhuryavinirbhartsita -kacchapee	निजसल्लापमाधुर्यविनिर्भर्त्सित –कच्छपी
569	Nikhileshvaree	निखिलेश्वरी
177	Nirābādhā	निराबाधा
132	Nirādhārā	निराधारा
161	Nirahamkārā	निरहंकारा
137	Nirākārā	निराकारा
138	Nirākulā	निराकुला
877	Nirālambā	निरालम्बा
876	Nirāmayā	निरामया
133	Niranjanā	निरन्जना क्रान्यकार्या
151	Nirantarā	निरन्तरा
186	Nirapāyā	निरपाया
147	Nirāshrayā	निराश्रया
187	Niratyayā	निरत्यया
150	Niravadyā	निरवद्या
174	Nirbhavā	निर्भवा
178	Nirbhedā	निर्भेदा
667	Nirdvaitā	निर्देता
155	Nireeshvarā	निरीश्वरा
139	Nirguŋā	निर्ग्णा क्रिकास्य स्थाप

No.	Name in English	Name in Samskrit
134	Nirlepā	निर्लेपा
170	Nirlobhā	निर्लोभा
158	Nirmadā	निर्मदा
135	Nirmalã	निर्मला
164	Nirmamā	निर्ममा
162	Nirmohā	निर्मोहा
180	Nirnāshā	निर्नाशा
154	Nirupādhi:	निरुपाधि:
389	Nirupamã	निरुपमा
143	Nirupaplavā	निरुपप्लवा
390	Nirvāŋasukhadāyinee	निर्वाणसुखदायिनी
176	Nirvikalpā	निर्विकल्पा
145	Nirvikārā	निर्विकारा
160	Nishcintā	निश्चिन्ता
140.	Nishkalā	निष्कला
153	Nishkalamkā	निष्कलंका .
142	Nishkāmā	निष्कामा
52	Nishkāraŋā	निष्कारणा
182	Nishkriyā	निष्क्रिया
.68	Nishkrodhā	निष्क्रोधा
66	Nishpāpā	निष्पापा
.83	Nishparigrahā	निष्परिग्रहा
46	Nishprapajnchā	निष्प्रपञ्चा
29	Nisseemamahimā	निस्सीममहिमा
89	Nistraiguŋyā	निस्त्रैगुण्या
84	Nistulā	निस्तुला
36	Nityā	नित्या
49	Nityabuddhā	नित्यबुद्धा
88	Nityaklinnā	नित्यक्लिन्ना
44	Nityamuktā	नित्यमुक्ता
3	Nityāparākramāţopanireekshaŋa -samutsukā	नित्यापराक्रमाटोपनिरीक्षण

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		-समुत्सुका
391	Nityāshoḍashikāroopā	नित्याषोडशिकारूपा
148	Nityashuddhā	नित्यशुद्धा
566	Nityatruptă	नित्यतृप्ता
130	Nityayouvanā	नित्ययौवना
568	Niyantree	नियन्त्री
379	Oḍyānapeeṭhanilayā	ओड्याणपीठनिलया
767	Ojovatee	ओजोवती
45	Padadvayaprabhājālaparākruta -saroruhā	पदद्वयप्रभाजालपराकृत –सरोरुहा
280	Padmanābhasahodaree	पद्मनाभसहोदरी
247	Padmanayanā	पद्मनयना
248	Padmarāgasamaprabhā	पद्मरागसमप्रभा
23	Padmarāgashilādarshaparibhāvi -kapolabhoo:	पद्मरागशिलादर्शपरिभावि –कपोलभूः
278	Padmāsanā	पद्मासना
949	Pajnchabhooteshee	पञ्चभूतेशी
58	Pajnchabrahmasanasthitā	पञ्चब्रह्मासनस्थिता
428	Pajnchakoshāntarasthitā	पञ्चकोशान्तरस्थिता
948	Pajnchamee	पञ्चमी
947	Pajnchapretamajnchādhishāyinee	पञ्चप्रेतमञ्चाधिशायिनी '
950	Pajnchasankhyopachārinee	पञ्चसंख्योपचारिणी
833	Pajnchāshatpeeţharoopiŋee	पञ्चाशत्पीठरूपिणी
11	Pajnchatanmātrasāyakā	पञ्चतन्मात्रसायका
946	Pajnchayajnapriyā	पञ्चयडप्रिया
250	Panchabrahmasvaroopinee	पन्चब्रह्मस्वरूपिणी
274	Panchakrutyaparāyanā	पन्चकृत्यपरायणा
249	Panchapretāsanāseenā	पन्चप्रेतासनासीना
515	Panchavaktrā	पन्चवक्त्रा
167	Pāpanāshinee	पापनाशिनी
743	Pāpāraŋyadavānalā	पापारण्यदवानला

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366	Parã	परा
369	Paradevatā	परदेवता
782	Parākāshā	पराकाशा
618	Paramā	परमा
252	Paramānandā	परमानन्दा
812	Paramantravibhedinee	परमन्त्रविभेदिनी
808	Paramānu:	परमाण्:
396	Parameshvaree	परमेश्वरी
806	Paramjyoti:	परंज्योति:
940	Parāmodā	परामोदा
939	Paramodārā	परमोदारा
807	Parandhāma	परंधाम
573	Parānishthā	परानिष्ठा
790	Parāparā	परापरा
572	Parāshakti:	पराशकि:
809	Parātparā	परात्परा
246	Pārvatee	पार्वती .
811	Pāshahantree	पाशहन्त्री
810	Pāshahastā	. पाशहस्ता
482	Pashulokabhayankaree	पशुलोकभयङ्करी
354	Pashupāshavimochanee	पशुपाशविमोचनी
368	Pashyantee	पश्यन्ती
773	Pāţaleekusumapriyā	पाटलीकु सुमप्रिया
619	Pāvanākruti:	पावनाकृति:
480	Pāyasānnapriyā	पायसान्नप्रिया
507	Peetavarŋā	पीतवर्णा
803	Poojyā	पूज्या अवस्त्र ।
292	Poorŋā	पूर्ण
975	Pogryajā	पूर्वजा असुसार ।
394	Prabhāroopā	प्रभारूपा
393	Prabhāvatee	. प्रभावती

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327	Prachaŋḍā	प्रचण्डा
938	Pragalbhā	प्रगल्भा
574	Prajnānaghanaroopiŋee	प्रडानघनरूपिणी
261	Prajnātmikā	प्रज्ञात्मिका
830	Prakaţākruti:	प्रकटाकृतिः
783	Prāŋadā	प्राणदा
832	Prāŋadātree	प्राणदात्री
784	Prāŋaroopiŋee	प्राणरूपिणी
831	Prāŋeshvaree	प्राणेश्वरी
826	Prasavitree	प्रसवित्री
395	Prasiddhā	प्रसिद्धा
610	Pratipanmukhyarākāntatithi -maŋḍalapoojitā	प्रतिपन्मुख्यराकान्ततिथि –मण्डलपूजिता
829	Pratishţhā	प्रतिष्ठा
781	Pratyagroopā	प्रत्यग्रूपा
367	Pratyakchiteeroopā	प्रत्यक्चितीरूपा
730	Premaroopā	प्रेमरूपा
731	Priyamkaree	प्रियंकरी
770	Priyavratā	प्रियव्रता
545	Pulomajārchitā	पुलोमजार्चिता
542	Puŋyakeertti:	पुण्यकीर्तिः
543	Puŋyalabhyā	प्ण्यलभ्या
288	Puŋyāpuŋyaphlapradā	पुण्यापुण्यफ्लप्रदा
544	Puŋyashravaŋakeerttanā	पुण्यश्रवणकीर्त्तना
802	Purātanā	पुरातना
291	Purushārthapradā	पुरुषार्थप्रदा
804	Pushkarā	पुष्करा
805	Pushkarekshaŋã	पुष्करेक्षणा
801	Pushţā	पुष्टा
444	Pushţi:	पुष्टि:
157	Rāgamathanee	रागमथनी

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8	Rāgasvaroopapāshāḍhyā	रागस्वरूपपाशाढ्या
382	Rahastarpaŋatarpitā	रहस्तर्पणतर्पिता
381	Rahoyāgakrmārādhyā	रहोयागद्रमाराध्या
688	Rājapeeţhaniveshitanijāshritā	राजपीठनिवेशितनिजाश्रिता
305	Rājarājārchitā	राजराजार्चिता
684	Rājarājeshvaree	राजराजेश्वरी
687	Rājatkrupā	राजत्कृपा
308	Rājeevalochanā	राजीवलोचना
306	Rājnee	राडी
309	Rajnjanee	रञ्जनी
685	Rājyadāyinee	राज्यदायिनी
689	Rājyalakshmee:	राज्यलक्ष्मी:
686	Rājyavallabhā	राज्यवल्लभा
314	Rākenduvadanā	राकेन्दुवदना
494	Rākinyambāsvaroopiŋee	राकिण्यम्बास्वरूपिणी
317	Rakshākaree	रक्षाकरी
318	Rākshasaghnee	राक्षसघ्नी
499	Raktavarŋā	रक्तवर्णा
313	Ramā	रमा
319	Rāmā	रामा
320	Ramaŋalampaṭā	रमणलम्पटा
310	Ramaŋee	रमणी
741	Rambhādi Vanditā	रम्भादिवन्दिता
307	Ramyā	रम्या
312	Raŋatkinkiŋimekhală	रणिकद्भिणिमेखला
799	Rasajnā	रसज्ञ
800	Rasashevadhi:	रसशेवधि:
311	Rasyā	रस्या
316	Ratipriyā	रतिप्रिया
315	Ratiroopā	रतिरूपा
32	Ratnagraiveyachintākalola -muktāphalānvitā	रलग्रैवेयचिन्ताकलोल

No.	Name in English	Name in Samskrit
		–मुक्ताफलान्विता
38	Ratnakimkiŋikāramyarashanā	रत्नकिंकिणिकारम्यरशना
	-dāmabhooshitā	–दामभूषिता
596	Raviprakhyā	रविप्रख्या
748	Rogaparvatadambholi:	रोगपर्वतदम्भोलि:
490	Rudhirasamsthitā	रुधिरसंस्थिता
104	Rudragranthivibhedinee	रुद्रग्रन्थिविभेदिनी
269	Rudraroopā	रुद्ररूपा
700	Saccidānandaroopiŋee	सच्चिदानन्दरूपिणी
614	Sachāmararamāvāŋee	सचामररमावाणी
12.86	-savyadakshiŋasevitā	–सव्यदक्षिणसेविता
356	Sadācārapravarttikā	सदाचारप्रवर्त्तिका
661	Sadasadroopadhāriŋee	सदसदूपधारिणी
272	Sadāshivā	सदाशिवा
911	Sadāshivakuţumbinee	सदाशिवकुटुम्बिनी
709	Sadāshivapativratā	सदाशिवपतिव्रता
921	Sadātushţā	सदातुष्टा
201	Sadgatipradā	सद्रतिप्रदा
711	Sādhu	साधु
128	Sãdhvee	साध्वी
920	Sadoditā	सदोदिता
383	Sadya: Prasādinee	सद्यः प्रसादिनी
694	Sāgaramekhalā	सागरमेखला
528	Sahasradalapadmasthā	सहस्रदलपद्मस्था
283	Sahasrākshee	सहस्राक्षी
284	Sahasrapāt	सहस्रपात
105	Sahasrārāmbujārooḍhā	सहस्राराम्बुजारूढा
282	Sahasrasheershavadanā	सहस्रशीर्षवदना
290	Sakalāgamasamdohashakti	सकलागमसंदोहशुक्ति
	-sampuṭamouktikā	-संपुटमौक्तिका
520	Sākinyambāsvaroopiŋee	साकिन्यम्बास्वरूपिणी
385	Sākshivarjitā	साक्षिवर्जिता

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909	Sāmagānapriyā	सामगानप्रिया
198	Samānādhikavarjitā	समानाधिकवर्जिता
792	Sāmarasyaparāyaŋā	सामरस्यपरायणा
502	Samastabhaktasukhadā	समस्तभक्तसुखदा
98	Samayācāratatparā	समयाचारतत्परा
97	Samayāntasthā	समयान्तस्था
268	Samhāriŋee	संहारिणी
355	Samhrutāsheshapāshaŋḍā	संहताशेशपाशण्डा
66	Sampatkareesamārooḍha sindhuravrajasevitā	सम्पत्करीसमारूढ -सिन्धुरव्रजसेविता
710	Sampradāyeshvaree	सम्प्रदावेश्वरी
692	Sāmrājyadāyinee	साम्राज्यदायिनी
880	Samsāra Panka Nirmagna Samuddharaŋa Paŋḍitā	संसारपङ्कनिर्मग्न समुद्धरण पण्डिता
173	Samshayaghnee	संशयघ्नी
726	Sanakādi Samārādhyā	सनकादि समाराध्या
422	Sandhyā	सन्ध्या
197	Sāndrakaruŋā	सान्द्रकरुणा
704	Sarasvatee	सरस्वती
51	Sarvābharaŋabhooshitā	सर्वाभरणभूषिता
659	Sarvādhārā	सर्वाधारा
702	Sarvagā	सर्वगा
196	Sarvajnā	सर्वडा
697	Sarvalokavashankaree	सर्वलोकवशंकरी
758	Sarvalokeshee	सर्वलोकेशी
200	Sarvamangalā	सर्वमंगला
204	Sarvamantrasvaroopiŋee	सर्वमन्त्रस्वरूपिणी
203	Sarvamayee	सर्वमयी
703	Sarvamohinee	सर्वमोहिनी
552	Sarvamrutyunivāriŋee	सर्वमृत्युनिवारिणी
819	Sarvāntaryāmiņee	सर्वान्तर्यामिणी

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995	Sarvānullanghyashāsanā	सर्वानुल्लङ्घ्यशासना	
913	Sarvāpadvinināriŋee	सर्वापद्विनिवारिणी	
698	Sarvārthadātree सर्वार्थदात्री		
49	Sarvāruŋā	सर्वारुणा	
199	Sarvashaktimayee	सर्वशक्तिमयी	
206	Sarvatantraroopā	सर्वतन्त्ररूपा	
724	Sarvatantreshee	सर्वतन्त्रेशी	
962	Sarvāteetā	सर्वातीता	
532	Sarvatomukhee	सर्वतोमुखी	
529	Sarvavarŋopashobhitā	सर्ववर्णोपशोभिता	
263	Sarvāvasthāvivarjitā	सर्वावस्थाविवर्जिता	
645	Sarvavedāntasamvedyā	सर्ववेदान्तसंवेद्या	
551	Sarvavyādhiprashamanee	सर्वव्याधिप्रशमनी	
205	Sarvayantrātmikā	सर्वयन्त्रात्मिका	
530	Sarvāyudhadharā	सर्वायुधधरा	
202	Sarveshvaree	सर्वे श्ररी	
708	Sarvopādhivinirmuktā	सर्वोपाधिविनिर्मुक्ता	
852	Sarvopanishadudghushţā	सर्वोपनिषदुद्धृष्टा	
533	Sarvoudanapreetacittā	सर्वौदनप्रीतचित्ता	
820	Satee	सती	
791	Satyajnānānandaroopā	सत्यज्ञानन्दरूपा	
646	Satyānandasvaroopiŋee	सत्यानन्दस्वरूपिणी	
818	Satyaroopā	सत्यरूपा	
693	Satyasandhā	सत्यसन्धा	
817	Satyavratā	सत्यव्रता	
699	Sãvitree	सावित्री	
912	Savyāpasavyamārgasthā		
991	Shaḍadhvāteetaroopiŋee	षडध्वातीतरूपिणी	
523	Shaḍānanā	षडानना	
386	Shaḍangadevatāyuktā	षडङ्गदेवतायुक्ता	
387	Shāḍguŋyaparipooritā	षाङ्गण्यपरिपूरिता	

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634	Shailendratanayā	शैलेन्द्रतनया	
87	Shaktikooţaikatāpannakatyadho राक्तिकूटैकतापन्नक -bhāgadhāriŋee –भागधारिणी		
963	Shamātmikā	शमात्मिका	
122	Shāmbhavee	शाम्भवी	
954	Shambhumohinee	शम्भुमोहिनी	
126	Shānkaree	शान्करी	
141	Shāntā	शान्ता	
447	Shānti:	शान्ति:	
131	Shāntimatee	शान्तिमती	
853	Shāntyateetakalātmikā	शान्त्यतीतकलात्मिका	
129	Sharaccandranibhānanā	शरच्चन्द्रनिभानना	
123	Shāradārādhyā	शारदाराध्या	
953	Sharmadā	शर्मदा	
125	Sharmadāyinee	शर्मदायिनी	
124	Sharvāŋee	ञार्वाणी	
952	Shāshvataishvaryā	शाश्वतैश्वर्या	
951	Shāshvatee शाश्वती		
705 .	Shāstramayee	शास्त्रमयी	
845	Shāstrasārā	शास्त्रसारा	
108	Shaţchakroparisamsthitā	षट्चक्रोपरिसंस्थिता	
130	Shātodaree	शातोदरी	
591	Shira:sthitā	शिर:स्थिता	
412	Shishṭapoojitā	शिष्टपूजिता	
411	Shishţeshţā	शिष्टेष्टा	
53	Shivā शिवा		
405	Shivadootee शिवदुती		
727	Shivajnnānapradāyinee -		
52	Shivakāmeshvarānkasthā	शिवकामेश <u>्व</u> राङ्कस्था	
408	Shivamkaree शिवंकरी		
407	Shivamoortti:	शिवमूर्तिः	

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410	Shivaparā शिवपरा		
409	Shivapriyā शिवप्रिया		
406	Shivārādhyā शिवाराध्या		
999	Shivashaktyaikyaroopiŋee	शिवशक्त्यैक्यरूपिणी	
462	Shobhanā	शोभना	
683	Shobhanā Sulabhā Gati:	ञोभना सुलभा गतिः	
506	Shoolādhyāyudha Sampannā	शूलाद्यायुध संपन्ना	
376	Shrungārarasasampoorŋā	श्रृंगाररससम्पूर्णा	
682	Shubhakaree	शुभकरी	
765	Shuddhā	शुद्धा	
973	Shuddhamānasā	शुद्धमानसा	
25	Shuddhavidyānkurākāradvijapankti -dwayojjwalā	शुद्धविद्याङ्क्षराकारद्विजपंक्ति –द्वयोज्ज्वला	
531	Shuklasamsthitā	शुक्लसंस्थिता	
522	Shuklavarŋā	शुक्लवर्णा	
486	Shyāmābhā	ञ्यामाभा /	
473	Siddhamātā	सिद्धमाता	
472	Siddhavidyā	सिद्धविद्या	
471	Siddheshvaree	सिद्धेश्वरी	
46	Sijnjānamaŋimanjeeramaŋḍita -Śreepadāmbujā	सिञ्जानमणिमंजीरमण्डित -श्रीपदांबुजा	
632	Sindooratilakājncitā	सिन्दुरतिलकाञ्चिता	
540	Smruti:	स्मृतिः	
492	Snigdoudana Priyā	स्निग्दौदनप्रिया	
910	Somyā (Soumyā)	सोम्या (सौम्या)	
467	Sookshmaroopinee	सूक्ष्मरूपिणी	
998	Śree Shivā	श्री शिवा	
996	Śreechakrarājanilayā श्रीचक्रराजनिलया		
392	Śreekanţhārdhashareeriŋee		
127	Śreekaree	श्रीकरी	
85	Śreemadvāgbhavakooţaika -svaroopamukhapamkajā	श्रीमद्वाग्भवकूटैकस्व	

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		-रूपमुखपंकजा	
2	Śreemahārājnee	श्रीमहाराडी	
56	Śreemannagaranāyikā श्रीमन्नगरनायिका		
1	Śreemātā	श्रीमाता	
997	Śreematripurasundaree	श्रीमत्रिपुरसुन्दरी	
3	Śreematsimhāsaneshwaree	श्रीमत्सिंहासनेश्वरी	
587	Śreeshoḍashākshareevidyā	श्रीषोडशाक्षरीविद्या	
585	Śreevidyā	श्रीविद्या	
264	Srushţikartree	सृष्टिकर्जी	
539	Sruti:	श्रुति:	
929	Srutisamstutavaibhavā	श्रृतिसंस्तुतवैभवा	
289	Srutiseemantasindoorikrutapādābja- -dhoolikā	श्रुतिसीमन्तसिन्दूरिकृतपादाब्ज –धूलिका	
36	Stanabhāradalanmadhyapaţţa -Bandhavalitrayā	स्तनभारदलन्मध्यपट्ट -बन्धवलित्रया	
927	Stotrapriyā	स्तोत्रप्रिया	
928	Stutimatee	स्तुतिमती	
761	Subhagā	सुभगा	
461	Subhroo:	सुभू:	
61	Sudhāsāgaramadhyasthā	सुधासागरमध्यस्था	
106	Sudhāsārābhivarshiŋee	सुधासाराभिवर्षिणी	
879	Sudhāsruti:	सुधासुति:	
968	Sukhakaree	सुखकरी	
192	Sukhapradā	सुखप्रदा	
681	Sukhārādhyā	सुखाराध्या	
967	Sumangalee सुमङ्गली		
55	Sumerumadhyasrungasthā	सुमेरुमध्यश्रुङ्गस्था	
459	Sumukhee सुमुखी		
660	Supratishţhā		
260	Suptā	सुप्ता	
463	Suranāyikā सुरनायिका		

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970	Suväsinee	सुवासिनी	
971	Suvāsinyarchanapreetā	सुवासिन्यर्चनप्रीता	
969	Suveshāḍhyā	सुवेषाढ्या	
915	Svabhāvamadhurā	स्वभावमधुरा	
536	Svadhā	स्वधा	
54	Svādheenavallabhā	स्वाधीनवल्लभा	
504	Svādhishţānāmbujagatā	स्वाधिष्टानांबुजगता	
535	Svāhā	स्वाहा	
258	Svapantee	स्वपन्ती	
414	Svaprakāshā	स्वप्रकाशा	
764	Svargāpavargadā	स्वर्गापवर्गदा	
638	Svarŋagarbhā	स्वर्णगर्भा	
914	Svasthā	स्वस्था	
448	Svastimatee	स्वस्तिमती	
723	Svatantra	स्वतन्त्रा	
365	Svätmänandalavee	स्वात्मानन्दलवी	
	Bhootabrahmadyānanda Santati:	भूतब्रह्माद्यानन्द सन्ततिः	
878	Svātmārāmā	स्वात्मारामा	
107	Tadillatāsamaruchi:	तडिल्लतासमरुचि:	
259	Taijasāṭmikā	'तैजसात्मिका	
847	Talodaree	तलोदरी	
559	Tāmboolapooritamukhee	ताम्बूलपूरितमुखी	
361	Tamopahā	तमोपहा	
360	Tanumadhyā	तनुमध्या	
359	Tāpasārādhyā	तापसाराध्या	
357	Tāpatrayāgnisantaptasamāhlādana तापत्रयाग्निसन्तप्तसमाह -chandrikā –चन्द्रिका		
20	. Tārākāntitiraskāri - ताराकान्तितिरस्कारि — Nāsābharaŋabhāsurā नासाभरणभास्रा		
922	Taruŋādityapāţalā	तरुणादित्यपाटला	
358	Taruŋee	तरुणी	
425			

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22	Tāṭankayugaleebhootatapanodupa- maṇḍalā		
363	Tatpadalakshyārthā तत्पदलक्ष्यार्था		
906	Tatvādhikā	तत्वाधिका	
908	Tatvamarthasvaroopiŋee	तत्वमर्थस्वरूपिणी	
907	Tatvamayee	तत्वमयी	
424	Tatvāsanā	तत्वासना	
452	Tejovatee	तेजोवती	
270	Tirodhānakaree	तिरोधानकरी	
872	Trayee	त्रयी	
630	Triaksharee	त्र्यक्षरी	
762	Triambakā	त्र्यम्बका	
629	Tridasheshvaree	त्रिदशेश्वरी	
984	Triguŋā	त्रिगुणा	
763	Triguŋātmikā	त्रिगुणात्मिका	
627	Trijagadvandyā	त्रिजगद्दन्द्या	
983	Trikhaŋḍeshee	त्रिखण्डे शी	
986	Trikonagā त्रिकोणगा		
597	Trikoŋāntaradeepikā	त्रिकोणान्तरदीपिका	
588	Trikooţā	त्रिकूटा	
477	Trilochanā	त्रिलोचना <u> </u>	
628	Trimoortti:	त्रिमूर्त्तिः	
453	Trinayanā	त्रिनयना	
626	Tripurā	त्रिपुरा	
875	Tripuramālinee	त्रिपुरमालिनी	
976	Tripurāmbikā	त्रिपुराम्बिका	
978	Tripurāshreevashankaree त्रिपुराश्रीवशन्करी		
787	0.10		
874	Tristhā त्रिस्था		
760	0 2 0		
873			

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262	Turyā	तुर्या
443	Tushţi:	तुष्टिः
481	Tvaksthā	त्वक्स्था
426	Tvam	त्वम
848	Udārakeerti:	उदारकीर्ति:
849	Uddhāma Vaibhavā	उद्धाम वैभवा
6	Udyadbhānusahasrābhā	उद्यद्धानुसहस्राभा
633	Umā	उमा
281	Unmeshanimishotpannavipanna -bhuvanāvalee	उन्मेषनिमिषोत्पन्नविपन्न -भुवनावली
187	Vadanadvayā	वदनद्वया
179	Vadanaikasamanvitā	वदनैकसमन्विता
17	Vadanasmaramāngalyagruhatoraņa -cillikā	वदनस्मरमाङ्गल्यगृहतोरण –चिल्लिका
196	Vadanatrāyasamyutā	वदनत्रयसम्युता
540	Vãgadheeshvaree	वागधीश्वरी
50	Vāgvādinee	वाग्वादिनी
52	Vahnimaŋḍalavāsinee	वहिमण्डलवासिनी
71	Vaikhareeroopā	वैखरीरूपा
92	Vaishŋavee	वैष्णवी
89	Vājnchitārthapradāyinee	वाञ्छितार्थप्रदायिनी
97	Vajrādikāyudhopetā	
68	Vajreshvaree	वजादिकायुधोपेता वज्रेश्वरी
14	Vajrinee	विज्ञिणी
3	Vaktralakshmeepareevāha- chalanmeenābhalochanā	वक्त्रलक्ष्मीपरीवाह
9	Vāmadevee	- चलन्मीनाभलो चना
1	Vāmakeshee	वामदेवी
5	Vāmakeshvaree	वामकेशी .
2	Vāmanavanā	
9	Vandārujanavatsalā	वामनयना
8 Vandyā		वन्दारुजनवत्सला
	Tondyu	वन्द्या

No.	Name in English	Name in Samskrit	
331	Varadā	वरदा	
518	Varadādinishevitā	वरदादिनिषेविता	
850	Varŋaroopiŋee	वर्णरूपिणी	
286	Varŋāshramavidhāyinee	वर्णाश्रमविधायिनी	
333	Vāruŋee Madavihvalā	वारुणी मदविह्नला	
670	Vasudā	वस्दा	
470	Vayo'vasthāvivarjitā	वयोऽवस्थाविवर्जिता	
338	Vedajananee	वेदजननी	
335	Vedavedyā	वेदवेद्या	
652	Vedyavarjitā	वेद्यवर्जिता	
899	Veerā	वीरा	
898	Veeragoshţheepriyā	वीरगोष्ठीप्रिया	
836	Veeramātā	वीरमाता	
777	Veerārādhyā	वीराराध्या	
904	Vidagdhā	विदग्धा	
337	Vidhātree	विधात्री	
549	Vidhyā	विद्या	
102	Vidhyā'vidhyāsvaroopiŋee	विद्याऽविद्यास्वरूपिणी	
391	Vidrumābhā	विद्रमाभा	
151	Vighnanāshinee	विघ्ननाशिनी	
346	Vijayā	विजया	
253	Vijnānaghanaroopiŋee	विज्ञानघनरूपिणी	
902	Vijnānakalanā	विज्ञानकलनः	
551	Vijnātree	विज्ञात्री	
340	Vilāsinee	विलासिनी	
347	Vimalā	विमला	
943	Vimānasthā विमानस्था		
48	Vimarsharoopinee विमर्शरूपिणी		
36	Vindhyāchalanivāsinee विन्ध्याचलनिवासिनी		
87	Viprapriyā	विप्रप्रिया	
88	Vipraroopā	विप्ररूपा	

No.	Name in English	Name in Samskrit विराड्रूपा	
778	Virāḍroopā		
937	Virāgiŋee विरागिणी		
779	Virajā	विरजा	
936	Vishālākshee	विशालाक्षी	
102	Vişhŋugranthivibhedinee	विष्णुग्रन्थिविभेदिनी	
339	Vişhŋumāyā	विष्णुमाया	
893	Vişhŋuroopiŋee ·	विष्णुरूपिणी	
834	Vishrunkhalā .	विश्रृङ्खला	
475	Vishuddhicakra Nilayā	विशुद्धिचक्र निलया	
76	Vishukraprāŋaharaŋavārāhee Veeryananditā	विशुक्रप्राणहरणवाराही -वीर्यनंदिता	
889	Vishvabhramaŋakāriŋee	विश्वभ्रमणकारिणी	
759	Vishvadhāriŋee	विश्वधारिणी	
334	Vishvādhikā	विश्वाधिका	
637	Vishvagarbhā	विश्वगर्भा	
890	Vishvagrāsā .	विश्वग्रासा	
934	Vishvamātā	विश्वमाता	
256	Vishvaroopā	विश्वरूपा	
384	Vishvasākshiŋee	विश्वसाक्षिणी	
780	Vishvatomukhee	विश्वतोमुखी	
401	Vividhākārā	विविधाकारा	
835	Viviktasthā	विविक्तस्था	
550	Viyadādijagatprasoo:	वियदादिजगत्प्रसू:	
837	Viyatprasoo:	वियत्प्रसू:	
671	Vruddhā	वृद्धा	
421	Vyāhruti:	व्याहृति:	
399	Vyaktāvyaktasvaroopiŋee	व्यक्ताव्यक्तस्वरूपिणी	
400	Vyāpinee व्यापिनी		
942	Vyomakeshee व्योमकेशी		
769	Yagnyaroopā	यञयरूपा अस्त्रास्त्रा	
383	Yajamānasvaroopiŋee	यजमानस्वरूपिणी .	

No.	Name in English	Name in Samskrit
882	Yajna Kartree	यञकर्जी
881	Yajnayapriyā यञयप्रिया	
534	Yākinyambāsvaroopiŋee	याकिन्यम्बास्वरूपिणी
474	Yashasvinee यशस्विनी	
654	Yogadā	योगदा
656	Yogānandā	योगानन्दा
653	Yoginee	योगिनी
655	55 Yogyā योग्या	
982	Yonimudrā	योनिमुद्रा
895	Yoninilayā	योनिनिलया
657	Yugamdharā	युगंधरा

Appendix 3

All the words in Samskrit cannot be translated into English to provide complete meaning. An attempt has been made to describe the words in the below table;

No.	Samskrit word	Description in English
1.	Agnī	Fire
2.	Ākāśā	Space, ether
3.	Apāna	The seat and field of activity of <i>Apana</i> is from the navel to the soles of the feet It is characterised by heaviness and has a downward movement Its function is elimination It eliminates stool, urine, semen and menses It helps in the process of childbirth When this energy is not regulated one feels lazy, dull, heavy and confused It is yellow in colour
4.	Ashţānga Sankalpa	During any sankalpa it is usual to describe the place, the time and the intention In time, the description is eight level viz 1 year, 2 ayanam [half of the year], 3 ritu, 4 month, 5 paksha [bright or dark half of lunar month], 6 day, 7 star of the day and 8 thithi [counting from previous new or full moon day] Hence it is called Ashtānga)
5.	Bhāga	Part
6.	Brahma	The God responsible for creation
7.	Chakra	A wheel
8.	Deekshā	Initiation
9.	Deva	Deity, Godhead
10.	Devees	Feminine form of Devas
11.	Dhyāna	Meditation
12.	Graha	House
13.	Guru	Teacher
14.	Indrā	King of Devas
15.	Jala	Water
16.	Јара	Pious repetition of a holy name or sacred mantra, practiced as a spiritual discipline
17.	Jeevā	The soul
18.	Kalasam	A holy pot with water, coconut, mango leaves, etc
19.	Katikā	One sixtieth part of the day – 22 minutes – also called as Nazhikai

No.	Samskrit word	Description in English
20.	Krişhŋapaksha	Dark half of the lunar month
21.	Kunḍalinee	The coiled power or energy
22.	Mahabharatha	One of the two epics of Hindu religion The other one is Rāmāyana
23.	Manmatha	God of Love – Equivalent of Greek god Cupid – He has a bow made of sugarcane and arrows made of flowers
24.	Mantra	Sacred chant - 3 types of measurement A mystical verse as a prayer or form of exorcism
25.	Nāḍis	Pulse in the human body
26.	Nama:	Salutations or bow to
27.	Nyāsā	Mental appropriation
28.	Parvā	Either full or new moon
29.	Pathivrathai	One who is loyal to her husband by virtue
30.	Pooja	Offering prayers
31.	Poorva	First or initial
32.	Prana month shabilito y agu bezul yood and ninnan slitte numb	The seat and field of activity of <i>Prana</i> is from the heart to the throat Its main function is respiration It moves between the nostrils and the heart during inhalation/ exhalation It controls and regulates all the activities of the sense organs It helps in sound production, swallowing and regulates the body temperature It is golden in colour, light in weight and has an upward movement
33.	Praŋavam	The word <i>Om</i>
34.	Prithvi	Earth
35.	Pūrāŋā	A legendary tale containing accounts of gods, Devas, etc
36.	Rishi	Sage
37.	Sahasranāmam	1000 names
38.	Shakti	Energy
39.	Samana	The seat and filed of activity of Samana is from the navel to the heart Its function is digestion and assimilation It therefore nourishes the whole body and gives glowing health to it It is white in color and cool in nature
40.	Sankalpa	Resolute, wish, intention Prior to initiating any ritualistic endeavor such as pooja, it is proper and traditional to state to God

No.	Samskrit word	Description in English	
		what it is that we are about to do, why, the geographical description of the place where we do pooja the astronomical time when we do pooja	
		(sankalpa)	
41.	Saraswathee	Goddess of learning	
42.	Sāstra	A Hindu religious book as laid down and considered of divine origin or authority	
43.	Siddha	One of the eighteen classes of supernal or demigods inhabiting the middle air or region between the earth and the Sun embracing several sub divisions	
44.	Sloka	Verse, poem	
45.	Shiva	God responsible for destruction	
46.	Śree	Normally <i>Śree</i> stands for <i>Lakshmee</i> , the goddess of wealth It is also prefixed with names instead of Mr	
47.	Stotram	A prayer	
48.	Suklapaksha	Bright half of the lunar month	
49.	Sumangali	Ladies with living husband Antonym of widow	
50.	Tantra	Trick – 3 types of bodies	
51.	Trishati	300 names	
52.	Udana	The seat and filed of activity of <i>Udana</i> is from the throat to the head It keeps the body lifted upwards and does not allow it to fall down while running or turning in different directions It helps in vomiting It also helps in sound production, speaking, singing, etc By regulating this energy the body can be made very light It is green in colour After death a portion of this energy remains in the body This energy then decomposes the physical body reverting the physical matter of the body to its elemental forms	
53.	Vāyu	Wind/ Air	
54.	Veda	The holy book of Hindus	
55.	Veena	A string instrument – an Indian lute	
56.	Vidyā	Education	
57.	Vişhŋu	God responsible for protection	
58.	Vyana	This energy pervades the whole body Its major function is circulation It co-ordinates all activities of the nervous system It helps in maintaining co-ordination and balance It is sky-blue in colour	

No.	Samskrit word	Description in English	
59.	Vyasā	The sage who compiled all the Vedas	
60.	Yama	Lord of death	
61.	Yantra	Talisman – 3 types of energies - A plate (normally copper) where some drawing is made in a specific design to the concerned god Ardent devotees do pooja with the Yantra instead of idols	

Appendix 4-Bibilography

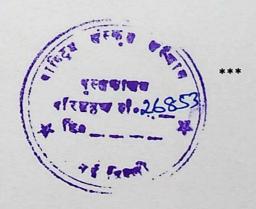
The important other books, which helped in writing this book are listed below;

#	Book/ site	Author/ Remarks
1.	Soubhāgya Bhāskaram	The detailed commentaries of <i>Śree Bhāskararāya</i> in Samskrit This is fundamental base for the entire book
2.	Soundaryalaharee	Alongwith the 9 commentaries published by Śree <i>Kānchi</i> Mutt Further with the meanings of Śree GV <i>Gaŋesaiyer</i> and <i>Tetiyoor BrahmaŚree Subramaŋia Sāstrigal</i>
3.	Śree DurgāsaptashateealiasC haŋḍi-Devee Mahātmyam	The meanings of <i>Śree Bhāskararāya</i> and others
4.	Śreemad Bhagavad Geeta	
5.	Śree Varivasyā Rahasyam	
6.	Śree LalitāTrishatee	Commentary by Śree Ādi Śaņkara
7.	ŚreeVişhŋu Sahasranāmam	Commentary by Śree Ādi Śaņkara
8.	MahāShoḍanyāsam	
9.	NityāShoḍashikārnavam	Including books on other tantra sāstrās like Tantrarājatantram, Kulārnavam, Gnānārnavam
10.	ShivaSūtras	
11.	Pratyabhignāhrutayam '	
12.	Sānkyakārikai	
13.	Śree Lalitopākyānam	
14.	Brahma Sūtram	
15.	Upanishads	
16.	Śreevidyāsaparyāpaddh ati	
17.	Devee Bhāgavatam	and the state of t
18.	Lalitā Sahasranāmam	Tamil meaning of Śree GV Gaŋesaiyer

#	Book/ site Author/ Remarks	
19.	Lalitā Sahasranāmam	Tamil meaning of Śree SV RadhaKrişhŋa Sāstrigal
20.	Lalitā Sahasranāmam	English Translation of Śree AnandaKrişhŋa Sāstrigal
21.	Patanjaliyoga Sutrās	
22.	Speeches on Lalitā Sahasranāmam	Brahma Śree Kotā Venkateshvara Sāstrigal at Gnānabhāskara Sangam — every Sunday for nearly five years

Further the below sites and books were referred for translating into English;

#	Book/ site	Author/ Remarks
23.	http://wwwindiadivine.org	
24.	http://sanskritinriafr/DICO/indexhtml	
25.	http://wwwtamildict.com	
26.	Tamil English Dictionary	Asian Educational Services Publications
27.	Śreemad Bhagavad Geeta	Commentary in English by Swami Chidbhavananda published by Śree Ramakrişhŋa Tapovanam
28.	The concise Sanskrit-English Dictionary	Motilal Banarsidass Publishers •
29.	Soundaryalaharee	
30.	Śree LalitāTrishatee	
31.	Devee Bhāgavatam	
32.	Vişhŋu Sahasranāmam	

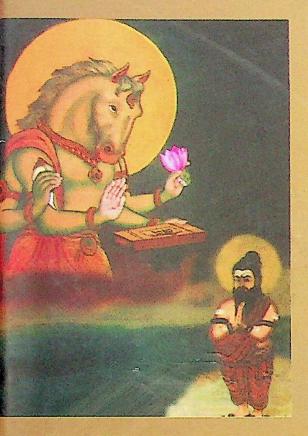








While one side of him uses latest gadgets and moves around with PDAs and laptops, his other side always is dedicated to gaining spiritual knowledge. Vedas, sâstras and Samskrit language in particular impresses him. May be this is the reason for indulging in such an area for his doctorate research. He also actively participates in the activities of Rudra Pârayana Samithi and co-ordinates Mahâ Rudrams and Athi Rudrams. It is certainly this interest which has made him successfully write this book, but it is his humility that he attributes his success to everyone else.



There are lot many books on Lattia Sahasranama in English. This is not just one more. The best feature of this book is that every name is compared with the corresponding meanings/analogies in 20 + Upanishads, various mantras, Brahma Sturam, Devee Bhagavatam, Maha Shodanyasam, Nitsya Shodashikamavam, different Sturas, Shiva and other Puranas, Soundaryalaharee, Sree Laftia Tirisatee, Sree Laftia Tirisatee, Sree Laftia Tirisatee, Sree Varivasya Rahasyam, Sreewidya saparyapaddhati, SreeWidya saparyapaddhati,

ruti, Smrutis, Vishnu Sahasranama and what not?

or instance 712° name \tilde{E} has explanations/ references running for 5 pages and the irony is that the smallest name and has got the longest explanation.

The forty verses called Paribhasha stotras is a self-contained research paper on Lalita Sahasranama. It is perfect allegory. At the outset the surface meaning of these verses is as praising and bowing Sreedevee. But the deep inner neaning is that, it explains the structure of all the thousand names the starting etter of every name, etc. It is a delight to read these verses.

This book does not intend scholarly readers, but expects a very common udience. Hence while transliterating the Samskrit words in English, the international convention of diacritical markings have not been followed in its entirety, but still followed in an easy way of reading.

The names are written in Devanâgari also to make the reading easy for those who can read Samskrit.

Om Tat Sat